स्वर्गवासी साधुचरित श्रीमान् डालचन्दजी सिंघी

बाबू श्रीबहादुर सिंहजी सिंघीके पुण्यश्लोक पिता

जन्म– वि. सं. १९२१, मार्ग. वदि ६ ★ स्वर्गवास– वि. सं. १९८४, पोष सुदि ६

दानशील-साहित्यरसिक-संस्कृतिप्रिय

स्व. बाबू श्री बहादुरसिंहजी सिंघी

अजीमगंज-कलकत्ता

जन्म: २८-६-१८८५] [मृत्यु: ७-७-१९४४

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कुवलयमाला

(प्राकृतभाषानिबद्धा चम्पूस्वरूपा महाकथा)

अतिदुर्लभप्राचीनपुस्तकद्वयाधारेण सुपरिशोध्य बहुविधपाठभेदादिभिः
परिष्कृत्य च संपादितम्

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१९७० मूल्य रु. २५

॥ सिंघीजैनग्रन्थमालासंस्थापकप्रशस्तिः ॥

अस्ति बङ्गाभिधे देशे सुप्रसिद्धा मनोरमा । मुर्शिदाबाद इत्याख्या पुरी वैभवशालिनी ॥ १
बहवो निवसन्त्यत्र जैना ऊकेशवंशजाः । धनाढ्या नृपसंमान्या धर्मकर्मपरायणाः ॥ २
श्रीडालचन्द इत्यासीत् तेष्वेको बहुभाग्यवान् । साधुवत् सच्चरित्रो यः सिंघीकुलप्रभाकरः ॥ ३
बाल्य एवागतो यश्च कर्तुं व्यापारविस्तृतिम् । कलिकातामहापुर्यां धृतधर्मार्थनिश्चयः ॥ ४
कुशाग्रीयस्वबुद्ध्यैव सद्वृत्त्या च सुनिष्ठया । उपार्ज्य विपुलां लक्ष्मीं कोटयधिपोऽजनिष्ट सः ॥ ५
तस्य मन्नुकुमारीति सन्नारीकुलमण्डना । अभूत् पतिव्रता पत्नी शीलसौभाग्यभूषणा ॥ ६
श्रीबहादुरसिंहाख्यो गुणवांस्तनयस्तयोः । अभवत् सुकृती दानी धर्मप्रियश्च धीनिधिः ॥ ७
प्राप्ता पुण्यवता तेन पत्नी तिलकसुन्दरी । यस्याः सौभाग्यचन्द्रेण भासितं तत्कुलाम्बरम् ॥ ८
श्रीमान् राजेन्द्रसिंहोऽस्य ज्येष्ठपुत्रः सुशिक्षितः । यः सर्वकार्यदक्षत्वात् पितुर्दक्षिणबाहुवत् ॥ ९
नरेन्द्रसिंह इत्याख्यस्तेजस्वी मध्यमः सुतः । सूनुर्वीरेन्द्रसिंहश्च कनिष्ठः सौम्यदर्शनः ॥ १०
सन्ति त्रयोऽपि सत्पुत्रा आप्तभक्तिपरायणाः । विनीताः सरला भव्याः पितुर्मार्गानुगामिनः ॥ ११
अन्येऽपि बहवस्तस्याभवन् स्वस्रादिबान्धवाः । धनैर्जनैः समृद्धः सन् स राजेव व्यराजत ॥ १२

अन्यच्च—

सरस्वत्यां सदासक्तो भूत्वा लक्ष्मीप्रियोऽप्ययम् । तत्राप्यासीत् सदाचारी तच्चित्रं विदुषां खलु ॥ १३
नाहंकारो न दुर्भावो न विलासो न दुर्व्ययः । दृष्टः कदापि तद् गेहे सतां तद् विस्मयास्पदम् ॥ १४
भक्तो गुरुजनानां स विनीतः सज्जनान् प्रति । बन्धुजनेऽनुरक्तोऽभूत् प्रीतः पोष्यगणेष्वपि ॥ १५
देश-कालस्थितिज्ञोऽसौ विद्या-विज्ञानपूजकः । इतिहासादि-साहित्य-संस्कृतिसत्कलाप्रियः ॥ १६
समुन्नत्यै समाजस्य धर्मस्योत्कर्षहेतवे । प्रचाराय च शिक्षाया दत्तं तेन धनं घनम् ॥ १७
गत्वा सभा-समित्यादौ भूत्वाऽध्यक्षपदान्वितः । दत्त्वा दानं यथायोग्यं प्रोत्साहिताश्च कर्मठाः ॥ १८
एवं धनेन देहेन ज्ञानेन शुभनिष्ठया । अकरोत् स यथाशक्ति सत्कर्माणि सदाशयः ॥ १९
अथान्यदा प्रसंगेन स्वपितुः स्मृतिहेतवे । कर्तुं किंचिद् विशिष्टं स कार्यं मनस्यचिन्तयत् ॥ २०
पूज्यः पिता सदैवासीत् सम्यग्-ज्ञानरुचिः स्वयम् । तस्मात् तज्ज्ञानवृद्ध्यर्थं यतनीयं मयाऽप्यरम् ॥ २१
विचार्यैवं स्वयं चित्ते पुनः प्राप्य सुसंमतिम् । श्रद्धास्पदस्वमित्राणां विदुषां चापि तादृशाम् ॥ २२
जैनज्ञानप्रसारार्थं स्थाने शान्तिनिकेतने । सिंघीपदाङ्कितं जैनज्ञानपीठमतीष्ठिपत् ॥ २३
श्रीजिनविजयः प्राज्ञो मुनिनाम्ना च विश्रुतः । स्वीकर्तुं प्रार्थितस्तेन तस्याधिष्ठायकं पदम् ॥ २४
तस्य सौजन्य-सौहार्द-स्थैर्यौदार्यादिसद्गुणैः । वशीभूय मुदा येन स्वीकृतं तत्पदं वरम् ॥ २५
कवीन्द्रेण रवीन्द्रेण स्वीयपावनपाणिना । रस-नाग-ग्रह-चन्द्राब्दे तत्प्रतिष्ठा व्यधीयत ॥ २६
प्रारब्धं मुनिना चापि कार्यं तदुपयोगिकम् । पाठनं ज्ञानलिप्सूनां तथैव ग्रन्थगुम्फनम् ॥ २७
तस्यैव प्रेरणां प्राप्य श्रीसिंघीकुलकेतुना । स्वपितृश्रेयसे चैषा प्रारब्धा ग्रन्थमालिका ॥ २८
उदारचेतसा तेन धर्मशीलेन दानिना । व्ययितं पुष्कलं द्रव्यं तत्तत्कार्यसुसिद्धये ॥ २९
छात्राणां वृत्तिदानेन नैकेषां विदुषां तथा । ज्ञानाभ्यासाय निष्कामसाहाय्यं स प्रदत्तवान् ॥ ३०
जलवाय्वादिकानां तु प्रातिकूल्यादसौ मुनिः । कार्यं त्रिवार्षिकं तत्र समाप्यान्यत्र चास्थितः ॥ ३१
तत्रापि सततं सर्वं साहाय्यं तेन यच्छता । ग्रन्थमालाप्रकाशाय महोत्साहः प्रदर्शितः ॥ ३२
नन्द-निध्य-ङ्क-चन्द्राब्दे जाता पुनः सुयोजना । ग्रन्थावल्याः स्थिरत्वाय विस्तराय च नूतना ३३

ततः सुहृत्परामर्शात् सिंघीवंशनभस्वता । भा वि द्या भ व नायेयं ग्रन्थमाला समर्पिता ।। ३४
आसीत्तस्य मनोवाञ्छाऽपूर्वा ग्रन्थप्रकाशने । तदर्थं व्ययितं तेन लक्षावधि हि रूप्यकम् ।। ३५
दुर्विलासाद् विधेर्हन्त ! दौर्भाग्याच्चात्मबन्धूनाम् । स्वल्पेनैवाथ कालेन स्वर्गं स सुकृती ययौ ।। ३६
इन्दु-ख-शून्य-नेत्राब्दे मासे आषाढसंज्ञके । कलिकाताख्यपुर्यां स प्राप्तवान् परमां गतिम् ।। ३७
पितृभक्तैश्च तत्पुत्रैः प्रेयसे पितुरात्मनः । तथैव प्रपितुः स्मृत्यै प्रकाश्यतेऽधुना पुनः ।। ३८
इयं ग्रन्थावलिः श्रेष्ठा प्रेष्ठा प्रज्ञावतां प्रथा । भूयाद् भूत्यै सतां सिंघीकुलकीर्तिप्रकाशिका ।। ३९
विद्वज्जनकृताह्लादा सच्चिदानन्ददा सदा । चिरं नन्दत्वियं लोके श्रीसिंघी ग्रन्थपद्धतिः ।। ४०

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।। सिंघीजैनग्रन्थमालासंपादकप्रशस्तिः ।।

स्वस्ति श्रीमेदपाटाख्यो देशो भारतविश्रुतः । रूपाहेलीति सन्नाम्नी पुरिका तत्र सुस्थिता ।। १
सदाचार-विचाराभ्यां प्राचीननृपतेः समः । श्रीमच्चतुरसिंहोऽत्र राठोडान्वयभूमिपः ।। २
तत्र श्रीवृद्धिसिंहोऽभूद् राजपुत्रः प्रसिद्धिभाक् । क्षात्रधर्मधनो यश्च परमारकुलाग्रणीः ।। ३
मुञ्ज-भोजमुखा भूपा जाता यस्मिन् महाकुले । किं वर्ण्यते कुलीनत्वं तत्कुलजातजन्मनः ।। ४
पत्नी राजकुमारीति तस्याभूद् गुणसंहिता । चातुर्य-रूप-लावण्य-सुवाक्-सौजन्यभूषिता ।। ५
क्षत्रियाणी प्रभापूर्णां शौर्योद्दीप्तमुखाकृतिम् । यां दृष्ट्वैव जनो मेने राजन्यककुलजा त्वियम् ।। ६
पुत्रः किसनसिंहाख्यो जातस्तयोरतिप्रियः । रणमल्ल इति चान्यद् यन्नाम जननीकृतम् ।। ७
श्रीदेवीहंसनामाऽत्र राजपूज्यो यतीश्वरः । ज्योतिर्भैषज्यविद्यानां पारगामी जनप्रियः ।। ८
आगतो मरुदेशाद् यो भ्रमन् जनपदान् बहून् । जातः श्रीवृद्धिसिंहस्य प्रीति-श्रद्धास्पदं परम् ।। ९
तेनाथाप्रतिमप्रेम्णा स तत्सूनुः स्वसन्निधौ । रक्षितः, शिक्षितः सम्यक्, कृतो जैनमतानुगः ।। १०
दौर्भाग्यात् तच्छिशोर्बाल्ये गुरु-तातौ दिवंगतौ । विमूढः स्वगृहात् सोऽथ यदृच्छया विनिर्गतः ।। ११

तथा च —

भ्रान्त्वा नैकेषु देशेषु सेवित्वा च बहून् नरान् । दीक्षितो मुण्डितो भूत्वा जातो जैनमुनिस्ततः ।। १२
ज्ञातान्यनेकशास्त्राणि नानाधर्ममतानि च । मध्यस्थवृत्तिना तेन तत्त्वातत्त्वगवेषिणा ।। १३
अधीता विविधा भाषा भारतीया युरोपजाः । अनेका लिपयोऽप्येवं प्रत्न-नूतनकालिकाः ।। १४
येन प्रकाशिता नैके ग्रन्था विद्वत्प्रशंसिताः । लिखिता बहवो लेखा ऐतिह्यतथ्यगुम्फिताः ।। १५
स बहुभिः सुविद्वद्भिस्तन्मण्डलैश्च स सत्कृतः । जिनविजयनाम्नाऽसौ ख्यातोऽभवद् मनीषिषु ।। १६
तस्य तां विश्रुतिं ज्ञात्वा श्रीमद्गान्धीमहात्मना । आहूतः सादरं पुण्यपत्तनात् स्वयमन्यदा ।। १७
पुरे चाहम्मदाबादे राष्ट्रीयशिक्षणालयः । विद्यापीठ इति ख्यातः प्रतिष्ठितो यदाऽभवत् ।। १८
आचार्यत्वेन तत्रोच्चैर्नियुक्तः स महात्मना । रस-मुनि-निधीन्द्वब्दे पुरातत्त्वाख्यमन्दिरे ।। १९
वर्षाणामष्टकं यावत् संभूष्य तत् पदं ततः । गत्वा जर्मनराष्ट्रे स तत्संस्कृतिमधीतवान् ।। २०
तत आगत्य सँल्लग्नो राष्ट्रकार्ये च सक्रियम् । कारावासोऽपि संप्राप्तो येन स्वराज्यपर्वणि ।। २१
क्रमात् ततो विनिर्मुक्तः स्थितः शान्तिनिकेतने । विश्ववन्द्यकवीन्द्रश्रीरवीन्द्रनाथभूषिते ।। २२
सिंघीपदयुतं जैनज्ञानपीठं तदाश्रितम् । स्थापितं तत्र सिंघीश्रीडालचन्दस्य सूनुना ।। २३

श्रीबहादुरसिंहेन दानवीरेण धीमता । स्मृत्यर्थं निजतातस्य जैनज्ञानप्रसारकम् ॥ २४

प्रतिष्ठितश्च तस्यासौ पदेऽधिष्ठातृसञ्ज्ञके। अध्यापयन् वरान् शिष्यान् ग्रन्थयन् जैनवाङ्मयम् ॥ २५

तस्यैवं प्रेरणां प्राप्य श्रीसिंघीकुलकेतुना । स्वपितृश्रेयसे ह्येषा प्रारब्धा ग्रन्थमालिका ॥ २६

अथैवं विगतं तस्य वर्षाणामष्टकं पुनः । ग्रन्थमालाविकासादिप्रवृत्तिषु प्रयस्यतः ॥ २७

बाण-रत्न-नवेन्द्वब्दे मुंबईनगरीस्थितः । मुंशीति बिरुदख्यातः कन्हैयालालधीसखः ॥ २८

प्रवृत्तो भारतीयानां विद्यानां पीठनिर्मितौ । कर्मनिष्ठस्य तस्याभूत् प्रयत्नः सफलोऽचिरात् ॥ २९

विदुषां श्रीमतां योगात् संस्था जाता प्रतिष्ठिता । भारतीय पदोपेत विद्या भ व न सञ्ज्ञया ॥ ३०

आहूतः सहकाराय सुहृदा स मुनिः कृती । ततः प्रभृति तत्रापि सहयोगं प्रदत्तवान् ॥ ३१

तद्भवनेऽन्यदा तस्य सेवाऽधिका ह्यपेक्षिता । स्वीकृता नम्रभावेन साऽप्याचार्यपदाश्रिता ॥ ३२

नन्द-निध्यङ्क-चन्द्राब्दे वैक्रमे विहिता पुनः । एतद्ग्रन्थावलीस्थैर्यकृते तेन नव्ययोजना ॥ ३३

परामर्शात् ततस्तस्य श्रीसिंघीकुलभास्वता । भाविद्याभवनायेयं ग्रन्थमाला समर्पिता ॥ ३४

प्रदत्ता दशसाहस्त्री पुनस्तस्योपदेशतः । स्वपितृस्मृतिमन्दिरकरणाय सुकीर्तिना ॥ ३५

दैवादल्पे गते काले सिंघीवर्यो दिवंगतः । यस्तस्य ज्ञानसेवायां साहाय्यमकरोत् महत् ॥ ३६

पितृकार्यप्रगत्यर्थं यत्नशीलैस्तदात्मजैः । राजेन्द्रसिंहमुख्यैश्च सत्कृतं तद्वचस्ततः ॥ ३७

पुण्यश्लोकपितुर्नाम्ना ग्रन्थागारकृते पुनः । बन्धुज्येष्ठो गुणश्रेष्ठो ह्यर्द्धलक्षं प्रदत्तवान् ॥ ३८

ग्रन्थमालाप्रसिद्धयर्थं पितृवत्तस्य कांक्षितम् । श्रीसिंघीबन्धुभिः सर्वं तद्गिराऽनुविधीयते ॥ ३९

विद्वज्जनकृताल्हादा सच्चिदानन्ददा सदा । चिरं नन्दत्वियं लोके जिनविजयभारती ॥ ४०

CONTENTS

SINGHI JAIN SERIES

and

Late BABU SHRI BAHADUR SINGHJI SINGHI

My dear, sincere and noble friend, Babu Shri Bahadur Singhji Singhi, who, under my special inspiration, had founded this *Singhi Jain Series* in 1931, in sacred memory of his saintly father, Babu Shri Dalchandji Singhi and realizing whose uncommon devotion to the cause of learning as well as his ideal munificence, I also dedicated with my heart the dynamic and the precious portion of my remaining life to the Series, seeing whose fairly satisfactory and prompting progress since its inception and to find it in more advancing and comprehensive form in future, cherished an intense desire which resulted in associating the Series with the *Bharatiya Vidya Bhavan*, according to a scheme outlined by me. Full five years have passed since the sad demise of that noble man. In his revered memory, I am penning a few lines here.

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On the 7th of July, 1944, Babu Shri Bahadur Singhji Singhi left his mortal coils at the comparatively early age of fiftynine. His loss has been widely felt. His aged mother received this rude shock so ill that she did not long outlive him. His worthy sons have lost an affectionate and noble father, the industrialists and businessmen of the country one of their pioneers, the large number of his employees a benevolent master, scholarship one of its best patrons and the poor people of his native district a most generous donor. To me his loss has been personal. My contact with him was a turning point in my life. Whatever I have been able to achieve, during the past eighteen years, in the field of scholarship, is due directly to him. The financial assistance with which he backed my activities was the least of his contributions. But for his love of scholarship with which he inspired me, this chapter of my life would have been entirely different.

Babu Shri Bahadur Singhji Singhi was born in Azimganj, Murshidabad, in Vikram Saṁvat 1941, in the ancient family of the Singhis, who were of old the treasurers of the Mughal emperors. The family had passed through many vicissitudes of fortune and in the 17th century it migrated from Rajputana to Bengal, but thanks to the energy and enterprise of Singhiji's father, Babu Shri Dalchandji Singhi, the family firm became a very flourishing concern.

Babu Dalchandji Singhi was born in Azimganj (Murshidabad) in the Vikram Saṁvat 1921 (1865 A.D.), and died in Calcutta on the 30th December, 1927. Owing to financial difficulties, Dalchandji Singhi had abruptly to cut short his educational career and join the family business at the early age of 14. The family had been carrying on business in the name of Messrs Hurisingh Nehalchand for a long time though, in those days, it was not at all a prominent firm. But having taken the reins of the firm in his own hands, Babu Dalchandji developed it on a very large scale; and it was mainly through his business acumen, industry, perseverance and honesty that this comparatively unknown firm of "Hurisingh Nehalchand" came to be reckoned as the foremost jute concern with branches in almost all the important jute centres of Bengal. The fruits of Dalchandji Singhi's toils were immense, and the reputation of the firm in commercial circles was, indeed, unique.

Having thus brought his jute business to the most flourishing condition, Babu Dalchandji Singhi diverted his attention to the mineral resources of India and spent many lacs of rupees in prospecting the coal fields of Korea State (C.P.), limestone deposits of Sakti State and Akaltara, and the bauxite deposits of Belgaum and Sawantwadi and Ichalkaranji States. His scheme for the Hiranyakeshi Hydro-Electric Project and manufacture of aluminium from bauxite ores, the first of its kind in India, is

yet to be developed. His mining firm, Messrs Dalchand Bahadur Singhi, is reputed to be one of the foremost colliery proprietors in India. While so engaged in manifold business, he also acquired and possessed vast Zamindari estates spreading over the districts of 24-Perganas, Rangpura, Purnea, Maldah, etc.

But the fame of Babu Dalchandji Singhi was not confined to his unique position in commercial circles. He was equally well-known for his liberality and large-heartedness, though he always fought shy of publicity attached to charitable acts and often remained anonymous while feeding the needy and patronizing the poor. A few instances of his liberality are given below.

When Mahatma Gandhi personally visited his place in 1926, for a contribution to the Chittaranjan Seva Sadan, Babu Dalchandji Singhi gladly handed over to him a purse of Rs. 10,000.

His War contribution in the first world-war consisted in his purchasing War Bonds to the value of Rs. 3,00,000; and his contribution at the Red Cross Sales, held in March 1917, under the patronage of H.E. Lord Carmichael on Government House grounds, Calcutta, amounted to approximately Rs. 21,000, in which he paid Rs. 10,000 for one bale of jute which he had himself contributed. His anonymous donations are stated to have amounted to many lacs.

In his private life Babu Dalchandji Singhi was a man of extremely simple and unostentatious habits. Plain living and high thinking was his ideal. Although he had been denied a long academic career, his knowledge, erudition and intellectual endowments were of a very high order, indeed. His private studies were vast and constant. His attitude towards life and the world was intensely religious, and yet he held very liberal views and had made a synthetic study of the teachings of all religions. He was also well-versed in the Yoga-darśana. During the latter part of his life he spent his days mostly in pilgrimage and meditation. Noted throughout the district and outside for his devoutness, kindness and piety, he is remembered even now as a pride of the Jaina community.

During the last days of his life, Babu Dalchandji Singhi cherished a strong desire to do something towards encouraging research in important branches of Jaina literature and publishing their editions scientifically and critically prepared by eminent scholars. But fate had decreed otherwise; and before this purpose of his could become a reality, he expired.

However, Babu Bahadur Singhji Singhi, worthy son of the worthy father, in order to fulfil the noble wish of the late Dalchandji Singhi, continued to help institutions like the Jaina Pustaka Pracāraka Maṇḍala, Agra; the Jaina Gurukula, Palitana; the Jaina Vidyābhavana, Udaipur, etc.; and also patronized many individual scholars engaged in the publication of Jaina literature. Besides, with a view to establishing an independent memorial foundation to perpetuate the memory of his father, he consulted our common friend, Pandit Shri Sukhlalji, (formerly a Professor of Jainism in the Benares Hindu University), an unrivalled scholar of Jaina Philosophy, who had also come in close contact with the late Babu Dalchandji Singhi, and whom the latter had always held in very high esteem. In the meanwhile, Babu Bahadur Singhji Singhi incidentally met the late Poet, Rabindranath Tagore, and learnt of his desire to get a chair of Jain studies established in the Viśva Bhāratī, Shantiniketan. Out of his respect for the Poet, Babu Śri Bahadur Singhji readily agreed to found the Chair (provisionally for three years) in revered memory of his dear father, and pressingly and cordially invited me to organize and conduct the same. I accepted the task very willingly, and felt thankful for the opportunity of spending even a few years in the cultural and inspiring atmosphere of Viśva-Bhāratī, the grand creation of the great Poet, Rabindranath.

During the period of 10 years of my Principalship of the *Gujarat Puratattva Mandir,*

Ahmedabad, and even before that period, I had begun collecting materials of historical and philological importance, and of folk-lore etc., which had been lying hidden in the great Jaina Bhandars of Patan, Ahmedabad, Baroda, Cambay, etc. I induced my noble friend Babu Bahadur Singhji Singhi, also to start a Series which would publish works dealing with the vast materials in my possession, and also with other allied important Jaina texts and studies prepared on the most modern scientific methods. Hence the inauguration of the present Singhi Jaina Series.

At an early age Babu Bahadur Singhji joined the family business by pushing ahead with his father's enterprises, and succeeded in making the firm the foremost in the mining industry of Bengal and Central India. Besides he also acquired vast zamindaries and had interests in many industrial and banking concerns. This early preoccupation with business affairs prevented his having a college education. But Singhji was studious and introspective by nature. He devoted all his spare time to study and cultural development He acquired an excellent command over several languages. Art and literature were the subjects of his choice. He was very fond of collecting rare and invaluable specimens of ancient sculpture, paintings, coins, copper-plates and inscriptions. His manuscript-collection contained a large number of rare works of historical and cultural importance, among which mention must be made of a unique manuscript of the Koran which was handed down from Baber to Aurangzeb and bears the autographs of all of them. His numismatic collection, especially of Kushan and Gupta coins, is considered the third best in the world. He also had a good and large collection of works of art and historical importance. Singhiji was a Fellow of the Royal Society of Arts (London), a member of the Royal Asiatic Society of Bengal, the Bangiya Sahitya Parishad, the Indian Research Institute and a Founder-Member of the Bharatiya Vidya Bhavan. He was also the President of the Jaina Swetambara Conference held in Bombay in 1926. Though he had made no special study of law he was well up in legal matters. On one occasion in the Calcutta High Court when he found that even his distinguished lawyers were not properly representing his case he himself pleaded out the case successfully, much to the surprise of the opposite party who was a manager of a big European firm

Though a highly religious and leading figure in the Jain Community he had an outlook which was far from sectarian. More than three-fourths of the six lakhs and over of his donations were for non-Jain causes. More often than not he preferred to give his assistance anonymously and he did not keep a list of his donations even when they were made in his name.

To the Hindu Academy, Daulatpur, Rs. 15,000/-.
to the Taraqi-Urdu Bangala 5,000/-.
to the Hindi Sahitya Parishad 12,500/-.
to the Vishuddhanand Sarasvati Marwari Hospital 10,000/-.
to several maternity homes 2,500/.
to the Benares Hindu University 2,500/-.
to the Jianganj High School 5,000/-.
to the Jianganj London Mission Hospital 6,000/-.
to the Jain Temples at Calcutta and Murshidabad 11,000/-.
to the Jaina Dharma Pracharaka Sabha, Manbhum 5,000/-.
to the Jaina Bhavan, Calcutta, 15,000/-.
to the Jain Pustak Prachar Mandal, Agra, 7,500/-.
to the Agra Jain Temple 3,500/-.
to the Ambala Jain High School, 2,100/-.
for the Prākrit Kośa 2,500/-.
to the Bharatiya Vidya Bhavan 10,000/-.

At the Singhi Park Mela held in December, 1941, at his Ballyganj residence in which Viscount Wavell, then Commander-in-Chief and Lord John Herbert, Governor

of Bengal, and Lady Herbert participated, he donated Rs. 41,000/- for the Red Cross Fund.

*

Really speaking, he did not in the least hanker after name and fame even though he was a multi-millionaire and a big Zamindar, and even though he was a man of superior intellect and energy. He was by nature taciturn and a lover of solitude. Art and literature were the pursuits of his choice. He was very fond of seeing and collecting rare and invaluable specimens of ancient sculpture, painting, coins, copper-plates, inscriptions, manuscripts, etc. He spent all his spare time in seeing and examining the rarities which he had collected in his room, as well as in reading. He was seldom seen outside and he rarely mixed with society and friendly circles. Wealthy persons like himself usually have a number of fads and hobbies such as seeing the games and races, visiting clubs, undertaking pleasure trips etc., and they spend enormously over them, but Singhiji had none of these habits. Instead of wasting money on such things, he spent large sums on collecting ancient things and valuable curios and on the preservation and publication of important literature. Donations to institutions and charities to individuals were, for the most part, given by him anonymously. I know it from my own experience that these gifts, donations and charities reach a very high figure at the end of every year. But he was so modest that on his being requested so often by me he did not show the least inclination to part with the names and whereabouts of the individuals and institutions that were the recipients of such financial aid from him. By chance I came to know of a very recent example, just now, indicative of this characteristic of his nature. In the year 1941 he shifted, like other innumerable inhabitants of Calcutta, his headquarters to Azimganj (Dist. Murshidabad) when the fear of the Japanese invasion was looming large, and decided to stay there with his whole family during war time. Taking into consideration the then grievous condition of the country as well as the excessive scarcity of grains in Bengal, he had stocked grains in large quantities with a view to distributing them gratis according to his capacity. Thereafter the problem of food became rather more serious and the prices had risen inconceivably high. Babu Bahadur Singhiji Singhi could have earned four to five lacs of rupees if he had, like many other miserly merchants, sold off the hoarded lot of grains, taking undue advantage of the prevailing conditions. But he resisted the temptations, and had been daily distributing freely the grains among thousands of poor people who showered blessings on him; and he enjoyed a deep self-satisfaction. This is the most recent example that puts us in adequate knowledge of his silent munificence.

Really he was a very silent and solid worker and he had no desire to take active part in any controversies, social or political, though he had sufficient fitness and energy to do so. Still, however, he was skilful enough to do what was proper at the particular time. The following incident will best illustrate this statement. It was in the fitness of things that a wealthy multimillionaire like him should give an appropriate contribution to the war funds. With this end in view he arranged in the second week of December, 1941, an attractive show, styled *Singhi Park Mela* in the garden of his residential place at Calcutta in which all the local people and officers of name and fame, including the Governor of Bengal, Sir John Arthur Herbert and lady Herbert as well as the Commander-in-chief (later the Governor-General) Viscount Wavell, had also taken part with enthusiasm. This show fetched thousands of rupees which were considered substantial financial help to the war funds.

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As mentioned above, the Series was started, in 1931, *A.D.* when I worked as a Founder-Director of the Singhi Jain Chair in Viśvabhāratī Shantiniketan, at Singhji's request. It was, then, our aspiration to put the *Singhi Jain Chair* and the *Singhi Jain Series* on a permanent basis and to create a centre at Viśvabhāratī for the studies of Jain cult in difference to the wishes of the late Poet Rabindranath Tagore. But unfor-

tunately I was forced to leave this very inspiring and holy place on account of unfavourable climatic conditions etc. which I had to face during my stay of about four years there. I shifted, therefore, from Viśvabhāratī to Ahmedabad where I had formerly resided and worked in those glorious days when the *Gujarat Vidyāpitha* and the *Purātattva Mandira* had been established as a part of the movement for national awakening and cultural regeneration. I went there in the hope that the reminiscences of those days and the proximity of those places would serve as sources of inspiration in my literary pursuits.

During this period of my aim of life had centred round the Singhi Jain Series and I devoted every iota of my energy to its development and progress.

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In June, 1938, I received, to my agreeable surprise, a letter from my esteemed friend Śrī K. M. Munshi who was, then, the Home Minister of the Congress Ministry of the Bombay Presidency. In that letter he had mentioned that Sheth Śri Mungalal Goenka had placed a liberal sum of two lakhs of rupees at his disposal for the establishment of a good academic institution for Indological studies and he had asked me to come down to Bombay to discuss and prepare a scheme for that. Accordingly, I came here and saw Munshiji. Knowing that he had a fervent desire of founding at Bombay an institution of the type of the Puratattva Mandira, I was extremely delighted and I showed my eagerness to offer for that such services as might be possible for me. We, then, began to draft out a scheme and after some deliberations and exchange of ideas the outline of the *Bhāratīya Vidyā Bhavana* was settled. Accordingly, on the auspicious full-moon day of the Kārtika of 1995 (V.S.) the opening ceremony of the Bhāratīya Vidyā Bhavana took place amidst the clappings and rejoicings of a magnificent party which was arranged at the residence of Munshiji. The brilliant achievement and the wide publicity which the Bhavan has been able to secure during its short career of the last few years bear eloquent testimony to the inexhaustible fund of energy and unsurpassed skill of Munshiji. As I am inseparably linked up with it from its very beginning, I also feel the same amount of joy and interest at the Bhavan's progress as Śrī Munshiji, its Founder-President, and therefore I have been always offering my humble services in its various undertakings and activities.

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On the other hand, the Singhi Jain Series is the principal aim of my remaining life and the results of my thinking, meditation, researches and writings have all been devoted to the development of the Series. As life passes on, the time of activity is also naturally shortened and therefore it was quite appropriate, now, for me to chalk out lines of its future programme and permanence.

As Babu Bahadur Singhji Singhi, the noble founder and the sole patron of the Series, had placed the whole responsibility of the Series on me from its inception, he had also the right to expect that more and more works might more speedily and splendidly be published. I have neither seen nor come across any other gentleman who can match with him as regards generosity and unbounded zeal for the revival of ancient literature. On the works of the Series he had spent through me more than 75,000 rupees during his life-time. But he had not even once asked me, during this long period of a dozen years, as to how and for what works the amount was spent. Whenever the account was submitted to him, he did not ask for even the least information but sanctioned it casting merely a formal glance on the account sheets. He, however, discussed very minutely the details regarding things such as the paper, types, printing, binding, get-up, etc. as well as internal subjects like Preface and others, and occasionally gave very useful suggestions thereon with deep interest. His only desire being to see the publication of as many works as possible in his life-time, he was always ready to spend as much after it, as required. He did not labour under a delusion that the things should be done in this or that way when he was no more.

As these were his ideas and desires concerning the Series and as every day that passed left me all the more convinced of the fickleness of my advanced life too, it was imperative for us to draw out a scheme for its future programme and management. Just at this time a desire dawned in the heart of Shri Munshiji, to the effect that it the Singhi Jain Series be associated with the Bhāratīya Vidyā Bhavana, both the institutions would not only be admirably progressing but the Series would get permanence and the Bhavan, unique honour and fame by its hereby becoming an important centre for the studies of Jain culture and the publication of Jain literature. This wellintentioned desire of Munshiji was much liked by me and I conveyed it in a proper form to Singhji who was, besides being a Founder-Member of the Bhavan, also an intimate friend of Munshiji since long. Eventually he welcomed this idea. I also came to a final decision of associating the Series with the Bhavan, having consulted my most sincere friend, life-long companion and co-worker, Pt. Sukhlalji, who is a well-wisher and an active inspirer of the Series, and who is also an esteemed friend of Babu Bahadur Singhji. Luckily we all four met in Bombay in the bright half of Vaiśākha (V.S. 1999) and on one auspicious day we all sat together and unanimously resolved, at the residence of Munshiji, to entrust the Series to the Bhavan.

According to that resolution, the publication of the Series thereafter began under the management of the Bhāratīya Vidya Bhavan under my sole supervision and direction.

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In addition to transferring all sorts of copyright of the Series, Singhji also donated a liberal sum of Rs. 10,000 which will be spent on erecting a hall, to be named after him, in a prominent place in the Bhavan. In appreciation of this generous donation of Singhji, the Bhavan has also resolved to style permanently the Department of Jain Studies as the "*Singhī Jain Śāstra Śikṣāpīṭha*".

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In the mean time we considered to purchase for the Bhavan a well-equipped library of a retired professor living in Calcutta, and consequently I was entrusted with the work of making a proper move in the matter. I then went to Calcutta for this very purpose and started negotiations through Singhji with the professor whose demand was somewhere about Rs. 50,000 Singhji asked me just casually as to what arrangement had been made for meeting with the costs. I promptly replied that there was no cause for worry so long as donors like himself were there. He smiled at it with a suppressed sense of satisfaction and also remarked that he had to assume the role of a negotiator for a buyer who he himself was eventually to be. He considered seriously my candid utterance and made up his mind from that moment, luckily of course for the Bhavan, to donate the Library to the Bhavan. He invited the professor concerned to his residence and talked in my presence about the approximate cost of the whole collection which appearing rather more to him and to me, the bargain could not be struck. He himself thereafter suggested to me to go in for the Nahar collection and promised with his usual preparedness to make complete arrangements in due course of time for the same. As was natural with him, he disallowed me at the same time from making known his intentions to any one. From close association with him I very well knew this aspect of his sober mind. This taciturnity of his mind was so much developed that even his sons who are equally able and worthy did not get a clue to his intentions till they were put into practice. But to our great mishap he did not live long enough to present this literary treasure to the Bhavan himself; but his eldest son and my beloved friend, Babu *Shri Rajendra Singh* has fulfilled his father's wish though he was totally ignorant of it and has got this unique collection for the Bhavan and spent Rs. 50,000 for the purpose.

Singhiji began to take keen interest in the progress and development of the Bharatiya Vidya Bhavan, seeing that it had at last become the centre of research and literary activities of Shri Munshiji and mine. In his last visit to Bombay he had also expressed

to me his sincere desire to come and stay occasionally with us in the building of the Bhavan at Andheri when it is made over to us after the war.

At this time he also expressed with great enthusiasm his generous desire in clear terms as to how increasing progress of the Series can be achieved and how more works an be brought out with added speed. He also told me to make an arrangement, as I wished, regarding as much publication as possible of the works in the Series till I and he were alive, wishing me not to worry at all concerning the expenses. He mentioned that he would not feel satisfied even if the present rate of the publication which three to four works annually be raised to two works per month. What a noble zeal and a domineering passion for the advancement of learning and literature!

Having been fully reinvigorated by this unequalled enthusiasm and liberality I came to Bombay and was immersed in making plans of a large-scale production of the works in the Series and its extension in pursuance of his eager desire.

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By the end of 1943 his health began to decline In the first week of January, 1944, when I went to him at Calcutta in connection with the work of the Bharatiya Itihasa Samiti I found him extremely unwell. Notwithstanding his ill-health he talked to me for more than a couple of hours on the day of my arrival there. The first thing he did in the course of this lengthy, though very sweet talk, was to give me a mild reproof for undertaking the long and tedious journeys to Calcutta, Benares and Cawnpore in spite of my ill health. He discussed with absorbing interest the details of the Samiti's proposed History of India, a subject of great interest to him. I could see that he was at that time quite forgetful of his physical ailments. Our talks then drifted to the subject of the History of Jainism in which connection also he expressed his opinion about the material to be utilised for such a work. At the termination of our talks, which this time lasted for over three hours, I found him much exhausted and drooping in spirits.

On the 7th January his health took a turn for the worse. On the 11th January I went to take leave of him, which he, full of emotions, gave with a heavy heart, exclaiming "Who knows whether we shall meet again or not?" I requested him to take heart and remain buoyant and assured him that he would be soon restored to normal health. But while I was stepping out of his room, my eyes were full of tears and his last words began to eat into my heart. Ill-luck prevented our second meeting. That lofty and generous soul finally left its mortal habitat at mid-day on 7th July, 1944. May his soul rest in peace!

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SINGHIJI'S WORTHY SONS

Though the heavy loss caused by his sad demise is irreparable for me and the Jain community at large, still it is indeed, a matter of real consolation that he has left behind him equally illustrious and worthy sons. His sons, Babu *Rajendra Singhji* and Babu *Narendra Singhji* are treading the foot-steps of their revered father. It gives me great pleasure to record here that during the past five years on the Series alone they have spent more than Rs. 50,000. They also handed over a sum of Rs. 5,000 to the Indian Research Institute of Calcutta for the publication of the Jain works in Bengali language.

*

I have already mentioned how Babu Rajendra Singhji made a generous donation of Rs. 50,000 for the purchase of the famous Nahar Collection of Indological works which now forms a most precious part of the Bhavan's library. Babu Narendra Singhji has donated Rs. 30,000 for the foundation of a Jaina Bhavan at Calcutta for which Babu Bahadur Singhji had already contributed Rs. 15,000. He liberally gave Rs. 5,000 on the occasion of the celebration of 'Vīraśāsana Mahotsava' in November 1944 which was held by the Digambar Jain Samaj. Further he has shouldered the responsibility of continuing now under his patronage to help the work of social and religious upliftment among the Sarak tribe of Bengal which was started by his illustrious father and for which the latter had spent thousands of Rupees. Babu Rajendra Singhji and Babu Narendra Singhji have also very generously promised to continue to meet all the expenses of the *Singhi Jain Series* and requested me to bring out as many works as possible, at whatever cost, so that this unique Series founded and cherished by their late lamented father may continue to bring to light the invaluable treasures of Jain literatures and culture.

*

In recognition of his unique assistance the Bharatiya Vidya Bhavan has decided to perpetuate Singhji's memory by naming its Indological library as *Babu Bahadur Singhji Singhi Library*. Further, one of its main halls will bear his name as *Babu Bahadur Singhji Singhi Hall*. The Bhavan's Jain Department will also be known as the *Singhi Jain Shastra Shikshapith*

Bhāratīya Vidyā Bhavan,

BOMBAY.

7th July, 1949

JINA VIJAYA MUNI

★

दानशील, साहित्यरसिक, संस्कृतिप्रिय

स्वर्गीय बाबू श्रीमान्

बहादुर सिंहजी सिंघीजी

को

सादर समर्पित.

इस ग्रन्थमालाके जन्मदाता और पोषक वे ही थे।

उन्हीके संकल्पसे ग्रन्थमाला फली फूली

और उन्हीके प्रोत्साहनसे मैंने

इस ग्रन्थमालाको परिपुष्ट

करनेका भरसक

प्रयत्न किया।

मुनि जिनविजय

GENERAL EDITORIAL

Ācārya Haribhadra (c. 750 A.D.), Uddyotanasūri (779 A.D.) and Siddharṣi (906 A.D.) were great Teachers and eminent Authors. Uddyotana was an immediate *śiṣya* and Siddharṣi, a *paramparā-śiṣya* of Haribhadra from whose works both of them derived inspiration. Their works *Samarāiccakahā*, *Kuvalayamālā* and *Upamitibhava-prapañcā kathā* are significant didactic tales, full of moral fervour. They aim at curbing, if not altogether eliminating, baser human instincts, so that men and women grow into balanced individuals, respect others as much as themselves, and contribute to building up a really cultured society. Their works have been my favourite subject of study. The eminent Indologist, the late *H. Jacobi*, wrote an original paper on the *Upamitibhava-prapañcā kathā* (Bonn 1891), and later, edited both the *Upamitibhava-prapañcā kathā* (in collaboration with *P. Peterson*) and *Samarāiccakahā* for the Bibliotheca Indica. The *Upamiti* is a remarkable allegory. The *Samarāiccakahā* is a classical piece rich in cultural data. The *Kuvalayamālā* contains abundant linguistic material for a researcher in Middle Indo-Aryan in addition to the wealth of cultural details.

I myself wanted to edit the *Kuvalayamālā*; and, had, in fact, got one forme of it even printed, by way of specimen, as early as 1931. But, owing to my other literary preoccupations, I had to keep it aside for some time. As the General Editor of the Singhi Jain Series, I was very much impressed by the methodology and meticulous scholarship of *Dr. A. N. Upadhye*, Kolhapur. His editions of the *Bṛhatkathākośa* and the *Līlāvaī* were included in this Series. I had given the basic material of the *Līlāvaī* to him; and his superb edition of it with a scholarly Introduction won the praise of eminent scholars like *L. Renou* in Europe and *Dr. V. Raghavan* in India, as is obvious from their reviews. Impressed by his scholarship and painstaking habits, I felt like requesting him to edit the *Kuvalayamālā*. I placed at his disposal some rare material, especially the photographs of the Jaisalmer Mss.

Dr. A. N. Upadhye acceeded to my request, rose to the occasion and has now fulfilled one of my great desires. I am quite aware of the trials through which he has passed while working on this edition which absorbed a major part of his time during the last fifteen years and more.

In my *kiṃcit-prāstāvika* to the First Part, I have already explained the circumstances under which this edition was undertaken. The late *H. Jacobi* was very keen that the *Kuvalayamālā* should be critically edited and published. The late *H. Lüders* and *W. Schubring* (who passed away on 13-4-69) showed keen interest in this work. The First Part containing the Prākrit Text and Various Readings was published in 1959; and the *Kuvalayamālā-kathā* in Sanskrit by Ratna-

prabhasūri was separately issued in a limited number of copies in 1961. For reasons beyond anybody's control, the publication of this Second Part, No 46 of the Singhi Jain Series, was delayed. It includes the Introduction by the Editor. A Cultural Note on the *Kuvalayamālā* by the late *Dr. Vasudev Sharan Agrawala*, the text of the *Kuvalayamālā-kathā* of Ratnaprabha, the Gāthāsūcī, Notes by the Editor and the concordance of the printed text of the *Kuvalayamālā* with the two Mss.. J and P, and Index etc.

The learned Introduction of Professor *Upadhye* is characterised by the thoroughness and meticulous scholarship, so usual with all his writings. After carefully studying both the Mss., he has evolved his discipline of text-constitution and followed it with great success. His Introduction is a substantial study of the various aspects of the *Kuvalayamālā* and of the personality of its gifted author. His Notes are a rich mine of information and testify to his wide reading both in Sanskrit and Prākrit literatures and of the critical studies connected with them. *Dr. Upadhye* has earned the gratitude of scholars interested on Indic studies by critically editing both the Prākrit and the Sanskrit works and by shedding a flood of light on them and on their authors in his scholarly Introduction and Notes. His is an all-sided study of the *Kuvalayamālā*. He has certainly added to the prestige of the Singhi Jain Series which has already received great praise.

My sincere thanks are due to late *Dr. V. S. Agrawala* who contributed to this volume a Cultural Note on the *Kuvalayamālā* and to my friend *Dr. L. Alsdorf* who kindly agreed to our request and wrote a Foreword to this publication. *Dr. Alsdorf* is the doyen of Prākrit and Jaina studies in Europe, a worthy successor of the late *Dr. W. Schubring*.

The late *Shriman Bahadur Singh Singhi* was a great philanthropist and a patron of learning. It is due to his munificence and noblehearted-ness that the Singhi Series could achieve so much distinction in the annals of Indian learning. On the eve of my life, I look upon it as a duty to remember him with gratitude by dedicating this Volume to him. My thanks are due to both *Shri Rajendra Singh Singhi* and the late *Shri Narendra Singh Singhi* who have been upholding the great traditions of their family. I feel sorry that *Shri Narendra Singhaji* did not live to see the publication of the *Kuvalayamālā*, Part II, in which he was keenly interested.

I cannot adequately express how happy I feel in seeing this work published in such a worthy form. The same Hrīdevī who inspired Uddyotanasūri to compose this work has perhaps stood by *Professor Upadhye* who completed this edition with arduous labour and great patience. This is my humble *pūrṇāhuti* in the cause of Indian learning.

In conclusion, I should only quote a few lines from the *Kuvalayamālā* of Uddyotana himself:

उज्जुय-पय-गमणिल्ला सरलुल्लावा य भूसण-विहूणा ।
दुग्गय-बाल व्व मए दिण्णा तुह सुयण णेहेण ॥
णेहं देज्ज इमीए खलियं छाएज्ज वयणयं पुलए ।
अहवा कुलस्स सरिसं करेज्ज हो तुज्झ जं सुयणा ॥
दंसिय-कला-कलावा धम्म-कहा णेय-दिक्खिय-णरिंदा ।
इह लोए होइ थिरा एसा उसभस्स कित्ति व्व ॥

Anekanta Vihara
Shreyas Colony, P.O.
Navarangpura, Ahmedabad-9.
28-8-1969

MUNI JINA VIJAYA

FOREWORD

It is for me a matter of satisfaction and joy to congratulate my friend *Dr. Upadhye* on the successful completion of an arduous task which has engaged his attention and absorbed a major portion of his working power for the last sixteen years. The history of the present critical edition of Uddyotana's *Kuvalayamālā* does indeed go back even much further: it was first planned by *Munimahārāja Jinavijayaji* shortly after the turn of the century, and actually started by him in 1931. When other activities and duties eventually compelled him to abandon this most exacting and difficult undertaking, he was fortunate indeed in being able to hand it over to the present editor, who succeeded in bringing out the first volume, containing the Prākrit text, exactly ten years ago. Every friend of Prākrit literature, and of Indian literature in general, is sure to welcome with gladness and gratitude the long-awaited second volume, with *Dr. Upadhye's* comprehensive introduction and the Sanskrit digest by Ratnaprabhasūri, which, after many unexpected vicissitudes and delays, is now being laid before us.

Of the numerous Prākrit works which *Dr. Upadhye's* indefatigable zeal and critical scholarship have rescued from oblivion and made accessible to modern research, the *Kuvalayamālā* is in several respects the most important and interesting. The unusual linguistic inclinations of its author, presenting us with valuable specimens of a number of Prākrit and Apabhraṁśa dialects and even of "the mysterious Paiśācī", were noticed long ago and have given rise to several investigations, all duly recorded by *Dr. Upadhye*; it is to be hoped that the full text now available in a critical restitution will provide the solid basis for further linguistic studies. If *Dr. Jacobi* in the preface to the edition of Haribhadra's *Samarāiccakahā* wrote that it gives "a picture of Indian Life in the 8th century which the antiquarian may study with profit", this might be said with even greater force of the work of Haribhadra's disciple Uddyotana; the wealth of cultural data to be gleaned from it is duly emphasized by the editor. From the purely literary point of view, we are presented with one of the great masterpieces of that voluminous Kathā literature which is perhaps the most famous contribution of Jainism to Indian literature in general.

The possible sources and literary connexions of the *Kuvalayamālā* have been fully and ably discussed in *Dr. Upadhye's* introduction. The nearest, and very natural, kinship seems to me to exist between it and the just mentioned *Samarāiccakahā*. The latter, as is well known, is centred round the motif of *karman* and transmigration, used as a literary device in a characteristically Jaina fashion: the story follows the fates of two *jīvas*, connected by a *nidāna*, through nine births. Uddyotana would seem to have deliberately outdone his Guru by increasing

the number of *jīvas*, whom we accompany through the vicissitudes of a number of *bhavas*, to five. As their histories are not connected to begin with but interlace only at a later stage; and as, moreover, they are not told in a tedious systematic or chronological order but—by a device common also in modern literatures—are often put into the mouths of different characters of the story who tell them in retrospect, the plot of the novel becomes involved to a degree and is so difficult to follow that the editor has deemed it expedient to have the detailed analysis of contents followed by a second survey ("The story retold broadly") arranged systematically according to the five *jīvas*; I am sure every reader will find this as helpful as I did myself.

I wish and hope that Prākrit studies, happily on the up-grade in India after long times of neglect, will receive a fresh impetus and derive rich benefit from this edition of the *Kuvalayamālā*, by which *Dr. Upadhye* has rendered one more signal service to the cause of Prākrit literature and Indian Literature in general.

Seminar für Kultur
und Geschichte Indiens
University of Hamburg L. ALSDORF
Hamburg (West Germany).
May 18, 1969.

PREFACE

The *Kuvalayamālā*, Part I, containing the Prākrit Text accompanied by Various Readings, was published in 1959 as No. 45 of the Singhi Jaina Series. Subsequently the *Kuvalayamālā-Kathā-Saṃkṣepa* of Ratnaprabha-sūri was issued separately as well, in 1961, with a short Preface. In this Part II are now included an English Introduction, the late *Dr. V. S. Agrawala's* 'A Cultural Note on the Kuvalayamālā,' the *Kuvalayamālā-Kathā-Saṃkṣepa* noted above, the Index of Gāthās, Notes and other accompaniments at the end. By way of specimen, to illustrate the paleographic discussion in the Introduction, charts of letters from the two manuscripts and photographs of some palm-leaves are also given here.

None regrets more than the Editor himself the delay in issuing this Second Part for reasons beyond his control. In his weaker moments, the Editor even wondered, now and then, whether the Introduction would be published at all; and some portions of it were contributed by him as independent papers to some Journals. The patience of readers is more than tried for which the Editor expresses his apology. His only relief is that at last this Volume is being published in a manner matching the earlier volume.

It is some satisfaction for me that this work, so important from the point of view of the basic ethical values (with a view to removing individual imbalances and bettering human relations), linguistic material and cultural data, which occupied my major time for more than fifteen years, has seen the light of day. I am sure, those who are accustomed to the exacting work involved in editing Prākrit texts from rare Mss, will certainly appreciate my humble labours on this important, classical religious romance of our country. In a self-imposed undertaking which extended over such a long time and on which I was working almost single handed all these years, there are bound to be shortcomings of which none can be more aware than myself. I shall be very happy to receive suggestions from my active colleagues in the field.

It is a pleasure for me to record my sense of gratitude to numerous scholars and friends who have obliged me in various ways in accomplishing this arduous duty. I cannot adequately express my sense of gratitude to *Muni Shri Jinavijayaji* who kindly entrusted this work to me which he himself had undertaken some years' back. He stood by me all these years and encouraged me in various ways to fulfil this difficult job. I am thankful to the authorities of the Bhāratīya Vidyā Bhavana for publishing this work in the Singhi Jaina Series. My thanks are due to *Prof. S. A. Upadhyaya* who is keenly interested in the progress of this Series. It has been extremely kind of *Prof. L. Alsdorf*, University

of Hamburg, Hamburg (W. Germany), to have contributed a Foreword to this volume for which both the General Editor and myself are very thankful to him. As the work lingered on for many years, now and then some of my post-graduate students helped me in checking the collations; and I should specially mention the name of *Prof. M. S. Ranadive*, Satara. My friend, the late lamented *Dr. V. S. Agrawala* contributed a Cultural Note on the *Kuvalayamālā* with his usual academic zeal. What pains me most is that he did not live to see the note printed. *Muni Shri Punyavijayaji* has been helpful and keenly interested in my studies all along. He read the whole of the *Kuvalayamālā*, along with his younger colleagues, and made a number of suggestions on the readings; and most of them are included by me in the Notes. I am so grateful to him. I also record my sincere thanks to the Manager, Nirnaya Sagar Press, Bombay, and to the Manager, Sharada Press, Mangalore, but for whose cooperation I would not have been able to present this volume in the present form.

The Singhi Jain Series has carved a name for itself in the records of Sanskrit and Prākrit publications. My thanks are due to *Shri Rajendra Singh Singhi* and the late *Shri Narendra Singh Singhi* who have been very keenly interested in the publication of the *Kuvalayamālā*. What pains me is that *Shri Narendra Singhiji* did not live to see in print this Second Part.

Lastly, I would be failing in my duty, if I did not record my sincere gratitude to the University Grants Commission, New Delhi, for having so graciously made me the Grant intended for Retired Teachers. It is this timely aid that has enabled me, even after retirement from service, to pursue my researches in my specialised branches of Indology with the peace of mind all such work needs.

karmaṇy evādhikāras te |

Dhavalā,
VIII, Rajarampuri,
Kolhapur-1.
July 21, 1969

A. N. UPADHYE

a	ā	i	ī	ī	u	ū	o
e	ka	kka	kkha	kṣa	kha	ga	gga
ggho	gha	ca	cci	ccha	cha	ja	ju
jja	jjha	jñaḥ	jha	ṭa	ṭṭa	ṭṭha	ṭha
ṭho	ḍa	ḍḍa	ḍḍha	ḍha	ṇa	ṇḍa	ta
tu	te	ttu	ttū	ttha	tha	da	dū
dda	ddhaṁ	dha	na	nta	pa	ppa	ppha
pha	pha	bbhi	bha	ma	me	mhe	ya
ra	rū	rṇṇi	la	lla	va	śa	ṣa
ṣṭaṁ	sa	ha	ṇha	lha	*	6	51

- S.N.Ghorpade

* Symbol at the close of a paragraph or section.

DRAWING OF THE SELECT AKṢARAS OF THE MS. J OF the Prākrit Kuvalayamālā

a	ā	i	ī	u	ū	o	e
ka	ku	kṣa	kha	kkha	ga	gga	gghaṁ
gha	ca	cca	ccha	cha	ja	ju	jja
jjha	jha	ṭa	ṭṭi	ṭṭhaṁ	ṭṭhi	ṭho	ḍa
ḍe	ḍḍī	ḍḍha	ḍha	ṇa	ṇṇa	ṇṇo	ṇha
ta	tti	ttho	ttho	thi	dī	du	dū
dde	ddha	dha	na	nna	pa	ppa	pphā
pha	ba	bbhe	bha	ma	mhā	ya	ra
ru	rū	la	lla	lhā	va	rśi	ṣaṁ
sa	ste	ha	hu	*	**		kka

- S.S. Dongarsane

* Symbol at the close of a paragraph or section.

** The symbol of bhale at the beginning of the work.

DRAWING OF THE SELECT AKSARAS OF THE MS. P OF the Prākrit Kuvalayamālā

Portions of the palm-leaf Ms. (No. 58 of 1880–81, Bhandarkar O. R. Institute, Poona), folios Nos. 44a (half) and 43b (half), of the *Viśeṣāvaśyakabhāṣyavṛtti*, see the Intro. p. 6, footnote 1.

Kuvalayamālā, Ms. P, 1) first page (1b), ending with *kiṃ teṇa jīvi*, printed text p. 2.15 and 2) last page beginning with *rīe dinno jiṇanvosā* etc., printed text p. 282.7 (see *v*, *l*.).

INTRODUCTION

1. CRITICAL APPARATUS

The Prākrit text of the *Kuvalayamālā*, critically edited here for the first time, is based on the material from the following Mss.

P - This paper Ms., written in Devanāgarī characters, belongs to the Deccan College Collection, and is now deposited at the Bhandarkar Oriental Research Institute, Poona, No. 154 of 1881-82. It has 133 folios, the first being written on only one side. It measures 32.5 by 12.5 cms. The mode of writing is uniform, but it changes on page 80*a*, line 8. There onwards, the letters are slender, the ink is more thick, and the writing point a little more broad. To begin with, there are 18 lines on each page for some 8 pages and then 17 lines on each page, and then again 18 lines from p. 81*a* onwards where, as noted above, the writing is more compact with smaller letters. In full lines there are some 72-77 letters in the earlier part, but they rise to 76-80 in some lines where the writing is more close.

This Ms. is well preserved on the whole. The paper is good, though turned brownish now. Some corner portions are exposed to moisture with the result that there is darker appearance, and the ink also is rubbed in some places. Here and there the white ants have eaten the edges of some folios and bored holes too in the middle. The edges of some folios are lately mended with paper pasted along the border. The first folio, which was damaged in the corner, has a back-sheet lately pasted; while the last folio is more thick originally. Folio 2 is torn but mended with transparent paper, and some of its letters are rubbed away. The written portion on a page measures about 9.5 by 27 cms. On the right and left sides there are two marginal lines (in black ink) sometimes single and sometimes double. There is a decorative blank space (sometimes written ornamentally with some letters from the running line as on folios 25-7, 115-6, 119-21, 125-27) in the centre of a page; and this space was necessary for the string-hole in the palm-leaf Mss. This Ms. is written in black ink. Here and there the numbers of Gāthās (wherever they are put), the double or single Daṇḍa, beginnings of fresh topics, terms like *ahavā, avi ya, tattha vi, cha, taṁ jahā, kiṁ* etc. are spotted with red chalk (*gairuka*). The top left-hand corner of the margin bears the name *Kuvalayamālā* (sometimes contracted as *kuvalayamā, kuva o mālā* etc.) in Devanāgarī and the right-hand corner of the page below has the page number, this being the back-side of the folio. Taking the folio No. 25, one side say 25*a* has no title and page-number which are put on 25*b*. The letters which the copyist could not read from his exemplar are left blank by him only with the head-lines or serifs. The traces of the use of modern black, red and green pencil and of red or blue ink are also seen here and there to mark some references of geographical, historical, cultural and literary interest. There are a few marginal additions and corrections: those on pp. 26*a*, 39*b*, and 51*b* are modern, while that on p. 80*b* is perhaps of the copyist himself.

The Ms. has the following beginning after the symbol of *bhale* (with two Daṇḍas on both the sides) which looks like Devanāgarī sixty (see the chart of its *akṣaras*):

ॐ नमो वीतरागाय ॥ पढमं नमह etc.

It ends thus:

समाप्तेयं कुवलयमाला नाम कथा ॥ छ ॥ ग्रंथसंख्या सहस्र ॥ १०००० ॥ कृति [:] श्रीश्वेत-पटनाथमुनेर्दाक्षिण्यलांछनस्य उद्योतनसूरे [:] ॥ छ ॥ छ ॥

The above number of the *granthāgra* is written after covering the original writing with yellow paste.

There is no record here of the age of the Ms., but according to expert opinion this Ms. may be assigned to the 15th century A.D. and is thus slightly more than four hundred years old. The copyist of this Ms. has often confused between *v* and *dh*, *ṇ* and *l*: perhaps he or his predecessor has not carefully read the *ādarśa-prati*. He numbers serially only a few verses at the beginning. He consistently uses *paḍimātrā* or *pṛṣṭhamātrā*, though here and there *e* and *o* show the top-strokes. His *jja* looks like *dya* and is read by some as *jya*. The letters *ch* and *cch* are not duly distinguished by him. Though there are many scribal slips and usual lapses, the copyist has a neat hand throughout. He distinguishes his *u* and *o*, with a dot or stroke on the top of the latter.

In orthography, this Ms. is more inclined to the use of *ya-śruti*, though there are cases where it is not used (printed text p. 4, line 8: *raïā*, but in the next line *raïyā*). It has some cases of inorganic *t* as well. On the whole very often it uses *n* initially and in a conjunct group, though there are cases of initial *ṇ* and of *ṇṇ*. It uses *anusvāra* almost as a rule and not *parasavarṇa*. In a few cases, *m* is used generally at the end of a line or so. Conjunct groups like *cch*, *jjh* and *tth* are written even after an *anusvāra*. In Sanskrit passages, in the conjunct groups with *r* as the second member, the other consonant is written double (the developing partner unaspirated with the aspirated remnant). In this volume are included the drawing of the select *akṣaras* of this Ms. as well as the block-prints of the photographs of its two pages Nos. 1*b* and 133*b*. The page 35*a* is reproduced by F.B.J. KUIPER in his paper 'The Paiśācī fragment of the Kuvalayamālā', *Indo-Iranian Journal*, vol. I - 1957 - NR 3.

J - This is a palm-leaf Ms. of the *Kuvalayamālā* belonging to the Big Bhaṇḍāra at Jaisalmer.[1] It contains 254 leaves, each leaf measuring 58.5 by 6.4 cms. The breadth noted is obviously at the centre of the widest leaf, because it decreases at some corner or the other and varies from leaf to leaf. Muni Śrī JINAVIJAYAJI placed at my disposal 54 photographs each measuring 29.3 by 24.2 cms. put on mounts 39.4 by 31.8 cms. and containing some ten pages (of one side of the leaf or the other) of the palm-leaves.[2] While arranging the leaves for photographing, a few pages are repeated in different plates. In this lot are included the photographs of the wooden boards of the *Candra-prajñapti* and *Bhagavatīvṛtti* and of some of the leaves of the *Vilāsavatī-kathā*. The palm-leaves Nos. 1 and 254

[1] C. D. DALAL and L. B. GANDHI: *A Catalogue of Mss. in the Jain Bhandars at Jesalmere*, p. 27, also Intro. p. 42, G. O. S. XXI, Baroda 1923.

[2] There is a set of photographs also in this Oriental Institute, Baroda.

are written on one side only. Muniji also gave me a transcript prepared from the palm-leaves directly; and a copy of this, got prepared by me, I repeatedly used while preparing my press-copy. Though I have not handled the palm-leaves directly, every reading recorded by me is checked in the light of the photographs in which the leaves are of reduced size, a little less than half. As it was difficult to read them with naked eyes, a few photographs I got enlarged to 51 by 40.7 cms.; and therein the letters were easily readable, though due to not-very-sharp focus some leaves gave a blurred appearance. The original Ms., I imagine, must be an admirable piece of calligraphic workmanship.

The number of lines varies from 4 to 7 on different pages depending on the breadth of suitable writing space available on each side of the leaf. Each full-length line contains letters (including *daṇḍas* etc.) ranging from 135 to 140. Excepting the first and the last, all the folios are written on both sides in black ink. The written portion on each page gets divided into three parts with space and a hole (for the string) in between them. There is margin left at both the ends. Some leaves are broken at the ends here and there; and as the photographs indicate, on a few pages the ink is rubbed. Perhaps the letters could be read easily in the original palm-leaves, because what is apparently blurred is duly copied in the transcript prepared directly from the palm-leaves.

The leaves bear page-numbers on one side only; on the left-side margin (generally at the centre) in symbolic syllables, standing vertically, i.e., one below the other, the lowest syllable forming the first place: and on the right-side margin (also at the centre) in numerals written horizontally. A careful study of these symbolic syllables discloses that they are practically covered by the excellent table drawn up by Muni Śrī PUNYAVIJAYAJI.[1] Some of the symbolic syllables in the photographs of J are covered by the strings. One or two deviations I could mark, but they may be looked upon as scribal slips. Some of the syllables have a wavy crest on the serif or a couple of dots on the head: all this may be either decorative or just a flourish of the pen. The zero is also given sometimes a decorative figuration: it is faced, on four sides, by four round brackets with inward or outward curve; or its place is taken by a cross, or the sign of multiplication, the angles being filled by round brackets of outward curve.

In this Ms. every letter is separate, or a unit by itself, and the serif or head-line of one is not connected with that of the other. The *paḍi-mātrā* or *pṛṣṭha-mātrā* is used here and there; but it is less frequent, if not altogether absent, in the first line which has ample blank space for the top-strokes for the vowels *e* and *o*. Both *para-savarṇa* and *anusvāra* are used. There are instances of *ya-śruti*, but it is not uniformly used. Almost uniformly *ṇ* is used everywhere: the instances of initial *n* and conjunct *nn* are scarce. There is plenty of use of inorganic *t*, or what is often called *ta-śruti*.

The Ms. J perhaps makes no distinction between *v* and *b*; and it uses the same letter for both of them. There are certain letters which look very much alike in some places, for instance, *c* and *v*, *ṭṭha* and *ḍḍha*, *y* and *v*, *bh* and *h* etc. Many

[1] *Jaina-citra-kalpa-druma* by S. M. NAWAB, p. 63 of the First Section, Ahmedabad 1935; also *Sanmati-prakaraṇa* (Gujarati Intro.) by S. SANGHAVI and B. DOSHI, pp. 15-27, Ahmedabad 1932.

of the letters have such a peculiar and old style that a novice might confuse one for the other; some pairs may be noted here by way of illustration: *a* & *jh*, *u* & *o*, *ū* & *j*, *e* & *p*, *gh* & *pp*, *gh* & *vv* & *pp*, *ṭth* & *ḍḍh*, *ḍ* & *r*, *t* & *n*, *ṇ* & *l*, *th* & *vv*, *ph* (second variety) & *d*, *bh* & *ru*, *m* & *s*, *y* & *p* etc. With regard to *u* and *o*, one feels that there is a slight difference in their shape; but it is not always definitive. Very often *cch* is written for *ch*, and *cch*, *jjh* and *tth* follow an *anusvāra*, the first two even a long vowel. At times initial doubling as in *ṭṭhio* is seen. The sign of *avagraha* is used here and there, of course rarely; and a somewhat peculiar symbol (a round bracket with a stroke below) is used for *m*.

In this Ms. J, verses are not numbered; separation of words is sometimes indicated by very small strokes or dots on the head of a line; very often *daṇḍas* are helpful, but they are not put always at the required place, especially in prose. In verses, however, single or double *daṇḍa* is used regularly and correctly. At times some letters are rubbed out and stand faint: they are to be treated as cancelled. Sometimes dots are put on letters which are to be omitted; and a stroke below them means striking off of that portion. Portions within round brackets are also to be left out. There are some marginal additions and corrections, often in a different hand of the later style. Big sections in stories are concluded with a symbol which looks like *cha*,[1] put between single or double *daṇḍa*. The Ms. J opens thus:

६० ओं णमो वीतरागाय ॥ पढमं णमह जिणिंदं etc.

and ends thus:

॥ इति कुवलयमाला नाम संकीण्णकथा परिसमाप्ता ॥ (०) ॥ मंगलं महा श्रीः ॥ छ ॥ संवत् ११३९ फाल्गु वदि १ रविदिने लिखितमिदं पुस्तकमिति ॥

Thus this Ms. is written in Saṁvat 1139, i.e., (-56), A.D. 1083; and so it is nearly 900 years old. The concluding sentence, mentioning the date, shows a slightly different hand; but I think, it is written by the same writer.

A paleographic study of this Ms. by duly handling the original palm-leaves would bring to light many interesting details. As already observed by Prof. F. B. J. KUIPER[2], 'J is written in a hand which closely resembles that of pl. VI, col. XV of BÜHLER (taken from a Ms. that is only two years older than J), except for the *akṣara ṇa*.' The serif or the head or top line of many letters in J is not just a short line above the *akṣara*, but often it looks like a wedge (with thick ink) and resembles the serif of certain letters in pl. V, col. iii and pl. VI, col. xiv of BÜHLER.[3] What is seen as hollow triangle of the serif in the Banswara plates of Bhoja of Dhārā (11th century A.D.) is thickened with ink in J.

It is interesting to study the *akṣaras* in J in more details. *a* and *ā* structurally resemble those in BÜHLER VI. xv-xvii, but may also be compared with those in

[1] See the charts of *Akṣara-vaṭikās* at the beginning.

[2] *Indo-Iranian Journal* I. No. 3, p. 231.

[3] These references to BÜHLER are to his *Indische Palaeographie* in the Grundriss, 1896, with plates; its English translation by J. F. FLEET in the *Indian Antiquary*, XXXIII, 1904; lately issued, along with plates, in Indian Studies: Past and Present, Calcutta 1959.

V. viii and VI. xiv: what deserves to be noted is the graded thickness of the vertical line with a pointed tip. For *i* cf. BÜHLER V. viii, ix & xxi; VI. vi; it is clearly different from that in VI. xv. This letter *ī* in J is peculiar and unlike those noted by BÜHLER in plates V & VI, the nearest in shape being that at VI. vii. 4; but it resembles the Pratihāra (9th *c.* A.D.) type noted by C. SIVARAMAMURTI.[1] In its second variety (see the *akṣara-vatikā* block at the beginning) the top mark is not the usual curvy or wavy line but a half-bracket-like hook resembling the upper roundish mark as in BÜHLER VI. xv. 4 or V. xxi. 4, very much like the present-day hook on the top of Devanāgarī *i* to show that it is *ī*. For *u* of J, cf. BÜHLER V. iii & VI. xv-xvi, its lower hook being more sharp pointed. For *ū* cf. BÜHLER V. xv & VI. xv-xvi: its wedge-shaped serif is very striking, and it looks very much like *ja* of J. For *e*, cf. Ibidem V. vi & VI. xv-xvii: the sharp point at the bottom is striking. For *o* of J, cf. BÜHLER VI. xv-xvi. 13, the symbols in which are sufficiently similar to those for *u*. J writes *u* and *o* apparently alike. There seems to have been some difference, but it is not definitive. The forms of these *akṣaras* in our chart are taken from a context where the values are definite. The letters *u* and *o* in OJHA's, plate xix, the *varṇa-mālā* from the palm-leaf Ms. *Uṣṇīṣa-Vijayadhāriṇī*, deserve comparison.[2] In later corrections which are made in a squarish hand, *o* is represented by *u* with a top-stroke as in later Devanāgarī found in Mss. like our P.

For *k* of J, cf. BÜHLER VI. v. xiv & xv; the flourish of it agrees more with that in xiv than that in xv. For *kh*, cf. Ibidem V. xvi and VI. xiv. For *g*, cf. Ibid. VI. xv, but its shape in J is more curvy. For *gh*, cf. Ibid. VI. xv-xvi; at times it is similar to that in V. xi etc.

For *c* of J, cf. BÜHLER V. iii and also VI. xv; its shape is more acute angled in J; and when the interior space is covered by ink, it often looks like *r*. For *ch*, cf. Ibidem V. xvi and VI. xv; it is very much similar to *th* in the conjunct group; and often *cch* stands for *ch*. For *j*, cf. Ibid. V. xvi, and also VI. xiv-xvi. For *jh*, cf. Ibid. VI. xvi; it is often difficult to distinguish it from *jjh*: and it very much resembles the *akṣara* in paragraph 2, Plate XXVI of OJHA.

For *ṭ* and *ṭh* of J, cf. BÜHLER VI. xv. For *ḍ*, Ibid. VI. xvi; at times it looks like *r* when the ink column of the letter is less thick. For *ḍh* cf. V. xiv. For *ṇ*, cf. VI. xv; it has roundish arms, one of which has a fine point; and by later scribes it is sometimes misread as *l*.

For *t* of J, cf. BÜHLER VI. xvii-xvi; the top wedge of our *t* is very thick. For *th* cf. Ibidem V. xxi; but often it resembles *tth*. For *d* cf. VI. xv, but its style is very much like that in V. iii-xi. For *dh* cf. VI. xv, but the style as in V. iii-x. The structure of *ddh* is somewhat ticklish. For *n*, cf. VI. xv, but for its style V. xi.

For *p* of J, cf. BÜHLER VI. xv. For *ph* cf. VI. xv, but in some places its shape is different (both the types being shown in the chart) and resembles that in V. viii. (*c.* 993 A.D. or the Sena type (p. 125) noted by C. SIVARAMAMURTI.[3] For *b* cf. VI. xii; *b* and *v* are similar; and perhaps the same symbol served the pur-

[1] C. SIVARAMAMURTI *Indian Epigraphy and South Indian Scripts*, Fig. 87, p. 181, Madras 1952; also p. 64.

[2] G. H. OJHA: *The Palaeography of India* (2nd ed.), Ajmer 1918.

[3] See C. SIVARAMAMURTI's book noted above, pp. 127 and 140.

pose of both in early days. The Nāgarī form of both of them was the same for a pretty long time; and the cross line in the belly of the letter, to mark out *b*, came much later, say by the 13th and 15th century A.D. For *bh* cf. VI. xv, but often it gets closed at the lower point. For *m* cf. VI. xv.

For *y* of J, cf. BÜHLER VI. xv, but note the parallel bend on both the sides. For *r*, cf. VI. xiv-xv, and also V. vi etc.; the thick line and dagger-like shape of our *r* are striking. For *l* cf. VI. xv, but the shape of its serif is somewhat different. For *v*, cf. VI. xv; its longish and angular shape deserves attention. For *ś* cf. VI. xv; it occurs in J only in a few Sanskrit verses, and at times it is written like *s*. For *ṣ* cf. VI. xv; but the style is more similar to those at V. xvi, and VI. x-xi. For *s* cf. VI. xv, but some difference in the shape; cf. also VI. xiii. For *h* cf. VI. xv, but for its style cf. V. iii and VI. xiii. For *kṣ* cf. VI. xv. For *jñ* cf. V. x. 44; our symbol is more roundish.

From the above detailed observations it is seen that most of the *akṣaras* of the Ms. J have a close resemblance with those recorded by BÜHLER in plate VI, column xv. He has drawn them from a palm-leaf Ms. of the Sanskrit commentary of Koṭyācārya on the *Viśeṣāvaśyaka* of Jinabhadragaṇi (together with some supplements from the Royal Asiatic Society's *Gaṇaratnamahodadhi*, of A.D. 1229), now deposited in the Bhandarkar O. R. Institute, Poona.[1] I have personally inspected this Ms. with a view to have precise palaeographic comparison of it (V) with J. Both V and J contain Jaina works; they belong originally to Jaina Bhaṇḍāras; and possibly hail from nearly the same area. V is written is *saṁ.* 1138 Pauṣa and J in *Saṁ.* 1139 Phālguṇa; that is V is older than J by a year and two months. The writing of V is strikingly clear, though some of its leaves are damaged and even broken to pieces: possibly, for its age, it is adversely exposed to weather and repeatedly handled. J has its leaves, however, quite intact; and my impression is that it is not much handled. The *akṣaras* of J, in most cases have a close structural resemblance with those of V. Some letters in these have clearly different patterns, for instance, *i*, *ī*, *ṇ*, *ph* (second variety), and even *ḍ* and *dh*. Despite this structural resemblances between many letters in V and J, the appearance and impression of the written matter that one gets are different. Some of the apparent reasons are as below: In V letters are squarish but in J, longish, angular and slanting. In V serifs or headlines are flat, straight and mutually not very much detached; but in J, their shape, in most of the letters,

[1] See *A catalogue of the Govt. Collection* of Mss. Deposited in the Deccan College, XII, Collection of 1880-81, p. 169, No. 57. Luckily I could spot the concluding leaf. The Ms. ends thus:

समाप्तमिदं विशेषावश्यकम् ॥ छ ॥ कृतिर्जिनभद्रगणिक्षमाश्रमणपूज्यपादानां ॥ छ ॥ भाष्यं सामायिकस्य स्फुटविकटपदार्थोपगूढं यदेतच्छ्रीमत्पूज्यैरकारि क्षतकलुषधियां भूरिसंस्कारकारि । तस्य व्याख्यानमात्रं किमपि विदधता यन्मया पुण्यमाप्तं । प्रेत्याहं द्राग्लभेयं परमपरिमितां प्रीतिमत्रैव तेन ॥ छ ॥ लिखितं पुस्तकं चेदं नेमिकुमारसंज्ञिना । प्राग्वाटकुलजातेन शुद्धाक्षरविलेखिना ॥ सं ११३८ पोषवदि ॥ ० ॥ [Then in a different hand:] कोट्याचार्यकृता टीका समाप्तेति॥ छ ॥ [Then in a different hand:] ग्रंथाग्रसंख्या त्रयोदशसहस्राणि सप्तशताधिकानि ॥ १३७०० ॥ पुस्तकं चेदं विश्रुतश्रीजिनेश्वरसूरिशिष्यस्य जिनवल्लभगणेरिति ॥

Syllabic numbering of pages seems to be original; numeral pagination is perhaps put later. The first folio is pasted on paper by Prof. E. LEUMANN; and he has left a note on the sheet like this: 'pasted by Ernst Leumann of Strassburg Alsatia',

is peculiar and different: they are wedge-shaped, often show a pool of ink at the head, stand mutually detached, and do not generally extend beyond the body of the letter, especially on the right side, as in V. In V lower point of the letters is often blunt, but in J generally slanting and as a rule pointed. The pool of ink at the top, slanting lines and pointed ends of *akṣaras* raise a suspicion whether J is written with a fine brush. This is not unlikely; but these, according to expert opinion, can develop even when written by a wooden quill, with a graded point.

Though V and J come from nearly the same locality and are of the same age, they illustrate two styles of writing though structurally majority of *akṣaras* is of the same pattern. The squarish handwriting in V can be favourably compared with that found in some old palm-leaf Mss. at Jaisalmer and other places in Western India.[1] The writing of J, as seen above, is a little angular and cursive, with wedge-shaped serif, the line of writing showing different thickness occasioned by the point of the quill (or brush?) and the quantity of the ink at different places. This style has close resemblance with the one found in the palm-leaf Mss. of Nepal and Eastern India, from which specimens are drawn by BÜHLER in plate VI, columns xiii-xiv. It is not unlikely that the copyist of J comes from Eastern India or is more accustomed to the style of writing seen in palm-leaf Mss. like the *Aṣṭasahasrikā prajñā-pāramitā* of the late 12th century A.D., belonging to the Prince of Wales Museum, Bombay;[2] or the Ñī palm-leaf Ms. of the *Rāmāyaṇa*, dated *c.* A.D. 1020, belonging to the Bir Library, Kathmandu, Nepal;[3] or in the Ms. of the *Ārya-gaṇḍavyūha-mahāyāna-sūtra-ratna-rājaḥ*.[4] A palm-leaf Ms. of the *Upadeśamālā*, with the *Heyopādeyavṛtti*, was an interesting item for me in the exhibition of Mss. arranged at the time of the session of the All-India Oriental Conference, Ahmedabad 1953. Its writing very closely resembles that of the Ms. J of the *Kuvalayamālā*. On an inquiry, Muni Śrī PUNYAVIJAYAJI told me that the Ms. belongs to his collection and can be assigned to the 12th century (of the Vikrama era?). One can have a fairly correct idea of the script of J from the chart of select *akṣaras* carefully traced and given in this volume and also from the photograph of a few leaves reproduced here and elsewhere.

2. COMPARISON AND MUTUAL RELATION OF P & J

To compare and contrast and thereby to ascertain the relation between the

[1] See the photographs (Nos. 2 and 3) of the Mss. *Upadeśapadaṭīkā*, dated *saṁvat* 1212 and *Bhagavadgītā Śāṃkara-bhāṣya*, dated *saṁ*. 1300, in the *Bhāratīya Vidyā*, part 3, pp. 240-41, ed. by Śrī JINA VIJAYA MUNI, Bombay 1945. See also Citra Nos. 11-15, in the *Jaina-citra-kalpa-druma*, at the close of Muni PUNYAVIJAYAJI's essay, *Bhāratīya Jaina Śramaṇa-saṁskṛti and lekhana-kalā*, Ahmedabad 1936.

[2] P. CHANDRA: Indian Illustrated Mss., *The Times of India Annual*, Bombay 1960, pp. 42 ff.

[3] Reproduced in the *Vālmikī-Rāmāyaṇa*, Critical Edition, Vol. I, Fascicule I, Oriental Institute, Baroda 1958.

[4] Two folios of this in photographic print were shown to me by my Professor, Dr. P. L. VAIDYA, Poona. This Ms. of *Gaṇḍavyūha* belongs to the Library of Oriental Institute, Baroda and bears No. 13208. The size is 61.5 cm. by 27.2 cm. with 9 lines to a page and about 98 letters to a line. It is a paper Ms. white on one ride and yellow on the other in the fashion of Nepalese Mss. It was procured by the Institute from Vajrācārya monastery in Kathmandu. The folios are 218.

two available Mss., P. and J, on the basis of which the critical text of the *Kuvalayamālā* is presented in this edition, constitute an interesting study by themselves.

J is written on palm-leaves and is dated *saṁvat* 1139, i.e., A.D. 1083, while P is written on paper and may be assigned to the 15th century A.D. Some of the readings of P confusing *v* and *dh*, *ṇ* and *l*, *c* and *v* etc. clearly indicate that it is a descendant of a palm-leaf Ms. of sufficient antiquity. J is preserved in Jaisalmer (Rajasthan); and P, though now in Poona, also hails from Gujarat. The text of P gives 13,000 *granthas* as the extent of the work, but the copyist puts it at 10,000 only. On the whole the copyist of J is more efficient, apart from his calligraphic superiority; while that of P has committed many a lapse in copying from his exemplar; often he has wrongly read some of the syllables from his *ādarśa*, and some of his haplographical omissions are quite obvious. These copyists wrote in terms of words with which alone, more than the sense of a sentence in a particular context, they were conversant; naturally they preferred *maṃgala* to *maṃḍala*, *puṇṇa* to *paṇṇa* etc. Both the Mss. show this tendency.

The text of the *Kuvalayamālā* found in the two available Mss. is not exactly identical, and there are differences of various types between them: they are all recorded in the first forme (pp. 1-8) as exhaustively as possible. There is a large number of variations in syllables in these Mss. Some of them belong to the category of orthographical conventions. For instance, J presents a larger number of cases of inorganic *t* (or what has come to be called *ta-śruti*); and it is more partial for *ṇ* initial, medial and conjunct. It also retains Sanskrit *t* in some words. It has plenty of instances of *ya-śruti*, but its general tendency is to leave the *udvṛtta* vowel as it is. There are in it a few cases of changing *k* to *g* and *t* to *d* and of retaining *d*: some of these are Śaurasenī tendencies. P, on the other hand, has a very few inorganic *t*, is more partial towards initial *n* and conjunct *nn* and prefers more consistent use of *ya-śruti* (with the constituent vowel *a* or *ā*), and also *ya* for *ca* after a vowel. Then there are syllabic variations arising out of incorrect auditory or visual reception on the part of the copyist. He may not have heard a syllable correctly, if the text is dictated to him from an exemplar by some one else; or he may not have read correctly the script from his *ādarśa*. To this category belong the variations between *i*, *o* and *ya* and between *u* and *o* as case termination, and also between *i* and *e* and *u* and *o* before a conjunct group (J *ṇevvāṇa* P *ṇivvāṇa* 5. 14). Grammatical rules are optional, and the Devanāgarī script has no symbol for short *e* and *o*, for which *i* and *u* are often used. In the early medieval Devanāgarī script, there are some symbols which are likely to be misread by one who is not skilled in the earlier form of the script but tries to read it as if it is the modern form to which he is more accustomed: for instance, J *via* P *cia* 5. 23, J *mokkhaü* P *sokkahü* 2. 28, J *tu* P *nu* 5. 4, J *Daḍhavammo* P *Daḍhadhammo* 9. 13 etc. Then some words are apparently mis-understood and some closely resembling forms of them are written instead; for instance: J *pavittiya* P *pavattiya* 1. 8, J *ṇarae* P *ṇirae* 2. 7, J *ruddammi* P *ruṃdṃmi* 2. 12, J *viviha* P *vihava* 3. 5, J *pāyayaṃ* P *pāiyaṃ* 3. 27, J *tasaï* P *hasaï*, J *gavviya* P *gaddiya* etc. The initial consonant of a non-initial word in a compound expression may remain unchanged, get elided leaving behind the constituent vowel, or be softened; or may stand single or double, if it is a conjunct: this option also gives rise to many

a syllabic variation. This holds good in the case of enclitics and some of them like *puṇa*, *kiṃci* etc. give alternative forms (*so puṇa* or *so uṇa*, *ṇa kiṃci* or *ṇa-iṃci*). Besides these, certain variations arise out of optional grammatical forms, such as *aṇṇā* or *aṇṇāo*, *ṇavari* or *ṇavaraṃ*, *taha* or *tahā*, *buddhiṃ* or *buddhī*; and there are others due to scribal lapses arising out of confusions and attempts to improve on them.

Then J and P show a pretty large number of variations in vocables; and a study of all such cases shows that they are voluntary substitutions for which one cannot hold mechanical copyists responsible. Some instances are of synonyms, sometimes with identical or closely approximate meaning; for illustration:

1.18	P भत्तीए	J भावेण
2.18	P वच्चइ	J पावइ
10.28	P रुव्वइ त्ति	J रुणयं ति
12.1	P चेडिया	J विलासिणी
40.7	P भक्खियं	J चंपियं
42.5	P हियएणं	J भावेण
54.9	P गब्भघरयाओ	J वासघरयाओ
73.13	P रायउत्तेण	J रायतणएणं
95.11	P पूनिऊण	J पेच्छिऊण
102.3	P सहस्साउयाणं	J लक्खाउयाणं
107.5	P लोयणाइं	J अच्छियाइं
152.17	P वेयपायमूढबुद्धीणं	J अणाहयट्ठियाणं
152.21	P विवाहो त्ति	J किं पि कज्जं ति
164.24	P समुद्दकाउ व्व	J माणसहंसो व्व
195.13	P एक्केण	J अण्णेण
224.31	P नयणाए	J लोयणाए
238.5	P लोणियपिंड	J देवि किलाड
242.19	P सव्व	J सयल
254.3	P कालंमि	J समयम्मि
274.4	P विरालि	J बिडाल

Some cases are of grammatical options or of alternative forms; for illustration:

7.7	P बहु	J प्रभूत [बहुत्त]
9.18	P दियहे	J दिवसे
21.1	P दिवसो	J दियहो
19.17	P चिंध [=चिंधं]	J चिण्हं
46.20	P भाउणो	J भाउअस्स

53.1	P मम	J मह
67.16	P होहिइ	J भविस [=स्स] ति
108.14	P अंबं	J अम्मयं
120.2	P उत्तिमंग	J उत्तमंग
140.5	P गणेज्जासु	J गणेज्जेज्जा
147.1	P तुब्भे	J तुम्हे
147.10	P दो तिण्णि	J दोण्णि तिण्णि
147.31	P परिसे	J परिसम्मि
186.22	P दाही	J दाहिइ
192.9	P मुच्च [=च्च] मह	J मुच्चामु
199.2	P परिफंस	J परिमास
237.6	P कुणइ	J करेइ
269.2	P मिग्रे	J सीहे

These variants cannot go back to a common focus. There is, obviously, a conscious improvement or substitution in one or the other Ms.

These two Mss. show some different lines, or portions of lines, or sentences and even verses here and there; for instance:

2.9 P दुल्लहं च्चिय सुकुलजम्मं ति ।
J दुलहं चेव आरियखेत्तं ति ।

8.9 P संकंतगविकरणेहिं ।
J संकंतसूरकंतेहिं ।

32.30 P दवावेसु इमस्स सु(=मु) रुक्खस्स । केआरणं (=राण) अद्धलक्खं ।
J दवावेसु इमस्स चम्मरुक्खस्स दीणाराण अद्धलक्खं ।

38.7 P तहं मि ते खज्जंता अच्छिवियच्छखरं च विरसंता ।
कहकह वि किच्छिसेसा वज्जकुडंगेसु पइसंति ॥
वज्जकुडंगपविट्ठा खणमेत्तं तत्थ किंचि चिंतंति ।
J तेहिं वि ते खज्जंता अंछवियंछं खरं च विरसंता ।
कहकह वि किच्छिसेसा वज्जकुडंगं अह पयट्टा ॥
अह ते वियणपरद्धा खणमेत्तं ते वि तत्थ चिंतेंति ।

43.28 P जलरेहासारिच्छा कीलंतपणट्ठकोवसब्भावो ।
मरिऊण तेउलेसा पुरिसा देवत्तणे जंति ॥
J जलरेहासरिसो उण पुरिसा कोहेण तउ तेउलेस्साए ।
मरिऊण पक्खमेत्ते अह ते देवत्तणमुवेंति ।

67.17 P विगणो [=णे] मो आयवयं केत्तियं अज्जियं ति ।
J विगणिमो आयव्वयं केत्तियं ति ।

115.6 P भयवं पणमामि तुह चलणे ।
J भगवं कत्थेत्थ रण्णम्मि ।

148.2 P अणघरय दयंतीए बाहजलोरल्लिघोयनयणाए ।
J अणुसमयरुयंतीए बाहजलोयालिमइलवयणाए ।

159.22 P जं जं सुव्वइ लोए पयडं आहाणयं णरवरिंद ।
J एअं तं जं सुव्वइ पयडं आहाणयं जणे सयले ।

203.14 P अप्फालिया वि ढक्का जिणधम्मो सुंदरो त्ति लोगम्मि ।
अन्ने उण जे धम्मा ढं ढं ढं ढंति वाहरइ ॥
J अप्फालिया वि ढक्का छज्जीवणिकायरक्खणं धम्मो ।
जीयदयादमरहिओ ढं ढं ढं ढं ति वाहरइ ॥

204.33 P जलणं जलं च जीए तस्स वहो अप्पघाइओ पुरिसो ।
J वेयसुईसु विरुद्धो अप्पवहो णिंदिओ य विबुहेहिं ।

205.5 P पुहईजलजलणानिलवणस्सई तह य जंगमे जीवे ।
मारेंतस्स वि धम्मो हवेज्ज जइ सीयलो जलणो ॥
J दुविहो त्थ होइ धम्मो भोगफलो होइ मोक्खधम्मो य ।
दाणं ता मोक्खफलं ता भोगफलं जइ जिआणं ण पीडयरो ॥

205.9 P भागीरहिजलविक्खालियस्स परिसडउ कह य कम्मं मे ।
बाहिरमलावणयणं तं पि हु णिउणं ण जाएज्जा ॥
J जइ होइ सुद्धभावो आराहइ इट्ठदेवयं परमं ।
गंगाजलमलयाणं को णु विसेसो भवे तस्स ॥

In some places J seems to add more matter (see for instance 26.10, 91.1, 147.2 etc.), but at times it could even be said that P omits it. In certain contexts J seems to add something and P something (see 24.12, 230.19, etc.). There are some places in which the alternative portions of P and J cannot go together (for instance, 151.20-25; see also, 204.19 and 204.23 etc.). The concluding *maṅgala* passages (§ 431) also belong to this last category.

Judged by themselves J is more efficiently copied than P. P is full of lapses by way of omissions of portions here and there; in many cases these omissions are haplographical. The eyes of the copyist have wandered to a common word little later wherefrom he goes on copying omitting a portion in the middle (for instance, 96.21, 105.2, 139.1, 179.31, 182.14, 197.6, 210.9, etc.) J also has missed some portions haplographically (for instance 61.17, 72.26, 156.15, etc.), but such instances are comparatively a few on the whole. There are some two significant contexts in which innocent references to flesh etc. appear to have been skipped over in P at 248.14 and 254.7; in the latter case P looks like improving on J. Then in another context, *āsīsiyā* in J stands as *dhammalā(h)hiyā* etc. in P (99.25,31).

Then one is attracted by some longer and significant passages in J which are not present in P. Sometimes they are amplificatory or add fresh matter. The colloquial passage in J (151.20-26) is special to it, and the corresponding passage in P (reproduced in the footnotes: 151.24) is different. Then a pretty long passage, covering a page and a half (172.4 to 173.17) is found only in J. It is a

romantic situation very well depicted, but somehow it is absent in P. Further the author's *praśasti* (§ 430) stands differently in J and P; as far as I understand it, there is no contradiction in the two drafts, but what J gives is more than what is found in P. As already noted above, the concluding *maṅgala* (§ 431) is as good as different in the two Mss., though some contents are common. Paragraph 432 is special to P only.

Even this sample study of the variations in the text of the *Kuvalayamālā*, as found in the only two available Mss., raises a number of questions: Why are there so many variations? Who is responsible for them? Which Ms. is more authentic or earlier, P or J? And what is the relation between them? etc.

Our answers to the above questions can be only tentative, because we have only two Mss. at our disposal. If and when a third independent Ms. is discovered, the above questions can be answered more satisfactorily. Uddyotanasūri, as he himself tells us, went on composing about one hundred *granthas*, say roughly eighty *gāthās*, in a *prahara* or a period of three hours (281.27.) He hints that he went on writing. To me, however, it appears highly probable that, to begin with, some two copyists might have taken down the dictation and thus prepared two drafts; and these must have been subjected to revision by the author himself in due course. Presuming, in the light of the available evidence, that two copies were prepared in this manner, and revised independently, J represents a successor of one draft and P the successor, a bit more remote, of another. As noted above, there are such differences in syllables, words, lines and paragraphs that one cannot be a copy of the other: such variations cannot emerge from a common focus. Some of the various readings might be called scribal lapses due to various reasons, usual in the transmission of texts through copying or dictation, such as, confusion of syllables due to similar sound or shape (in writing); omission or transposition of syllables and words; substitution of familiar words for the unfamiliar ones; improving on the spelling or orthography; trying to mould a prose line into metrical form or vice versa; slips and haplographic omissions; repetitions and conflated readings; additions from marginal glosses; etc.

The Prākrit dialects were not fully standardised (in the sense in which we understand them to-day); and copyists' imperfect knowledge of them might have added certain irregularities in the Mss. Hemacandra's Prākrit grammar supplied a standard as it were for the regularisation of dialectal features of Prākrit texts composed or copied after him in Gujarat and the roundabout area. Though the Ms. P is based on some old palm-leaf Ms., its version of the text of *Kuvalayamālā* has, no doubt, come under the influence of Hemacandra's grammar. This explains the scarce use of inorganic *t*, more regular elision or softening of intervocalic consonants, abundant use of *n* initially or as a double consonant and more regularised use of *ya-śruti*. The Ms. J (1083 A.D.), however, is older than the Prākrit grammar of Hemacandra (1088-1172 A.D.) and is not consequently subjected, like P, to its influence. The copyists have not always been successful in detecting metrical lines in the body of prose; and as they were conversant more with words only, it did not make material difference for them whether they wrote *navara* or *navari*, *jaha* or *jahā*, and so on. In the Paiśācī and Apabhraṁśa passages and in colloquial conversations, the syllabic variations are too many,

partly because the grammatical standards were nebulous and the copyists took liberty with the readings sometimes due to their ignorance, preconceived notions or their understanding of a particular word.

Studying the variations in words and changes in lines, verses or prose passages, in most of the cases J presents a better version than P; and it is quite likely that the author himself improved on the first draft at a second thought. The basic exemplars of J and P have been independently revised: that alone can explain certain alternative passages and what look like additions in one or omissions in the other. Some longer additions must have been made when the basic exemplar of J was revised, and these revisions did not find place in the basic exemplar of P. In the context of philosophical discussion (pp. 230 f.) the author seems to have revised his earlier draft possibly to improve on or supplement the text. It would not be very wrong to presume that many Mss. of the *Kuvalayamālā* were not prepared and circulated, and the text also does not seem to have been as widely studied as the *Samarāiccakahā* of Haribhadra.

The Ms. P is not an efficient copy. It is full of scribal omissions. But even there some omissions have significance, for instance, the omission of references to flesh etc., revision of a general term *āsīsā* into a conventional phrase *dharmalābha*. Possibility of a revisionist's hand, even other than that of the author himself, is not altogether ruled out in such contexts, because the text in P has passed through more transcriptions at the hands of copyists than J. And, as shown below, it is the text of P that lies at the basis of its stylistic Sanskrit digest by Ratnaprabha-sūri.

As to the *praśasti* of the author, the one in P is the first draft and that in J is a revised draft, because the latter gives supplementary details. The concluding Maṅgala is something conventional or just a ritual; and it might have been added at the time of the consecration of a Ms. when it was completed.

3. BROAD PRINCIPLES OF TEXT CONSTITUTION

In view of the variations in the readings of J and P and the possible authenticity of the basic exemplars of J and P, one has to be very cautious in adopting a particular reading and relegating the other to the footnotes. There are only two Mss. available, and their authority (going back perhaps to the author himself) is often very well balanced. Under such a peculiar circumstance an eclectic method had to be adopted to present a readable text. It may often be felt that the readings of both J and P are equally good, authentic and acceptable; but practical necessity demands that one has to go to the footnotes. Then there is a dialectal aspect of the readings; and if they differ chaotically, between the two Mss. as well as in the same Ms., some standard orthography had to be adopted, as a part of editorial discipline, in presenting the text uniformly throughout the work.

As already noted above, the inorganic *t* (or *ta-śruti*, as it has come to be called) is profusely used in this Ms. J and sparingly in P. It is quite possible that in the earlier stages when the Prākrits gradually evolved into standardised literary speeches, the *t* in Sanskrit words might have been retained here and there; but the abundant use of inorganic *t* in place of elided consonants, almost to the

extent of obscuring the sense, is a strange phenomenon. It has no linguistic justification; it is not sanctioned by any early Prākrit grammarian; it is understood on reliable authority that it finds no place in the canonical and other passages which constitute the daily recitation of Jaina monks; and the modern critical editors, to begin with hesitatingly and later on even without any explanation, have ignored it. A small minority of scholars[1] has looked upon it as a characteristic of the Ārṣa Prākṛta or Ardhamāgadhī; and the authority for its usage is sought from the following verse of the *Nāṭyaśāstra* of Bharata (xxii):

चर्मण्वतीनदीपारे ये चार्बुदसमाश्रिताः ।
तकारबहुलां नित्यं तेषु भाषां प्रयोजयेत् ॥

And implicitly they defend its retention while editing the early Jaina works in Prākrit. This approach is not quite sound. Hemacandra, who has noted a number of peculiarities of the Ārṣa Prākṛta, makes no mention of *ta-śruti*. As to Bharata's sanction, it is very much weakened by the fact that *o-kāra-bahulāṁ* is an alternative reading for *ta-kāra-bahulāṁ*; the former reading is not only preferred to but the total description also is taken to cover the Śaurasenī by critical scholars.[2] Ultimately this minority has the support of Mss. where too the usage is anything but consistent.

What then is the source of this *ta-śruti* and how can we explain its usage in Mss. on such a large scale? It is profusely used in the Mss. of Chedasūtras and Cūrṇīs; and it is from them possibly, it affected the Jaina Mss. especially in Gujarat and round about for a pretty long time. My humble surmise in the matter is that it is an orthographical convention, perhaps intentionally popularised to keep the contents of the Chedasūtras guarded from common readers, who were not entitled to their study.[3] There is not the least doubt that these texts have been obscured by this *ta-śruti*; it takes some moments for one to realize that *nātamātā=nāyamātmā*. Due to favourable factors like common authorship, study in groups of monks and the same set of copyists, this convention of *ta-śruti* spread to canonical texts, post-canonical works of various categories and even other works in Prākrit. Though the text of the *Samarāiccakahā* edited by H. JACOBI (who has not discussed anything about it in his introduction, possibly due to his original notes having been lost in the war) is quite clean of this *ta-śruti*, it is seen from the observations of Śrī RAMANIK VIJAYAJI MAHARAJ[4] that a palm-leaf Ms. of the *Samarāiccakahā* (from the Jaisalmer Bhaṇḍāra) dated *saṁvat* 1250, i.e., A.D. 1193, contains plenty of *ta-śruti*.

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[1] H. DASA: *Pāiasadda-mahaṇṇavo*, Intro. p. 28, Calcutta 1928. B. J. SANDESARA: *Vasudeva-hiṇḍi*, Gujarati Translation, Intro. p. 27, Bhavanagar 1946.

[2] L. NITTI-DOLCI: *Les Grammariens Prakrits*. p. 70, Paris 1938; P. L. VAIDYA: Prākrit Grammar of Trivikrama, pp. 473, 475, Sholapur 1954.

[3] D. MALAVANIA: *Niśītha eka adhyayana*, Intro. to the *Niśīthasūtra-bhāṣya*, p. 6, Agra 1959.

[4] He gave me a copy of his Gujarati article *Samarāiccakahānu maulika bhāṣāsvarūpa* published in the *Buddhiprakāśa* when I had an occasion to discuss this topic with Śri PUNYAVIJAYAJI in Ahmedabad.

In the critical text of the *Kuvalayamālā*, presented here, the inorganic *t* is not admitted; the actual readings of both the Mss. are fully noted in the first forme but sparingly in the subsequent formes. The presence of *ta-śruti* is more conspicuous in dogmatical passages: may be that it is inherited from some canonical texts and their commentaries like the Cūrṇī. As isolated cases, the retention of *t* is admitted in stray words like *citi*, *chūtaṃ*, *rutaṃ* etc. written alike in both the Mss. Difference of opinion is possible about these cases.

About the use of *n* or *ṇ*, the earlier discussions need not be repeated here.[1] It has been noted that earlier palm-leaf Mss. are inclined more towards *ṇ* (everywhere, initially, medially and in a conjunct group). The basis of pronunciation about *n* or *ṇ* is uncertain in Prākrit dialects; the Mss., obviously, wavered erratically, according to the prejudice, aptitude and whim of the copyist; the early Prākrit grammarians, like Vararuci, preferred *ṇ*; but Hemacandra, possibly in view of the vagaries of Mss. in his part of the country, made the use of *n* initially optional with the result that the orthographical conventions of Jaina Mss. in Gujarat and round about inclined to use *n* initially, *ṇ* medially and *nn* or *ṇṇ* in a conjunct group. This explains, to a very large extent, the difference seen in this respect between the pre-Hemacandra and post-Hemacandra Mss. from Pattan and round about. This is borne out, in general, by the variants about *n* or *ṇ* (fully recorded in the first eight pages) in the Mss. J and P.

As to the usage in Prākrit Inscriptions Dr. MEHENDALE's observations may be taken into account.[2] A scrutiny of the Ghaṭayāla Inscription[3] of the Pratihāra Kakkuka for the usage of *n* or *ṇ* has a special relevancy for our purpose. It belongs to a place near Jodhpur in Rajasthan: its object is to record that a chief named Kakkuka founded a Jaina temple and made it over to a Jaina community which belonged to the *gaccha* of Dhaneśvara; it is dated saṁvat 918, i.e., roughly middle of the 9th century A.D.; and some twenty lines of it are in Prākrit, the rest being in Sanskrit. Even though the Sanskrit influence is legitimate in this record, it is found that it uses throughout *ṇ* only, initially, medially and in a conjunct group. This is a valuable pointer to the convention about the use of *ṇ* in Prākrit writing in Rajasthan in the middle of the ninth century A.D., not in any way far distant from the place and age of Uddyotana, the author of the *Kuvalayamālā*.

As a healthy rule, *ṇ* is used uniformly in this edition, the readings of *n* or *nn* (in subsequent formes) being noted only if both the Mss. write *n*. Of course in the Paiśācī passages and in certain words for which grammarians have special rules, *n* is allowed to remain according to the agreement of Mss.

The back-ground of *ya-śruti* is already discussed by me.[4] It is found in some early Prākrit inscriptions as well.[5] To begin with, its use appears to have been sporadic, but gradually it became a question of orthographic standardi-

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[1] A. N. UPADHYE: *Līlāvaī*, Intro. pp. 8 f., Bombay 1949.

[2] M. A. MEHENDALE: *Historical Grammar for Inscriptional Prākrits*, p. 276. Poona 1948.

[3] *Journal* of the R. A. S., 1895, pp. 513-521.

[4] A. N. UPADHYE: *Līlāvaī*, Intro. pp. 10 f.

[5] Dr. D. C. SIRCAR has contributed a paper of the Būrhikhār (Dist. Bilaspur, M. P.) Brāhmī Inscription, *Quarterly J. of the Mythic Society*, Culture and Heritage number, pp.

sation in Jaina Mss. Hemacandra's rule is more rigorous: *ya-śruti* can stand with *a* or *ā* and when preceded by *a* or *ā*. The Ms. P uses *ya-śruti* more regularly, but J rather sparingly. In this edition *ya-śruti* is uniformly used with the constituent vowel *a* or *ā*, irrespective of the preceding vowel. All the readings, in this respect, from both the Mss. are recorded in the first forme and in the context of the Paiśācī dialect; but elsewhere only some significant readings are noted.

When the Mss. P and J waver between *e* or *i* and *o* or *u*[1] I have written ॆ and ॊ with a consonant and elsewhere ऎ and ऒ. But if both the Mss. write *e* and *o* and if they are metrically short, a curve is put on them to indicate their short metrical value. Very often P writes *-ya* for *-e*[2] as the termination of the Inst. sing. of the Fem. type. In J it is very difficult to distinguish between *u* and *o*, and it is interpreted in the light of the reading of P. But much uncertainty remains especially in Apabhraṁśa passages which are scattered all over the text in the midst of other Prākrit passages. Whenever the author passes from one dialect to the other, there results a good deal of uncertainty of readings.

About the elision (more regular in Māhārāṣṭrī) of intervocalic consonants like *k*, *g*, *c*, *j*, *t* and *d*, or of softening *k*, *t* and *th* or of retaining *g*, *d*, *dh* and *bh*; and of changing *th*, *dh* and *bh* to *h*—there is a large number of variants between the two Mss. As a rule, the reading of J is adopted, noting duly that of P in almost all cases. The Ms. J makes no distinction between *v* and *b*; but, in this edition, it is spelt in the light of its Sanskrit counterpart current in Western India.

Both the Mss. use *anusvāra* almost as a rule, but there are some instances of *parasavarṇa* here and there: in this edition only *anusvāra* is used. In terminations where *anusvāra* is optionally used J is followed; but, if both the Mss. use *anusvāra* and the accompanying vowel is metrically short, the sign of nasalisation or the *candrabindu* is used instead. The locative singular termination is necessarily written as *mmi* and not *ṃmi*. J often writes *kiṇṇa*, but here it is written *kiṃ ṇa*. In the Sanskrit passages, however, *parasavarṇa* is used; and the consonant, in the conjunct group with *r* as the first number, is written single (i.e., *varga*, and not *vargga*) irrespective of the spelling in the Mss.

Grammatical standard of Hemacandra is always kept in view, but nowwhere is it forced against the readings agreed upon by both the Mss.

Once it was realized that it is highly probable that the revisionist is the author himself in most of the cases, it was felt that the readings from both

221-24, Bangalore 1956. He observes thus: 'The epigraph may be palaeographically assigned to a date about the close of the First Century B.C.' 'The language of the inscription is Prākrit. Interesting from the orthographical point of view is the *ya-śruti* in the names Payāvatī for Prajāvatī and Bhāradāyī for Bhāradvājī. But there is no case in which a surd has been modified into a sonant.'

[1] 'As a corollary of the rule that a long vowel before a conjunct is necessarily shortened, it is found that often *e* and *o* become *i* and *u* before a conjunct. In the absence of orthographic symbols in Devanāgarī for ĕ and ŏ, which being their phonetic value before a conjunct, *i* and *u* (respectively) are used instead. Pāṇini (I. 1. 48) has recognised the symbols *i* and *u* for ĕ and ŏ.'—Vide my intro. to the *Kārttikeyānuprekṣā*, p. 73, Bombay 1960.

[2] This may be even *-a* with the glide *y*.

J and P should be recorded as exhaustively as it is necessary and possible. In the first forme (pp. 1-8) all syllabic variations are noted meticulously; but in subsequent formes variants arising out of *va-śruti*, inorganic *t*, *u* or *o*, *i* or *e*, *n* or *ṇ* and others of this type are not fully recorded, excepting in crucial contexts. In some cases obvious corruptions are noted, because they go to confirm what the basic reading might have been. If the readings given are felt to be more than necessary, it is pleaded that the editor has erred on the safer side. And there are valid reasons for this erring as well: we have only two Mss. of the *Kuvalayamālā*, and they show such variations as need preservation. Obvious scribal errors, of course, are skipped over. The Prākrit phonology has such potent possibilities that what is a wrong form to us, and according to our grammatical standards, may show its counter-part in some dialect or the other of the New-Indo-Aryan, which is being so zealously studied now-a-days. This meticulous recording of variants has a special value in the Paiśācī and Apabhraṁśa passages and in the contexts of the colloquial conversations and illustrations of regional dialects which are a speciality of this work. Lastly, almost single handed as I have worked, I am quite conscious of my limitations as well as possible lapses in handling the material of this great Prākrit Campū which is being edited and published for the first time; and hence, I must leave the maximum evidence for a subsequent rigorous and searching connoisseur who would like to improve on my text. In a few places, where the readings are improved upon or emended, the requisite data are given in the foot-notes. All the additions, in one or the other Ms., are included in the critical text. If the passages in P and J are obviously alternatives, one is adopted in the text and the other is relegated to the foot-notes.

Further both the Mss., J and P, are so closely and compactly written that it is hard to distinguish prose and verse. In the prose matter, the placing of *daṇḍas* is not uniform in both: in short, it is highly irregular in P. I have adjusted them to suit the meaning and context. Wherever a shorter pause was needed, enumeration was to be indicated, a vocative was to be separated (after the last vocative, if there are many words in that case), I have put a comma. The object is to help a clearer understanding and bring better force in conversation. Single or double inverted commas are used to mark out direct statements or thoughts. Hyphens are used to separate words in a compound expression, but if there is uncertainty or *śleṣa* in any expression, they are not introduced. If the initial consonant of the following word is phonetically changed, the hyphen is hesitatingly used in such cases. The verses are not numbered, but for referential purposes the lines are numbered (1, 3, 6 etc.) on each page; and the foot-notes have a reference to these lines. Going from line to line, one can easily detect for what portion there is a variant reading. Whenever both the Mss. put numbers for enumerated topics, they are retained in the constituted text. The whole text is continuous, and there are no chapters or *prakaraṇas*. For referential convenience and for neat presentation (rather than necessarily at appropriate contexts), the matter is divided into paragraphs in somewhat an arbitrary manner.

4. THE KUVALAYAMĀLĀ AND MODERN SCHOLARSHIP

It is necessary and interesting to review the studies of modern scholars in connection with the *Kuvalayamālā* mainly with reference to some of its significant passages. The attention of modern scholars was attracted towards this work only after the Ms. P (No. 154 of 1881-82) was secured for the collection of Mss. of the Government of Bombay, then belonging to the Deccan College, Poona, and now in the Bhandarkar Oriental Research Institute, Poona.[1]

In the *Jaina Granthāvalī*[2] there are references to the Prākrit *Kuvalayamālā* of Uddyotanasūri and Sanskrit *Kuvalayamālā* of Ratnaprabha, the sources being the *Bṛhaṭṭippaṇikā* and the Deccan College lists. The Ms. of the former in the Deccan College (KANTIVIJAYAJI?) and of the latter in Cambay and Ahmedabad are mentioned. The attribution of the *Kuvalayamālā* to Indrasūri is based on a wrong reading in an extract given by P. PETERSON from the *Śāntināthacarita* of Devacandra.[3]

The *Kuvalayamālā-kathā*, a stylistic Sanskrit digest of the Prākrit work of Uddyotana by Ratnaprabhasūri (*c.* middle of the 13th century A. D.), was edited by Muni CHATURAVIJAYA from three Mss. and was published in 1916.[4] The *prastāvanā* (in Sanskrit) of this volume introduces most exhaustively, for the first time, the earlier Prākrit work of Uddyotana quoting its significant extracts from the Poona Ms. which correspond to the following passages in this edition; p. 282, *l.* 6 to the end of § 432 omitting a few verses *vaṃdāmi savva-siddhe* to [*paṇi*] *vayāmi*; p. 173, *l.* 31 to p. 174, *l.* 6; p. 1, *ll.* 2 to 8; and p. 3, *l.* 14 to p. 4, *l.* 14. A bare outline of the story is indicated; and significantly enough it is stated that Haribhadra, who is styled as *bhava-viraha*, is earlier than Uddyotana and not at all a contemporary of Siddharṣi, the author of the *Upamitibhava-prapañcā-kathā*. The extracts given in this Introduction attracted the attention of various scholars who used some of these references in their studies.

It was in 1916, the *Kāvya-mīmāṁsā* of Rājaśekhara,[5] edited by C. D. DALAL and R. A. SHASTRY was published; and in its notes were given some extracts from the *Kuvalayamālā*, based on the Ms. P and corresponding to our text, p. 3, *l.* 18 to p. 4, *l.* 2, which attracted the attention of some other scholars,[6] towards the *Kuvalayamālā*.

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[1] H. D. VELANKAR: *Jinaratnakośa* p. 94, (Poona 1944) gives reference to KIELHORN III, A list of the third collection of Dr. KIELHORN known as *Collection* of 1881-1882. Dr. P. K. GODE kindly informs me that the entry regarding Ms. No. 154 of 1881-82 stands thus (p. 207): "[Name] Kuvalayamālā (in Prākrit) [Author] Uddyotanasūri, leaves 183, ślokas 10,000, No. 154 of 1881-82."

[2] Published by Śrī Jaina Śvetāmbara Conference, Bombay 1909, pp. 222.

[3] *A Fifth Report* of operations in search of Sanskrit Mss. in the Bombay Circle, Bombay 1896, p. 73.

[4] Śrī-Jaina Ātmānanda Sabhā, Bhavanagar 1916, No. 54. A revised and critical edition of this text is included in this volume.

[5] Gaekwad's Oriental Series, No. 1. Baroda, 1916; p. 124 of the Re-issue, Baroda 1924; pp. 204-5, 3rd edition, Baroda 1934.

[6] N. PREMI: *Padmacaritam* (Bombay 1928), Intro. p. 2; A. N. UPADHYE: *Annals* of the B. O. R. I., XIV, i-ii, p. 62, also the *Varāṅgacarita* (Bombay 1938), Intro. pp. 9-10.

MUNIRAJ SHRI JINAVIJAYA read a paper (in Sanskrit) at the First [All-India] Oriental Conference (Poona 1919) on 'The Date of Hiribhadrasūri'.[1] It is an exhaustive paper which scrutinises the views of earlier scholars, lists the works attributed to Haribhadra, enumerates the traditional sources for his biography, and takes up for discussion the traditional date, A.D. 529, assigned to him, Siddharṣi's (A.D. 906) reference to him as *me dharma-prabodha-karo guruḥ* and consequent conclusion of H. JACOBI that Haribhadra was a senior contemporary and *guru* of Siddharṣi. JINAVIJAYA shows that Gargarṣi was the *guru* of Siddharṣi and correctly interprets the latter's reference to Haribhadra. It is in this context that he quotes the *Kuvalayamālā* (p. 4, *l.* 2) and reaches the conclusion that Haribhadra, the author of *Samarāditya-kathā* could not be later than A. D. 778. Then he studies the various references from Haribhadra's works, quotes an extract from the *Kuvalayamālā* (corresponding to p. 282, *l.* 6 *to l.* 20) from the Ms. P, and assigns Haribhadra to A. D. 700-770. In the appendix, the chronological relation of Haribhadra with Śāntarakṣita, Dharmottara, Mallavādi and Śaṃkara are indicated.

The *Bṛhaṭṭippaṇikā* is an old valuable list of Jaina works prepared in Saṁ. 1440 (-57), i.e., A. D. 1383 by some Jaina monk acquainted with the Mss.-collections at Pattan, Cambay and Broach etc. (but not Jaisalmer). It was used by the compilers of the *Jaina Granthāvali*, noted above. It is published (based on the Ms., three to four hundred years old, belonging to the collection of Śrī Kāntivijayajī Jaina Jñānamandira, Baroda) by MUNI JINAVIJAYA.[2]. Therein the references to the *Kuvalayamālā* (p. 10) stand thus:

320. कुवलयमाला प्रा. सु. [सं (?)] ८३५ वर्षे उद्द्योतनसूरिया १३००० ।

321. कुवलयमाला सं. रत्नप्रभसूरीया ३८९४ ।

A Catalogue of Manuscripts in the Jain Bhandars at Jesalmere, compiled by C. D. DALAL and edited with Introduction, Indexes and notes on Unpublished Works and their Authors by L. B. GANDHI was published in 1923.[3] It presents the entry of the Ms. of the *Kuvalayamālā* in this manner (p. 27):

229. कुवलयमाला of दक्खिणइंध (उज्जोयण) सूरि 254 leaves. 23 x 2½.

Col:—इति कुवलयमाला नाम संकीर्णकथा . संवत् ११३९ दातु (आसु) वदि १ रविदिन लिखितमिदं पुस्तकम् ।

In his Sanskrit Intro. and its notes (pp. 42-43) Pt. GANDHI gives some bits of information about this work (possibly based on the extracts from the Poona Ms. quoted by the Editor in the Introduction to the edition of its Sanskrit digest by Ratnaprabha published from Bhavanagar and noted above), especially quoting references to Uddyotana by Ratnaprabha and Devacandra.[4]

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[1] Separately issued, pp. 1-23, in the Jaina Sāhitya Saṁśodhaka Granthamālā, Poona.

[2] *Jaina Sāhitya Saṁśodhaka* I, 2, Supplement pp. 1-16, Poona (1920?); see also Ibidem I, 4, pp. 157-58.

[3] G. O. S., No. XXI, Central Library, Baroda 1923.

[4] PETERSON, in his *Fifth Report*, already noted above, gave an extract from the *Śāntinātha-carita* of Devacandra (Saṁ. 1160, i.e., A.D. 1103) दक्खिणइंधसूरिं नमामि वरवण्णभासिया सगुणा ।

H. JACOBI completed his edition of Haribhadra's *Samarāiccakahā*, Vol. I, Text and Introduction, in 1926;[1] and in his Introduction (pp. ii & iii), while reviewing the earlier discussion and accepting the revised date of Haribhadra (*c.* 750 A. D.) as proposed by MUNI JINAVIJAYA in his paper presented to the First Oriental Conference, Poona (1919), he discusses the exact date of the completion of the *Kuvalayamālā* as specified by its author, ascertaining it as 21st March, 779 A.D.

There is an exhaustive essay in Gujarati on the *Kuvalayamālā* by JINAVIJAYAJI.[2] Giving an outline of the Jaina narrative literature with pointed reference to certain works of which the *Taraṃgavaī* of Pādalipta and *Samarāiccakahā* of Haribhadra are introduced in details. The controversy about the date of Haribhadra and the latest conclusion are reviewed. Then follows an account of the *Kuvalayamālā* based on the study of relevant sections from the Mss. from Jaisalmer[3] and Poona, especially the Praśasti portion (§ 430, with variants of P noted in the foot-notes) which is translated into Gujarati with valuable explanatory comments on some of its references to Toramāṇa, Pavvaiyā, Jābālipura, Gupta etc.[4]

Pt. L. B. GANDHI edited three Apabhraṁśa works of Jinadattasūri,[5] a senior contemporary of Hemacandra, in the G. O. S. in 1927. As an appendage to his Introduction (in Sanskrit), he has added a well-documented essay (in Sanskrit) on the Apabhraṁśa language. He explains incidentally the background of Prākrit, its relation with Sanskrit and the nature of Ardhamāgadhī. In the context of the discussion about Deśībhāṣās, he has introduced in details the Prākrit *Kuvalayamālā* and has quoted a number of passages from it, from the Jaisalmer Ms.[6] (giving reference to its palm-leaves) corresponding in the order they are quoted to our text: [p. 89, f. n.]: p. 282, *l.* 19 to p. 283, *l.* 6; [p. 90,

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कुवलयमाल व्व महा कुवलयमाला कहा जस्स ॥ Pt. GANDHI reads *iṁdha* for *iṁda* and suggests *suhā* for *mahā*. Prabhācandra (A. D. 1277) refers to the *Kuvalayamālā* thus: सुरिर्दाक्षिण्यचन्द्राख्यो गुरुभ्रातास्ति तस्य सः । कथां कुवलयमालां चक्रे शृङ्गारनिर्भराम् ॥, XIV 89. That only shows how the original reading *dakkhiṇṇa-iṁdha* was not correctly understood.

[1] Bibliotheca Indica, Work No. 169, Calcutta 1926.

[2] See *Jaina Sāhitya Saṁśodhaka* III, 2 pp. 169-94, Poona Saṁ. 1983, i.e., A. D. 1927; also *Vasantarajata Smārakagrantha*, Ahmedabad 1927; its English summary by A. S. GOPANI in *Bhāratīya Vidyā* II, 1, Bombay 1940.

[3] The photographs of the Jaisalmer palm-leaf Mss., which are described above, were used for the present edition. There appears to be another set of these photographs in the Oriental Institute, Baroda, about which my friend Dr. B. J. SANDESARA, Director, O. I., Baroda, writes to me thus (21-2-1961): 'A photo-copy of *Kuvalayamālā* (O. I. No. 13163) is available in our Mss. collections. There are 54 photographs 15" x 12" size each. Eight leaves are included in the first photograph and 10 in the last one. The photographs were taken in 1927 at Ahmedabad. The colophon of the photo-copy agrees with that of the Jaisalmer Ms. of your printed edition.'

[4] A. M. GHATAGE: Narrative Literature in Jaina Mahārāṣṭrī, *Annals* of the B. O. R. I., XVI, i-ii, p. 34; N. C. MEHTA; Jaina Record on Toramāṇa, *J. of the Bihar & O. R. S.* XIX, 1928; Toramāṇa viṣayaka Jaina ullekha, *Jaina Siddhānta Bhāskara*, XX, 2, pp. 1-6, Arrah 1953.

[5] L. B. GANDHI: *Apabhraṁśa-kāvyatrayī*, G. O. S. XXXVII, Baroda 1927.

[6] As noted above, a photo-copy of it is already there in the Oriental Institute, Baroda.

f. n.]: p. 282, *l.* 4 to *l.* 18; [pp. 91-94]; p. 152, *l.* 21 to p. 153, *l.* 12; [p. 91, f. n.]: p. 4, *ll.* 11-14; p. 281, *ll.* 22-25; p. 281, *l.* 26 to p. 282, *l.* 3; [pp. 97-98]: p. 71, *ll.* 1-8; [pp. 104-7]: p. 151, *l.* 18 to p. 152, *l.* 17; [pp. 108-9]: p. 55, *ll.* 10-21; [p. 109]: p. 63, *ll.* 18-25; [p. 110]: p. 47, *l.* 6: [p. Ibid.]; p. 59, *l.* 5. He has added his Sanskrit *chāyā* and minor comments here and there. It is he who published, beside the *praśasti* verses (already published by MUNI CHATURAVIJAYA and MUNI JINAVIJAYA) a number of extracts from the Jaisalmer Ms. of the *Kuvalayamālā*. Some of these passages are really important, and as such they have attracted the attention of some scholars.

The Paiśācī dialect has been of great interest for scholars;[1] and A. MASTER, who wrote a paper 'The Mysterious Paiśācī[2] was obviously attracted by the Paiśācī passages in the *Kuvalayamālā* a detailed acquaintance with which he came to have from Pt. GANDHI's Introduction noted above. In his paper 'An Unpublished Fragment of Paiśācī[3] he gives not only a critical text (based on J and P) of the Paiśācī passage (along with the photo-prints of the relevant leaves of J) corresponding to our text, p. 71, *ll.* 7-26, but also presents a tentative translation accompanied by grammatical and other notes. He continued his studies on the *Kuvalayamālā*, in two more papers 'Gleanings from the Kuvalayamālā Kahā',[4] Nos. I and II. In the first he has presented his critical observations on three fragments (corresponding to the printed text, p. 63, *ll.* 16-26; p. 47, *l.* 6; p. 59, *l.* 5.) and specimens of Eighteen Deśa-bhāṣās. His linguistic notes are interesting. In the second he has critically studied (adding grammatical notes) the specimens of prose Apabhraṁśa and contemporary Middle Indian mixed with Sanskrit, especially the passages corresponding to the printed text, p. 55, *ll.* 10-21: p. 151, *l*, 18 to p. 152, *l.* 17. This is prefaced with a few general remarks on the author etc. and concluded with an excursus on the Jaina Kathā.

Lately, F. B. J. KUIPER, Leiden, in his paper 'The Paiśācī Fragment of the Kuvalayamālā',[5] has re-edited and published at A. MASTER's instance the Paiśācī passage from the *Kuvalayamālā* (corresponding to the printed text, p. 71, *ll.* 10-26). It is prefaced with a thorough grammatical analysis of the dialect and followed by English translation and notes, both explanatory and textual, which are very helpful to understand certain knotty points in the text. He has given a block-print of the page from the Ms. P containing that passage.

[1] A. N. UPADHYE: Paiśācī Language and Literature, *Annals* of the B. O. R. I., XXI, i-ii, pp. 1-37.

[2] *Journal of the R.A.S.* 1943, 217 f.

[3] *Bulletin* of the S. O. A. S. XII, 3-4, London 1948.

[4] *Bulletin* of the S. O. A. S., xiii, 2 and xiii, 4, London 1950.

[5] *Indo-Iranian Journal* I, 3, pp. 229-40, The Hague 1957.

5. THE KUVALAYAMĀLĀ: A CRITICAL STUDY

1. CONTENTS OF THE KUVALAYAMĀLĀ

[i. Author's Introduction]

INTRODUCTORY MAṄGALA; HUMAN LIFE AND ITS OBJECTIVES: In the opening *maṅgala*, to begin with, the author directs salutations to Ṛṣabha, the first Tīrthakara, with poetic references to some events in his career; secondly, to Mahāvīra who could not be shaken in his meditation even by the tempting appeals of the charming seasons prompted by (god) Saṃgama; thirdly, to the rest of the Jinas; and lastly, to the Tīrtha which enlightens the souls, which enables some of them to attain Liberation, and which is sacred even to the Jinas. The souls, under the pressure of passions and previous Karmas, plunge into hells; thence they pass through various species of sub-human beings; and then, through some *puṇya*, they are born as men with a perfect body and in a good family. With the acquisition of this rare human birth, one should pursue the human ends which are three: *dharma*, *artha* and *kāma*, and to these is added *mokṣa* as well by some. They could be graded thus: Kāma is *adhama*, Artha is *madhyama* and Dharma is *uttama*; and it is through *dharma* that all others, including *mokṣa*, are achieved. A wise person, therefore, should persist in the practice of *dharma* which is variously presented with different deities and by different teachers, but the one preached by Jinendra is the best Dharma which is constituted of *dāna*, *śīla*, *tapas* and *bhāvanā*. The first Tīrthakara himself practised these precepts, and is thus an example for others. Due to want of necessary wealth, moral rectitude and physical strength, the first three are not practicable for all; therefore, the words of Jina should be understood and *bhāvanā* should be cultivated. Even in the midst of the wicked, who are out for scandalising the meritorious and merits, we should make our life fruitful by glorifying the merits of Jina, Śramaṇa and *supuruṣa*: with this object in view, a narrative is being presented (Pages 1.1-3.15; *1.2-*2.15).

EARLIER AUTHORS; TYPES OF KATHĀS: The earlier great poets have presented many a narrative (for details, see below); but the range of subject-matter being infinite, this one also is being presented. There are five varieties of the Kathā: *sakala-*, *khaṇḍa-*, *ullāpa-*, *parihāsa-* and *vara-kathā*; and besides, there could be *saṁkīrṇa-kathā* as well which combines the characteristics of all these: this is being presented here. It is miscellaneous with varied poetic embellishments, metrical forms and compositional patterns. It is composed in Prākrit, with *marahaṭṭhayadesi* descriptive pattern, almost a pure *sakala-kathā*, in which are introduced *tāpasa*, *jina* and *sārthavāha*; but just out of curiosity, in the mouth of various characters Sanskrit, Apabhraṁśa and Paiśācī passages are introduced. Being endowed with the merits of various narratives, with amorous sentiment, with well-arranged sub-plots and with the exposition of various arts and branches of knowledge, it has become a *saṁkīrṇa-kathā*. Kathā is again of three types: *dharma-*, *artha-* and *kāma-kathā*. Though this is primarily a *dharma-kathā*, it has become *saṃkīrṇa* in-as-much as it has all the characteristics and has embraced the topics of *artha* and *kāma*. Here are narrated activities

of worthy men; and here one can learn what is *dharma* and *adharma*, what is *kārya* and *akārya*, and what is *hita* and *ahita*. This *dharma-kathā* is of four facets: *ākṣepiṇī*, pleasant or catching; *vikṣepiṇī*, unpleasant or distracting; *saṁveda-jananī*, leading to knowledge or enlightening; and *nirveda-jananī*, leading to detachment or renunciation. Minds of men should first be captivated by catching topics; secondly, they should be disillusioned; thirdly, they should be enlightened or made to know the real nature of things; and lastly, they should be made to renounce the world: that is the way how five hundred robbers were induced by that self-enlightened [Kapila] to accept the life of self-control and renunciation. Topics connected with love-matters are welcome to the extent to which they are conducive to the adoption of religious life (Pages 3.18-5.13; *2.16-*2.26).

AN OUTLINE OF THE STORY: Dākṣiṇyacihna composed this Narrative Structure (*kathā-śarīra*) which is great on account of the acquisition of Samyaktva and in which friends carry out their mutual obligations and attain Nirvāṇa. How Kuvalayacandra was born and was carried away by a god, his former associate; how he met the lion, the monk and the god in a lonely forest; how he heard the past lives of all the five from Kevalin; how they acquired *samyaktva*, practised austerities, and were consequently born in heaven; how, after enjoying heavenly pleasures, they were born in the Bhārata-varṣa; how they did not know one another but were enlightened by the omniscient Teacher; and lastly, how they adopted renunciation, practised penances and attained Liberation, being free from Karmas: all these topics are covered in this composition, which has been elaborated thus by the author through the grace of [*Hrī*-] *devatā* who supplied its clues to him (Pages 5.14-5.24; *2.26-34).

DISCOURSE on DURJANA and SAJJANA: The author starts his narrative in a grandiose style, but halts to present a discourse on *durjana* and *sajjana*. The former's weaknesses are effectively sketched with various similies often with double meaning. A poet should go on with the work on hand despite the wicked and their scandals, like a lofty elephant ignoring the barking dogs. As contrasted with him the various merits of a *sajjana* are depicted; and it is the *sajjana* who is the hope and support of worthy poets (Pages 5.25-7.3; *2.36-39).

[ii. Prince Kuvalayacandra: his Horse Flies]

KING DṚḌHAVARMAN AND QUEEN PRIYAṄGUŚYĀMĀ OF VINĪTĀ: In Jambūdvīpa, in Bharatavarṣa, to the south of Vaitāḍhya and in between Gaṅgā and Sindhū, there is the Madhya-deśa (described 7.7-12) at the centre of which stands the town Vinītā (described in details, §§ 14-7). There ruled a king, Dṛḍhavarman by name (described, § 18); he had a loving queen (described, § 19) Priyaṅguśyāmā; and he spent in her company many happy years (Pages 7.4-9.17; *3.1-32).

THE MĀLAVA PRINCE MAHENDRA BROUGHT AS A CAPTIVE: One day, when the king was seated in the inner assembly along with the queen and a few chosen ministers etc., Suṣeṇa, the Śabara prince, just returned from a successful military operation against the Mālava king. Though wounded, he narrated in a triumphant mood how the army of the enemy was routed, how the war-spoils were

captured, and how a gallant prince of five years was arrested and brought there. The king and queen affectionately welcomed that prince, Mahendrakumāra, who entered the hall with remarkable self-confidence; but soon he was overpowered with feelings, making all the dignitaries shed tears at the moment. Not satisfied with the various explanations of the ministers why the prince, though seated on the king's lap, started shedding tears, the king asked Mahendra himself the reason of his deep sorrow. The prince explained his sad plight that he should have been seated on the lap of an enemy. The king at once expressed to him that there was no more enmity and that the prince was his veritable son. He gave the prince his necklace and formal presents; and he also told the ministers to look after the prince in such a way that he would not remember his parents and that he would become a son to himself who had no issue. (Pages 9.18-11.14; *3.33-*5.3).

THE QUEEN PINING FOR AN ISSUE: On getting a confidential report that the queen Priyaṅguśyāmā—apparently there being none of the five reasons (11.25-6) on account of which ladies get angry—was out of her mood and was not attending to her daily routine, the king went to her apartment and found her in the Anger-chamber (*kopa-gṛha*), quite out of temper. He inquired why she was angry; and he wanted to know from her the specific reason of her anger which even added a little charm to her face. The queen told him that the cause of her remorse was that, unlike the mother of Mahendrakumāra, she had no son; and consequently, she was angry with the king. She was told by the king that she was indiscreet and that the fulfilment of her desire was beyond human power. Then she appealed to him to solicit a boon from some deity. Quite lovingly he pacified her with the assurance that he would secure divine favour at any cost, by offering the oblation of his own flesh to Īśvara, by sacrificing his head to Kātyāyanī etc.; and she felt quite happy. In this context, he took into confidence his ministers who greeted his decision, stressed the need of a son in every respect, dissuaded him from taking any risk for his life, and advised him to solicit the favour of the Kula-devatā, Rājyalakṣmī, seeking her boon for a son, which idea the king approved (Pages 11.15-14.3; *5.4-*6.14).

THE KING PROPITIATES AND GETS A BOON FROM KULA-DEVATĀ: Then on an auspicious day, the king offered oblations to the town-deities, gave gifts to mendicants, fulfilled the desires of the poor, and entered the *devagṛha*, in a proper form. He offered worship to gods and goddesses, spread a layer of flowers on the pavement, took his seat (now all alone), offered (with folded hands) lavish prayers to Rājalakṣmī referring to the various aspects of her personality, and urged her either to give audience to him within three days or accept his head. He sat there for two days recounting her merits. On the third day, when he was about to sever his head for an offering, his hand (with the sword) was miraculously held back, and the goddess appeared before him in full womanly bloom and glory. He saluted her. She smiled at his rash impatience. When he appealed to her effectively and with self-respect, she blessed him with a boon that he would have an outstanding son and disappeared (Pages 14.4-15.14; *6.15-38).

ALL-ROUND SATISFACTION AND QUEEN'S DREAM INTERPRETED: Returning from the temple, the king took his meals in a happy atmosphere; and then he conveyed to his ministers the details of the boon received by him, to their great satisfaction. He went thereafter to the apartment of the queen who, on hearing about the boon, received it as a great blessing. The happy day passed, and there followed the evening and moonlit night (graphically described 15.26-16.5). Early in the morning, the queen woke up after seeing in her dream the Moon clung to by a garland of highly fragrant lilies (*kuvalaya-mālā*); and when she modestly conveyed the same to the king, he assured her that this was quite in consonance with the boon of the Deity and that she has conceived a son. She considered herself highly blessed. The king entered the assembly attended by many: *mantrin, mahānarendra, mahāvīra, mahāvaidya, mahābrāhmaṇa, mahākavi, mahāsenāpati* and *mahāpurohita*. There were courtezans, some reciting in Prākrit, some in Sanskrit, some knowing Apabhraṁśa and many others skilled in different branches of knowledge (the list is interesting 16.23 f.): in that assembly all the *kalā, kautuka* and *vijñāna* were represented. The expert decision on the interpretation of the dream was that the queen, as blessed by the divine boon, will have a great son and that the *kuvalayamālā* represents his beloved attached to him from an earlier life (Pages 15.15-17.7; *6.39- *7.25).

A PRINCE BORN and DULY NAMED KUVALAYACANDRA: Carrying the child and living in a happy atmosphere, the queen grew in her grace more and more; and her longings of pregnancy were more than fulfilled to her satisfaction. The effects of the growing child were apparent on her body (17.16 f.); and at a highly auspicious moment, she delivered a fine male child. The palace was flushed with manifold festive talks (described § 44). A blooming maiden broke the happy news to the king and received rich presents from him. There was a royal directive for the celebration of birth-festivities which were duly carried out with great eclat and entertainments (described 18.11-31). Ordered by the king, the Astrologer interpreted the planetary influence etc. at the moment of the prince's birth and prophesied (from the astronomical data) that the prince would become either an Emperor or an Emperor-like king. On a specific enquiry from the king, the astrologer enumerates the *rāśis* (zodiac signs) and gives their *guṇas* (fruits, consequences) in the context of the birth (details given, 19.12 f.) on the authority of *Vaṃgāla-jāyaga* of Vaṃgāla-risi. The king duly honoured the astrologer, and enjoyed drinks (described 20.28 f.) and meals. So the days passed. On the 12th day he decided, in consultation with *mahā-brāhmaṇas*, that the prince should be significantly called Kuvalayacandra, and also by a second name Śrīdatta (Pages 17.8-21.6; *7.25- *8.28).

PRINCE'S EDUCATION: Fondled by five maids, the prince gradually grew making all happy by his activities of childhood. When he was eight years old, he was duly entrusted to a *lekhācārya* under whom he lived in a lonely place, not visited even by his parents, and mastered various arts till he was twelve. After finishing the course, the teacher led him to the king who heartily welcomed him, with all the more joy, on learning that the prince was so gifted by nature that hardly any instruction was necessary for him. The teacher enumerated the seventy-two *kalās* (22.1-10) already mastered by the prince and also those in

which he had special proficiency. The prince had developed well, both in body and expression. Then he went to the apartment of his mother who heartily embraced him and kissed on the head; he called on other queens as well who all greeted him with good wishes (Pages 21.7-23.3; *8.29-*9.6).

PRINCE ON THE HORSEBACK CHARMING TO ALL: As directed by the king, the prince, then, accompanied him to the horse-ground or race-course where horses were to be tested for different purposes; and there, the horse-keeper gave for riding different horses to different persons: Pavanāvarta to the king, Garuḍavāhana to Mahendrakumāra, Udadhikallola (described in details 23.12-19) to Kuvalayacandra, and so on. Inquired of by the king, the prince explained to him that there were eighteen breeds (23.22-4) of horses of which he would describe the colour, marks etc. of a few only (23.25 to 24.9). Saying that he would hear further details at leisure, the king rode his Pavanāvarta, the prince his Udadhikallola, and their feudatories started on their respective conveyances all of which crowded the palace-ground by their march (described 24.19 f.) and then gradually proceeded along the royal road. When the prince reached the heart of the town, ladies, in a disturbed state (described 24.30 f.) took their positions here and there (25.8-10), making various remarks (25.12-15) to have a glimpse of the prince whom they gazed at with eyes full of passionate affection (25.21-32) and about whom they discussed with complimentary references that he was superior even to Nārāyaṇa, the full moon, Puraṃdara, Īśvara, the sun and Kumāra (26.1-14). They were captivated by the personality of the prince, and all their activities and demeanour (described 26.15-27) showed that their minds were out of gear. The prince passed through the bazaar and reached the race-course where stood the entire troop. The king drove his Pavanāvarta and the prince his Samudrakallola; well, the latter overtook the former to the jubilation of the entire gathering (Pages 23.4-27.1; *9.7-31).

PRINCE (WHO ATTRACTED THE EYES OF MANY), FLOWN BY THE HORSE, MEETS A SIGNIFICANT TRIO, THE SAINT FROM WHICH PROMISES TO EXPLAIN THE MYSTERY OF THE HORSE AS WELL AS THEIR CAREER: As the prince was being greeted with victory, the horse flashed towards the south and flew up in the sky (description of the ground below etc. 27.7-9). Struck with wonder by its behaviour, he decided to test whether it was some god by striking it with a knife, before it reached the ocean. When he gave a heavy stroke on its belly, it fell dead; the prince too came down; and, while he stood still puzzled over the riddle whether it was a horse or a god, he heard an anonymous voice greeting him with his name and directing him to go towards the south to find something unprecedented. As he proceeded, he reached the great Vindhya forest presenting manifold scenes and situations (described 27.28 to 28.19), one of which, which most surprised him, was that birds and beasts, well-known for their natural antipathy, played together (28.22-27). With a little thinking, he realized that in the vicinity there must be some great saint of benign influence. A little ahead, under a Vaṭa tree he saw a monk, emaciated with penances but ablaze with lustre, an embodiment of *dharma* and an incarnation of *upaśama* (described 29.7-9). To the left of the monk, he saw a great person of divine appearance (*divyākāraṃ mahāpuruṣaṃ*), an embodiment of all that could be handsome

(described 29.11-20); and to the right, he saw a Lion, terrific in appearance but quiet in temper (described 29.21-24). These three seemed to the prince as the veritable quintessence of *dharma*, *artha* and *kāma*. As great saints are gifted with divine knowledge, the prince wanted to know from this great saint who the horse was and why he was carried away etc. The great monk welcomed him with *dharma-lābha;* the *divya-puruṣa* stretched his right hand decked with jewelled bracelet to greet him; and the lion too received him suitably. The prince responded with all modesty. The great saint assured him to enlighten him on his questions. The prince sat there before the saint in a receptive mood, when the latter started his religious sermon: In this Saṁsāra the souls wander in a chaos of relations and reactions (details given § 66). The gale of sin whirls round this leaf of soul in this mountain-thicket of worldly existence. The souls alone are responsible for all that they have done; and all others are really *others*. Like children playing with sand-structures on the shore, the ignoramuses are deluded by various attachments in life: it is all hollow. Whatever is experienced by us on account of i) *krodha*, anger; ii) *māna*, vanity; iii) *māyā*, deceit: iv) *lobha*, greed; and v) *moha*, infatuation will be narrated ending with the episode of the prince being carried away by the horse (Pages 27.2-31.2; *9.31-*11.6).

[iii. Dharmanandana: Biographies of Five Souls]

MINISTER VĀSAVA TAKES KING PURANDARADATTA TO THE PARK, FULL OF VERNAL GLORY; THEY PAY RESPECTS TO DHARMANANDANA WHO DISCOURSES ON SAṀSĀRA etc.: In the Vatsa country (described 31.3-18), in the town of Kauśāmbī (described § 68), there ruled a king Purandaradatta by name (described 31.33-32.8); and he had an able minister in Vāsava who was endowed with Samyaktva (described 32.9-15). One day, on his way to the temple of Arhat for worship, the minister Vāsava was presented with a bunch of mango-blossoms by the gardener Sthāvara who reported to him, first, the advent of spring, and secondly, the arrival of the preceptor Dharmanandana (with his disciples) in the garden; but received in return, firstly rebuke from his master for his unjustified sequence in reporting the events, and secondly, a good reward. Afterwards, Vāsava called on Purandaradatta, presented him with the same bunch of mango-blossoms, and requested him that they might personally witness the vernal glory of the park in the forest (described 33.5-13). In the park, they enjoyed the charming sight of trees, creepers and flowers attended by swarms of bees — all bathed in vernal beauty. Intending to pay respects to Dharmanandana, who was halting on a dry spot in the garden, the minister led the king there under the pretext of seeing the Aśoka tree planted by the latter as a prince. There they saw a multitude of monks some of whom were studying different Aṅgas (enumerated by names), logic with five or ten limbed syllogism (34.20) *nimitta*, *Joṇī-pāhuḍa* etc., and some were very much emaciated on account of penances. In the midst sat the preceptor Dharmanandana gifted with fourfold knowledge (§ 73). On being inquired of, the minister duly introduced the monks and the Preceptor to the king, and as proposed by the minister, who offers a prayer (35.9.12), the king joined him in offering obeisance to them: both of them were

blessed with *dharmalābha*. The Preceptor welcomed them along with others who arrived there and saluted him. The king wondered why the preceptor, so gifted as he was, had taken to renunciation. The preceptor started his discourse on the nature of *saṁsāra* which itself is an enough cause for renunciation. He continued how *hiṁsā* of various types committed through passions and different pretexts leads to hells where the doer himself has to suffer (35.24 to 36.6). The hells are full of tortures (described §§ 75-78) as preached by the omniscient; even in the various subhuman species there are many miseries (described §§ 79-80): the human birth, with its advantages, is not without its pitfalls and pangs (described §§ 81-82); and the birth in heavens too has its limitations (described §§ 83-84). This was in reply to the thoughts in the mind of Purandaradatta who received some instructions on virtues and their cultivation (43.23 f.) and was taught how the words of Jina would rescue one from the misery of Saṁsāra and lead to eternal bliss. The minister Vāsava was told that the cause of wanderings in this miserable Saṁsāra consists of *krodha*, *māna*, *māyā* and *lobha* (and also *moha*) which are defined (44.17-21) and the four grades (*anantānubandhī*, *apratyākhyānāvaraṇa*, *pratyākhyānāvaraṇa* and *saṁjvalana*) of which (44.22 to 45.37) are illustrated (Pages 31.3-45.5; * 11.6-* 13.4).

1. ANGER—BIOGRAPHY OF CAṆḌASOMA: Anger leads to mental unbalance whereby one kills even one's brother and sister, as seen from the career of this angry-looking man seated here, Dharmanandana continued, which deserves to be heard.

In the settlement Ragaḍā by name (described 45.17-20), close to Kāñcī, the capital of the country of Kāñcī of Draviḍas, there lived a poor twice-born Suśarmadeva. His eldest son was Bhadraśarmā, who, due to his naughtiness in childhood and illtreatment of other boys, came to be called significantly Caṇḍasoma, the one seated here. The parents married him to a suitable girl and, leaving to him the responsibility of the house, went on a pilgrimage to the Ganges. His beloved Nandinī reached the bloom of youth and thus attracted the eyes of the village youths. Caṇḍasoma grew jealous of her, though she was chaste of character; with the advent of the autumn (described 46.5-8), a party of actors reached that village; and Haradatta, the leading *mayahara*, arranged a show for which the whole village was invited. When people started going thither, Caṇḍasoma, equally eager to attend the show (to which his brother too had already gone), started worrying about the safety of his blooming beloved, whom he entrusted to his sister Śrīsomā, and went to the show. Despite Nandinī's warning, Śrīsomā also went to the show. There in the audience (*raṅga*), Caṇḍasoma heard amorous whisperings of a couple; and from an indirect mention of the word *caṇḍa*, he suspected that his beloved had come with her lover to the show. He got a timely nint from a song; and, burning with anger, he went home and waited hidden behind the door with a stick to strike his wife on her return. As the show was over by this time, both his brother and sister returned home; and mistaking them for the suspected couple, he hit them both who fell dead. Hearing the noise, Nandinī came from inside and pointed out to him what havoc he had made. He was full of remorse, started lamenting over the past, and decided to immolate himself on their funeral pyre (§ 93).

Next morning he took their bodies to the cremation ground. When he was about to jump into the flames, people held him back. The learned Brāhmaṇas assured him with inconsistent diagnosis and prescriptions that there was *prāya-ścitta* for purification from such sins. He was asked, at last, to quit the house, distribute the property among Brāhmaṇas, and go clean-shaved and abegging to various *tīrthas*. He was thus being misguided. He came here full of Vairāgya and wanted to know further how he could be free from sin. Dharmanandana told him that one must reap the fruits of one's Karmas: any way, he was advised to practise penance and adopt the code of virtues (49.15-18). When Caṇḍasoma's Karmas were sufficiently quieted, he was duly given *dīkṣā* by the preceptor (Pages 45.6-49.21; *13.5-*15.2).

2. VANITY—BIOGRAPHY OF MĀNABHAṬA: Dharmanandana continued that *māna* (pride or vanity) brings mental torture and leads to all sorts of ruin. A vain person loses all sense of discrimininination, and cannot save his parents and beloved from dying. This is seen from the career of this vain-looking person, seated here, which deserves to be heard.

To the north-east of the beautiful town of Ujjainī (described, 50.10-19), right in the heart of Mālava-deśa, in the Avanti-janapada (described 50.3-7), there is a rich village Kūpavandra by name. There lived an old royal Ṭhākura Kṣetra-bhaṭa by name, who had fallen on evil days; and his son was Vīrabhaṭa whom he loved more than his life. For their service, the king of Ujjainī, gave them the above village. Due to old age and exacting active war service Kṣetrabhaṭa remained at home; Vīrabhaṭa attended the king; and in due course Śaktibhaṭa (the son of Vīrabhaṭa) continued the service. Śaktibhaṭa was highly vain, haughty and given to luxuries; so he came to be known as Mānabhaṭa in the princely order. One day, Mānabhaṭa found that his seat in the Durbar of king Avantivardhana was occupied by a Pulinda prince, who apologetically explained that this would not be repeated. He took offence, gave wrecklessly a fatal stroke of his sword on the prince's chest, and ran from the Durbar to his village. His father advised him to quit the country for safety. He sent his father bag and baggage to the bank of Narmadā; and staying behind with vanity, he faced the Pulinda forces which he defeated. Though heavily wounded in the battle, he joined his father, camped in a fortified village and spent his time comfortably (described 51.29-34). One day, as a part of the spring sports, the village youths agreed among themselves to sing about one's beloved while playing on the swing. Mānabhaṭa happened to praise a darkish beloved (52.13-15) wherefore his fair wife, who was present there, felt offended; and she was so much humiliated and irritated by her friends that she dashed homewards in the dark evening (described 52.27-30) with a decision to die. She entered her bed-room, prepared a noose for her neck, appealed to the Lokapālas (53.6-9) that her husband behaved like this despite her faithfulness to him, and hanged herself. In the meanwhile, Mānabhaṭa came there and could rescue her before the breath was gone. After a little conversation with her, he realized that he was misunderstood by her. He tried to convince her about his innocence and, holding his vanity in abeyance, even fell at her feet, but without any effect on her who remained quite silent. His vanity surged up; and in sheer disgust of her frailty, he left home to see

how she reacts. Then she felt repentant, and, telling her mother-in-law about it, she rushed after him. His mother, and after her, his father followed them. Seeing his beloved behind him, he decided to test her attachment for him. Reaching the village well, he dropped a big stone in it and hid himself behind a tree. The noise of the falling stone gave her the impression that he had jumped into the well, and she followed suit as a true wife should do; the mother-in-law also followed her; and even the warrior, Vīrabhaṭa, saw no other alternative than to jump into the well. Mānabhaṭa saw the whole episode; but repentance came on him too late, and he started lamenting (§ 106) over his cruelty and ungratefulness. Finishing their obsequial ceremonies, he started on a tour with a view to meeting by chance some preceptor who would purify him of that sin. At Mathurā he heard a colloquial conversation in the camp of disabled and diseased destitutes, and got the clue that a dip in the confluence of the Ganges would wash him of his specific sins. He has arrived in Kauśāmbī with that idea. The purity of mind accompanied by penance and rules of good behaviour would wash the sins and not a dip into the Ganges etc. Hearing this, Mānabhaṭa sought further light and guidance from Dharmanandana who preached to him the fourfold steps (*samyaktva, jñāna, tapas* and *saṁyama*) and finally initiated him duly in the order (Pages 49.22-56.10; *15.4-*18-3).

3. Deceit—Biography of Māyāditya: Dharmanandana continued that *māyā* (deceit) is abominable, and a deceitful person behaves crookedly to the ruin of his reputation, wealth and friends. This is illustrated by the career of this treacherous looking person, seated here, which is worth hearing.

There is a village, Śāligrāma, to the south-west of Vārāṇasī (described 56.26-30) in the territory of Kāśī (described 56.21-25). In it lived a Vaiśya, Gaṅgāditya, who was poor, ugly, socially abominable, morally heinous and full of treachery wherefore he was unanimously nicknamed and addressed by all as Māyāditya (: here he is). He developed friendship once with a rich local businessman Sthāṇu who, being essentially of good nature. and despite warnings from others, responded affectionately. Somehow their contacts grew, though hypocritical on the one side and sincere on the other. Though they basically differed on the ways of earning wealth (57.16-17 and 24-26), they decided to go to Dakṣiṇāpatha for suitable business, and duly reached the town of Pratiṣṭhāna. By trying their hands at various trades, each one could earn, to his satisfaction, five thousand; and they decided to convert each one's cash into five precious stones for the safety of a distant journey. They packed those ten pieces in a dirty rag, dressed themselves as friars (58.2-3) on a pilgrimage, and travelled on abegging. One day Sthāṇu, when he went to the market for provisions, entrusted the package of ten precious stones to Māyāditya, who, however, prepared a similar package of ordinary stones with a view to running away with the former. Later, when Māyāditya ran away, giving one package to Sthāṇu, he found, after covering a long distance, that he had duped himself by bringing with him the package of ordinary stones. He decided to meet his friend and mend matters to his advantage. Sthāṇu with all his innocence and goodness started searching for his friend in sorrow. One day, being quite tired, he halted for the night in a temple where the song of a Gūrjara (59.3) way-farer gave him

some consolation and courage. He proceeded homewards deciding to give half of the jewels to his friend's successors in the family. Just then, to his joy, there arrived Māyāditya who, in all hypocrisy, narrated a fictitious tale of his lonely adventures how he was arrested as a thief and detained there, how, under the guidance of a maid servant, he escaped the fatal ordeal of being offered as *bali* to a goddess, and how he came over here, ever yearning to meet him. Both of them crossed the river Narmadā, but missed the way and entered a thick forest (described 60.15-24). In the terrific heat of summer (described 60.26 to 61.1) this straying through that awful jungle was a torture for them. As the package of jewels was slipping down from the loins, Sthāṇu requested Māyāditya, to the latter's satisfaction, to take it. They reached an ancient Vaṭa tree, and close by there was a deep well with no means in the vicinity to take out water. Māyāditya thought that there was an opportunity for his wicked plans. He requested Sthāṇu to see at what depth the water was there in the well that he might prepare a suitable creeper-rope. While he was doing it, Māyāditya pushed him into the well: luckily he fell into the water, with little hurt to his body. On account of his innate goodness, he could not convince himself that his friend Māyāditya had pushed him into the well. While Māyāditya was, on the other hand, feeling joyful at the prospect of having all the ten jewels for himself, a party of robbers headed by Śabarasena overpowered him, took the jewels, and threw him bound-alive in a thicket. On their way, one of the robbers wanting to take out water from that well saw Sthāṇhu inside, and, under orders from his master, took him out safely. They all wondered at his goodness, credulity and respect for his treacherous friend, and handed over to him the five jewels of his share, warning him, however, to be at a distance from a friend like that. Sthāṇu searched out his friend, bandaged his wounds, and shared equally those five jewels. Māyāditya felt remorse now, and decided to enter fire to expiate his sin of treachery towards a friend. The village elders in their colloquial language (63.18-26) analysed his sin; and the chief among them asked him to dip in the Ganges and die there fasting for washing the stain of his sin. On his way he has come here. When he sought further light and guidance, Dharmanandana advised him to seek shelter in the words of Jina, and finally gave him *dīkṣā* seeing that his Karmas were sufficiently quieted (Pages 56.10-64.13; * 18.5- *21.15).

4. GREED—BIOGRAPHY OF LOBHADEVA: In the village Uccasthala (described 65.1-2), situated to the south-west of Takṣaśilā (described 64.28-35) in Uttarāpatha (in the Madhyama-khaṇḍa to the south of Vaitāḍhya, in Bhārata Varṣa, in Jambūdvīpa), there lived a *sārthavāha's* son, Dhanadeva, *śūdra* by birth, who spent his time with other *sārthavāha* youths. As he was highly greedy, deceitful and avaricious of other's wealth, he was nicknamed Lobhadeva by which he became well-known. Lobhadeva told his father that after all the family wealth was there, but he wanted to increase it by trading in Dakṣiṇāpatha. The horses, conveyances etc. of the caravan were ready. His father indicated to him the possible dangers and instructed him in tactful behaviour to suit an emergeny (65.15-19). He reached Dakṣiṇāpatha and camped at Sopāraka with an old Śreṣṭhin (guild-head, banker). In due course, he sold horses and earned

enormous wealth. As it was the custom in the Native Traders' Club (*desiya-vāṇiya-melī*), he went there with his host to narrate his experience and receive the formal presents (*gandha*, *mālya* and *tāmbūla*). Local traders started talking about their respective adventures: how different commodities brought them great profits. It was disclosed that neem-leaves could secure precious stones in the Ratnadvīpa, but the journey to it was full of risks; of course, risks and gains go together. The gains of Ratnadvīpa captivated the mind of Lobhadeva who proposed to Bhadraśreṣṭhin that they might sail thither for trade. The latter advised contentment to him, but he was firm in his adventure with which alone goes Lakṣmī (66.18-24). Bhadraśreṣṭhin narrated to him his past experiences, but at last agreed just to accompany him who alone would be the *bhāṇḍa-pati*, the master of the merchandise. They arranged their fleet, and duly started on an auspicious day (described 67.1-7). After a rough sea journey, they reached the Ratnadvīpa. After trading profitably there, on their return journey, when their ship, full of exchange-commodities, reached the mid-sea, that avaricious Lobhadeva, fearing that Bhadraśreṣṭhin would be his partner on reaching the shore, took him to the ante-room under some pretex, cruelly pushed him into the sea, and raised a cry of accident, rather too late. He pretended to jump into the sea to meet his friend; but the sailors dissuaded him, and that suited him well. Dying there under the waves, Bhadraśreṣṭhin was reborn as a Rākṣasa in the Vyantara region; and, when he reviewed his death, he realized how wicked it was on the part of Lobhadeva to have pushed him into the sea like that. His anger flared up, and he decided to ruin the fortunes of Lobhadeva: there he developed a fatal gale which made all the inmates of the ship nervous, and they began to seek divine grace. The Rākṣasa reminded Lobhadeva of his wickedness and tossed that ship up and down (described 69.1-7) till it was smashed to pieces. Lobhadeva, however, floating precariously with a plank touched Tārādvīpa almost unconscious. The cool breeze refreshed him. But he found himself in the hands of some fierce-looking persons whose apparent hospitality he could not understand. They fed him fat, chopped his flesh and took his blood; and then they healed his wounds with special medicine. This was repeated every six months; and his blood and flesh were used for alchemical experiment (69.24-28). After twelve years like this what remained of him was a skeleton. One day while he was yearning for death with his body chopped like that, he was picked up by a giant *bhāraṇḍa* bird which was attacked in the sky by another for this prey, with the result that he slipped down from its beak, fell in the ocean, and, suffering a good deal, reached eventually the shore covered with forest (described 70.16-18). When he was comfortable in that forest, a lovely spot reminded him of gods and their previous merits, of hell and sins leading thereto, and of his ingratitude to Bhadraśreṣṭhin. He was overcome by remorse for his sin of having killed his friend, and wanted to purify himself: with these thoughts, he fell asleep. When he woke up, he heard a catching conversation which was neither in Sanskrit (described 71.1-3), nor in Prākrit (described 71.3-5), nor in Apabhraṁśa (described 73.5-7) but in Paiśācī in which the Piśācas were discussing as to what was a fine spot. Their decision was that the stream of the river Ganges was attractive; and the sin of a friend's murder could be washed off there.

He proceeded towards the Ganges. On his way he has come here, and is now eager to know what to do further. It is only the practice of austerities and the cultivation of religious virtues that can remove the sin. In due course, with the pressure of his passions subsiding, he was given *dīkṣā* by Dharmanandana (Pages 64.14-72.17; *21.17-*24.30).

5. INFATUATION—BIOGRAPHY OF MOHADATTA: Dharmanandana continued that *moha* (infatuation) unbalances the mind, dislodges the sense of discrimination, and leads to all-round ruin. This is obvious from the career of this handsome person, seated here, who never understood what is right or wrong; and it is worth hearing.

A stern king Kośala by name ruled in Kośala (described 72.34-73.2) the capital of Kośala (described 73.30-34). Prince Tosala was his worthy son who moved freely in the town. One day he saw a beautiful girl behind the latticed window of the Banker's palace; he gazed at her with passionate affection; and she responded favourably. When it grew dark (described 73.16-18), he equipped himself properly and managed to get into her private apartment where she was all alone (73.22-24). With stealthy steps he closed her eyes from behind; his touch thrilled her; and she could identify who he was. The gallant prince was about to leave her, respecting her fidelity to chastity; but she detained him on account of her surging passion. She was, she disclosed, Suvarṇadevā (-devī), beloved daughter of the local banker Nanda and his wife Ratnarekhā. She was married to Haridatta, son of Viṣṇudatta. Her husband went to Laṅkāpurī for trade, some twelve years back, and nothing was heard of him. This unfortunate separation had made her restless, and the passion of youth was surging up beyond restraint. In a despondent mood, when she wanted to commit suicide, she saw the prince from the window; and their eyes responded favourably. She wanted him to behave in such a way that she suffered no humiliation in the family for her immorality. Either he should be her *nātha* (whom she would follow), or she would die; saying this, she embraced him. They spent many happy nights together thus, and she became pregnant. The scandal was whispered all round and reached the ears of Nandaśreṣṭhin who reported the matter to king Kośala for investigation that his daughter, though guarded, was being molested by somebody. The king ordered his minister to behead prince Tosala who was found guilty of this crime. The minister, accordingly, led the prince to the cremation ground; but, hesitating to kill him, asked him to disappear anonymously to an unknown place. The prince ran for safety and began to serve as a common man under king Jayavarman at Pāṭaliputra. Suvarṇadevā came to know, while she was spending her time in humiliation and anxiety, that the prince was beheaded by the minister on account of her. She managed to leave home and flew from the town, and could join a caravan bound for Pāṭaliputra. Due to her physical disability, she lagged behind, missed the track, and started treading her way, full of suffering and fear. She wept and wailed; and she fell unconscious, when it was night-fall (described 75.21-28). Coming back to her senses, she was at the end of her wits in that dead of night. The period of pregnancy was full; and in that hopeless and helpless condition, she gave birth to twins, a girl and a boy on whom now she looked for support and

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shelter (76.7-10). She decided to live looking after these children somewhere. Round the boy's neck she tied a coin with prince Tosali's name, and round the girl's neck another with her own name. She wrapped up the babies with the two ends of her upper garment, left them there, and went to a nearby stream for a wash. In the meanwhile, a hungry tigress, just delivered, came in search of prey and picked up that garment with packings of children dangling at both the ends. As it crossed the road, Ujjainī to Pāṭaliputra, the girl dropped down on the road unnoticed by it. She was picked up by a messenger of Jayavarman who entrusted her to his issueless wife to her joy; and she was named Vanadattā and grew at Pāṭaliputra. The tigress, carrying the boy on the way to its den, was hit dead with an arrow by prince Śabarasiṁha (attached to king Jayavarman) who had come for hunting. He picked up the lovely-looking boy, and his wife consecrated him as her regular son naming him significantly Vyāghradatta. They came to Pāṭaliputra where the boy, as he grew, was nicknamed by his companions as Mohadatta. The disappearance of the babies shocked the mother who burst into lamentation. The steps of the tigress gave her a little clue; following them she reached the house of an *ābhīrī* (a cowherd's wife) who sheltered her like a daughter; and then, going from village to village, she soon reached Pāṭaliputra, where, as luck would have it, she was employed in that messenger's house, as a maid servant, to nurse Vanadattā, her own daughter whom she did not recognise. Vanadattā grew into a lovely maiden easily captivating with her glances the youths of the town. During spring, on the day of Madana-trayodaśī, when she had gone for the festival in the park with her mother etc., she was seen by Mohadatta who significantly hinted his passion for her; and she also responded quite favourably (77.22-26). Suvarṇadevā also grasped the situation, but asked her to come there again to meet him after the festival. Vanadattā went home, and remained plunged in the pangs of separation. One day, on her way to the park, Vanadattā was seen by Prince Tosala whom Suvarṇadevā (who was escorting Vanadattā) could not recognise, nor did he recognise her, for obvious reasons. Tosala fell in passionate love with Vanadattā, and resolved to win her hand at any cost. He followed her to the park, and, finding an opportunity, asked her, with naked sword in hand, either to accept him or be a prey to his sword. Suvarṇadevā and others on the spot were terrified, and raised a hue and cry. Hearing that, Vyāghradatta (i.e., Mohadatta) rushed on the scene and encountered Tosala. There was a duel between the two in which Tosala met his end. When Mohadatta took nervous Vanadattā aside for love-sports, some unseen voice announced to him that it was unworthy of him to enjoy his own sister, in the presence of his mother, and that, too, after killing his father. He could find out that a monk of divine knowledge, who was there in the vicinity, had announced this. On inquiry, the monk explained to Mohadatta that Tosala was his father, Suvarṇadevā his mother, and Vanadattā, his sister. Mohadatta felt remorse for his *ajñāna*, ignorance, and consequent sin for which he wanted expiation. The monk preached to him religious virtues and austerities which would duly lead him to liberation. Mohadatta wanted to accept *dīkṣā*; but the monk, being a *cāraṇa-śramaṇa*, could not give it to him. As directed by him Mohadatta came to

Dharmanandana, and with his Moha quieted now, received *dīkṣā* from him (Pages 72.17-80.32; *24.32- *29.40: in this context the Sk.text glorifies the mount Śatruñjaya).

A DISCOURSE ON FIVE PASSIONS: Dharmanandana continued his discourse to minister Vāsava that these five passions (*krodha* etc.) delude the soul which, then, is driven round in *saṁsāra*: they should be kept under control, or, if in operation, made ineffective (a detailed discourse 81.4 to 82.7). Purandaradatta and Vāsava took leave of the monks and entered the town (Pages 81.1-82.7; *30.1-3).

PURANDARADATTA'S EXPERIENCES ON THE ROYAL ROAD AND HIS CURIOSITY ABOUT MONKS' ROUTINE AT NIGHT: It was sun-set (described § 156) followed by the usual movements and activities in different places (described, especially the talks and behaviour of courtezans in their apartments, §§ 157-58). After covering the evening routine, King Purandaradatta, whose mind was already affected by Vairāgya, was curious to see anonymously what really the monks did at this time. He changed his dress suitably (84.8-25), and started at a time when the activities of monks and courtezans were diametrically opposite (§ 160). As he proceeded he learnt on the way how an irritated beloved was tricked by her companions into heightened love towards her husband whereby his passion was tickled (85.3 to 86.2). He came across a monk on the road practising penance and standing undisturbed like a statue, and he felt great respect for his hidden glory (86.3-21). He escorted a daring and devoted woman rushing in the dead of night to her lover whom she meets on the way, to the joy of both (86.21 to 87.10). He crossed the city-wall with a miraculous flight (*vidyut-kṣiptaṃ karaṇaṃ*) and reached the spot in the park occupied by Dharmanandana whose ascetic pupils were occupied, as professed, with a variety of religious routine, especially study and meditation (87.20-27). He heard Dharmanandana discoursing to the newly ordained five monks (Caṇḍasoma etc.) on the rarity of human birth and of the adoption of the religion of Jina therein (§ 165); and it occurred to him to practise this religion after enjoying worldly benefits which are equally rare. Reading his mind, Dharmanandana denounced the worldly benefits as worthless, by narrating the parable of Kāuṃbarī fruits. (Pages 82.8-88.29; *30.7-33).

THE PARABLE OF KĀUṂBARĪ FRUITS: Three ship-wrecked persons (corresponding to three kinds of souls (*abhavya*, *kāla-bhavya* and *tat-kṣaṇa-bhavya*) reached by chance a lonely island (= human birth) where they could find three thickets (= houses) with *kāuṃbarī* plants (= women, wives) to the fruits of which they were very much attached. When some sailors (= religious preceptors) came to their rescue, one would not leave the place at all, the second said that he would go later, and the third immediately accompanied them. The first was irrevocably entangled in the worldly temptations; the second lingered a little as a householder; and the third immediately renounced the world for attaining eternal bliss (Pages 88.30-90.20; *30.34- *31-39).

[Here the Sanskrit text adds the Vrata-dṛṣṭānta (*31.40-*33.30): A merchant wants to test the ability of his four daughters-in-law in managing the household. Publicly he gives them each five grains of rice with instructions to return them

when he wants them. The first daughter-in-law throws them away thinking that the granary is full and five grains can be picked up and given any day. The second one thinks alike but eats them. The third one preserves them in her ornament-casket. The fourth one plants and reaps the harvest over and over again for five years. The Merchant gives the meanest task to the first two in the house; the third one is made a treasurer, and the fourth, the Manager of the family affairs. The best disciple is he who not only preserves the Five Mahāvratas (which correspond to five rice-particles) but also propagates them for the benefit of others.]

[The Sanskrit text adds further the story of Vinīta (*33.40-*39.3) along with a discourse on Vinaya (*33.32-9): Vinīta, lying as a child in a field, was found by Viṣavākya, of bad speech; he grew up worthily; and he was recognised as a Śreṣṭhin by king Harṣa. Once, during the famine, an old man, an old woman and a youth became his dependants. In a battle against Jitāri of Campā, he had to run for life. On the way, he saved a deer being hunted to death by king Pṛthvīcandra of Kṣmātilaka who was pleased to appoint him as a minister. His earlier dependants also joined him. Viṣavākya, who had accepted *dīkṣā*, went to Vinīta's place, but could not accept food there. Vinīta was advised by Teachers that he should be above attachment and was thus enlightened on the path of religion by a detailed discourse (*36.1-*38.7). When he wanted his father to stay on, the Teachers enlightened him that Viṣavākya was only his guardian; and his father, mother and brother were working as attendants in his house. He went home and duly respected them: he became famous for his *vinaya*. Once he wanted to give some specific medicine to a monk, but as his wedding was at hand, it was forgotten. He remembered it at the moment of wedding. He felt sorry and repentant for it. He left the bride to be wedded and rushed to the monk to give the medicine. By virtue of this superior *bhāvanā*, he attained omniscience.]

REPENTANCE AND RENUNCIATION PANACEA AGAINST SINS: Caṇḍasoma and others were ready to practise all that, but their sin was pricking in their heart, against which the sovereign remedy was, they were advised, repentance with renunciation. The king was much impressed by the integrity of the monks; his mind became very much inclined to religious life; and, quietly offering salutations to Dharmanandana from a distance, he returned to his palace by midnight for rest (Pages 90.21-91.8; *39.4-9).

PURANDARADATTA BECAME A ŚRĀVAKA: With the dawn (described 91.9-13) announced by bards, the king woke up, finished his morning duties, came, along with his minister, to the park, and paid respects to Dharmanandana, who, he could realize, was aware of his arrival earlier night and of his thoughts. He accepted, as he was not able to renounce worldly attachment, the *śrāvaka-dharma* consisting of twelve vows founded on *samyaktva* (91.21-22). The king and the minister learnt that the monks were to go away that day; they paid respects to and hoped to meet them again; and they returned to the town (Pages 91.8-30; *39.9-20).

MUTUAL AGREEMENT BETWEEN THE FIVE: The five monks (Caṇḍasoma etc.) were very much attached to each other; and they started leading a rigorous

religious life. Once Caṇḍasoma, the eldest of them, was requested by others to bestow *samyaktva* on the rest, if circumstances were favourable, in the next birth; and they agreed to enlighten one another subsequently (Pages 91.30-92.9; *39.21-27).

LOBHADEVA'S CAREER IN SAUDHARMAKALPA: Lobhadeva died a pious death, and was born in the Saudharmakalpa (described § 171) in the Padma-vimāna (described, the details of birth etc. § 172) where he was looked after by heavenly attendants (described 93.14-8) and possessed celestial prosperity. He is called Padmaprabha there; and on reflection, he recollected his past and how he was born as a god. He saluted Jina and the religion preached by him. As a part of the routine, he reached the bathing pool (described 94.15-24); and enjoyed water-sports with nymphs there (described 94.24-32); he wore a pair of celestial garments and reached the temple of Padmaprabha; there were many images of precious stones (described 95.6-10). He offered worship there and solicited for *samyaktva.* He opened the book and read therein prayers to the Pañca-parameṣṭhin and the religious duties prescribed for laymen and monks (§ 177). Thus he lived happily there (Pages 92.9-96.3; *39.27-30).

FOUR OTHERS TOO REACH SAUDHARMAKALPA: Likewise, after some time, Mānabhaṭa also was born as Padmasāra, Māyāditya as Padmavara, Caṇḍasoma as Padmacandra, and Mohadatta as Padmakesara in the same Vimāna. They were friendly to each other and recollected their earlier agreement (Pages 96.3-10; *39.30-36).

DHARMANĀTHA'S SAMAVASARAṆA: Consequent on Dharmajinendra developing omniscience, there was a gay rustle (96.10-15) in the heaven; and the seats of gods suffered a tremor. Along with Indra, all the gods reached with respect and joy and in a great pomp (96.21-25) his *samavasaraṇa* in the town of Campā. With the assent of Indra, Padmasāra constructed the Samavasaraṇa, the audience-hall of Dharmanātha, with its walls, gates, wells, *prātihāryas* etc. (§ 178). Various beings, with no antipathy between them and in a peaceful order, took their seats; and Dharmanātha, from his prominent position, began to preach to all of them, who clearly understood him in their respective medium of expression (*sva-bhāṣayā*): the seven Tattvas, the nature of Jīva, its relation with the body and Karmic matter, its liberation from them, the *saṁsāra* and the causes of it, *mokṣa* and the means of it, etc. (§ 179). On an inquiry from the Gaṇadhara, Dharmanātha disclosed that the tiny wild Mouse (which attracted the attention of all on a reference being made to it), seated there, would be the first in the audience to reach Liberation. He narrated its biography to satisfy the curiosity of the gathering (Pages 96.10-99.13; *39.37-*41.40).

THE BIOGRAPHY OF THE WILD MOUSE: King Kosala attacked the encampment, Vindhyavāsa; its ruler Mahendra being killed in the fray, the queen Tārā ran for life taking with her the eight-year boy, Tārācandra, and reached the town of Bhṛgukaccha where she knew nobody. She met on the road two nuns who kindly led her to the *pravartinī* in the monastery who, struck by her dignified demeanour and knowing her tale, sheltered her as a daughter, and, in due course, as a remedy against her plight, advised her to submit the boy to the Ācārya, Sunanda, and accept renunciation in their midst, whereby the misery of *saṁsāra*

would be terminated. Tārācandra, who was duly initiated in the order, could not reconcile his mood with the intensely rigorous discipline of the monastery (§ 182) but envied the free life of the wild rats: he was born as a god after an accidental death; and then he was reborn as a wild rat on account of the earlier *nidāna* for which there was no due atonement. As a rat, he enjoyed various pleasures in the company of his mates, has now arrived in this *samavasaraṇa* and recollected his past, and, therefore, is all remorse about his earlier behaviour. A soul with right faith never incurs fresh bondage of *tiryag-āyus*, but just experiences the earlier one. In due course, the rat will die a pious death with mental resignation, be born as prince Mitrakumāra (son of Mihilla =Maithila and his queen Citrā), be enlightened by a clairvoyant monk, and then soon be liberated as *anta-kṛt* Kevalin. All of them fondled the rat in appreciation of its happy prospects (Pages 99.14-102.12; *41.40- *44.24).

FIVE CONFER AND SET UP MEMORY-CLUE: At this stage, on an inquiry from [Lobhadeva>] Padmaprabha, the revered one explained that they all (five) were *bhavya*, would easily attain enlightenment, and get liberated in the fourth birth (their next births being duly indicated). They consulted together, realized the difficulty of mutual enlightenment, requested [Mohadatta>] Padmakesara (who was the last to leave heaven) to enlighten them; by way of memory-clue, they all prepared their counter-parts (i.e., images resembling them) in precious stone, buried them at the spot where the [Caṇḍasoma>Padmacandra>] Lion was to be born in the forest, and put a stone on it to mark out the spot. They all returned to heaven (Pages 102.13-103.2; *44.25- *45.5).

SĀGARADATTA AND HIS ADVENTURE: [Lobhadeva>] Padmaprabha was reborn at Campā as Sāgaradatta, son of the banker Dhanadatta and Lakṣmī, and, in due course, was wedded to Śrī. One day, on the autumnal full-moon night, Sāgaradatta gave a gift of one lakh to an actor for his *subhāṣita*. He took a hint from the taunt that his munificence was based on ancestral wealth; he determined to earn seven crores within a year, and failing this to enter fire; he left on the door of his house a record to that effect; and he started from home towards the prosperous South. He reached the town Jayaśrī, on the southern shore (described 104.8-12). When, tired with long journey, he sat brooding under a tree on the various alternatives of earning wealth, he observed a *mālūra* tree, having secondary *pāda* or trunks (spread round) which indicated, as studied by him in the lore of mining (*khanya-vāda*, details given), that there was wealth below. By digging, as advised by the voice of deities prayed to, he took a handful of silver pieces (and the rest of the treasure disappeared) which would bring seven crores for him. He entered the town. An old merchant was very much pleased with his efficient salesmanship, welcomed him at his place, and offered his lovely daughter to him in marriage. Sāgaradatta explained to him his objective, and taking necessary merchandise, started to a distant port in Yavanadvīpa, where he earned more than seven crores. While returning, on account of a mighty gale, the ship went to the bottom of the sea. Somehow he reached Candradvīpa (described 106 21); and he satisfied his hunger with various fruits. As he moved about, he heard a voice which he ascertained to be that of a lovely girl who was about to hang herself to death. He loosened the creeper-noose

on her neck; she came back to consciousness; and, on an earnest inquiry by him, she started narrating her tale to him (Pages 103.3-107.15; *45.5- *47.11).

THE GIRL IN DESPAIR INTRODUCES HERSELF TO SĀGARADATTA: 'I am the daughter, freely grown up, of a wealthy banker, Mahādhana, from Śrītuṅga, situated on the southern shore. While sleeping on the terrace, I was kidnapped by a Vidyādhara to find myself awake in the forest. Captivated by his form, I offered myself to him. Even before he accepted me, another Vidyādhara, with sword in hand, appeared on the scene; both of them attacked each other and fell dead in the encounter. I was aghast and plunged in sorrow; and in that helpless mood, I attempted suicide' (Pages 107.16-108-14; *47.12-38).

SĀGARADATTA REBUKED, REMINDED OF HIS DUTY AND REACHES HOME: Sāgaradatta told her about his ship-wreck and the consequent breach of his solemn resolution. Both of them decided to seek grave in fire and duly jumped into the flames of a burning bamboo-thicket. Lo! the flames were turned into lotus-flowers, and there came a god in his Vimāna. The god (Padmakesara) rebuked Sāgaradatta for his cowardly act, reminded him of his glories in heaven, and requested him to possess seven crores (in the form of *jñāna*, *samyaktva* and five *mahāvratas*), enjoy pleasures (as the Karmas would have it) and then accept renunciation. He took Sāgaradatta and the girl into the Vimāna, put twentyone crores there, led him to the town of Jayatuṅga where he married both the girls, and then finally took them all to Campā (Pages 108.15-109.28; *47.38- *48.19).

SAINT SĀGARADATTA REVIEWS THE CAREER OF THE REST; KUVALAYACANDRA ENLIGHTENED, AND THE LION BORN AS GOD: The god reminded Sāgaradatta of the rest of his duties and returned to heaven. Then I (= Lobhadeva > Padmaprabha > Sāgaradatta > now Saint), in due course, accepted renunciation under Dhanadatta. I developed clairvoyance. I could visualize the career of my four colleagues: Caṇḍasoma > Padmacandra is born as a Lion in the Vindhyas; Mānabhaṭa > Padmasāra is born as prince Kuvalayacandra, son of king Dṛḍhavarman in Ayodhyā; Māyāditya > Padmavara is born as Princess Kuvalayamālā, the daughter of king Mahāsena of Vijayā in the South. Our mutual promise to bestow *samyaktva* was recollected. God Padmakesara conferred with me, and we planned to enlighten the rest. It is adversity that makes one receptive of Religious enlightenment. So I reached the spot where Caṇḍasoma > Lion dwelt. God Padmakesara possessed your horse and brought and left you here in a mood of frustration. That is how you (= Kuvalayacandra) happened to be here; and you can see here the counterparts of the four in precious stones which should serve as mementos. Hearing all this, Kuvalayacandra developed right faith and was prescribed the duties of a householder, as his Karmas would have it: he resolved to respect only the Jina and the Sādhu, and not to kill even an enemy who is unarmed, running away and meek in words. Attending to all this, the Lion too was enlightened. It accepted fasting and remained intent on religious virtues. You (= Kuvalayacandra) will marry Kuvalayamālā by completing the verse hung publicly, and (Mohadatta > Padmakesara) will be born as your son. As it was a fit moment, Kuvalayacandra whispered sacred syllables into the ear of the dying Lion, which, after death, became a god (Pages 109.29-112.1; *48.19- *50.12).

[iv. Kuvalayacandra's Journey to the South]

KUVALAYACANDRA WORSHIPS JINA IN THE VINDHYA FOREST: Then Kuvalayacandra proceeded to the South crossing the Vindhyan peaks, spotted with camps of wild tribes and presenting various scenes (described 112.3-25). By the time he reached the Vindhyan forest, the summer set in, and its effects on the forest, on the animals, on the town ladies were obvious (described § 197). The mid-day heat was oppressing to one and all. He was very thirsty, and from the appearance of elephants arriving there he could infer the presence of a lake which he soon reached to his great joy. Being aware of dietectic rules (reference to Āyuḥśāstra, 114.22-8), he did not drink water at once. He rested for a while, and then enjoyed a hearty bath there. Thereafter, he had his thirst and hunger quenched with water and lotus fibres and stalks. While in search of fruits and flowers, he saw in a bower an image of Yakṣa crested with a pearl-statue of Arhat or Jina, to his great dismay and heightened reverence. He bathed, worshipped the Jina, offered prayers, and prostrated himself in salutation (Pages 112.2-115.15; *50.12-40),

KUVALAYACANDRA MEETS KANAKAPRABHĀ IN THE TEMPLE: At this juncture there was an upheaval in the lake, and there emerged from it a lovely maiden, attended by a little girl. To save them from embarrassment, Kuvalayacandra hid behind the statue. They were surprised to see the Jina lately worshipped by somebody; and it was inferred with justification that the worshipper must be a great man. They duly offered their worship, and started singing *dvipadī* lines, attracted by which Kuvalayacandra disclosed himself complimenting them for the fine recitation. The prince and the Yakṣa-kanyā greeted each other as co-religionists, and were very much eager to know mutually. The prince introduced himself; and then she narrated her biography to satisfy her curiosity (Pages 115.16-116.33; *50.41- *51-18).

RATNA- OR JINA-ŚEKHARA'S BIOGRAPHY AND KANAKAPRABHĀ'S GIFT OF MEDICAL COIL TO KUVALAYACANDRA: In the town of Mākandī (described 117.1-5), there lived a Brāhmaṇa couple, Yajñadatta and his wife Sāvitrī, quite ugly in appearance. They had thirteen issues of which the last was (Yajña-) Soma, on whose birth there occurred a terrific famine extending over twelve years and with devastating results (described 117.13-21). The town of Mākandī was in utter desolation. The Brāhmaṇa family became extinct; but Soma, however, survived as a destitute, in utter misery. He was a Brāhmaṇa in name only and was about sixteen, when the famine was over. Remorseful about his fruitless life and miserable plight, Soma decided to leave Mākandī and migrate to some other territory. He reached the Vindhyan forest by summer (described 118.16-24). Losing the track, and wandering nervously all alone, oppressed by thirst and hunger, he reached a lake (118.28-30). There he took bath, drank water, and chewed lotus-stalks. While in search of fruits, he saw in a bower the pearl-image of Ādinātha, the like of which, he remembered, he had seen in Mākand, and felt great respect for it. Full of devotion, he surrendered himself to Jina and resolved to remain there ever worshipping Ādinātha's feet. In course of time, he died of colic; and, as he breathed his last with his eyes devotedly intent on the face Ṛṣabha-jina, he was born in the region of

Ratnaprabhā as a glorious Yakṣa, Ratnaśekhara by name, among the Vyantaras who are of eight classes: Yakṣa, Rākṣasa, Bhūta, Piśāca, Kiṁnara, Kiṁpuruṣa, Mahoraga and Gandharva. He recollected his past and the way he died. He developed all the more reverence for Ṛṣabha; he offered eloquent prayers; and he prostrated himself before Jina. He explained to his people how he got the fruit of *namaskāra* to Jina. He miraculously projected a pearl-image of himself with Jina on his crest; and the Yakṣas called him Jinaśekhara. He directed me, Kanakaprabhā, to worship this image daily; and I have been doing it.' Though the prince was content with all that he had seen and experienced, Kanakaprabhā insisted on his receiving something from her, and gave him a specific coil of medical herb (*auṣadhī-valaya-viśeṣa*), an antidote against all adversities in the journey. He thanked her for the gift (Pages 117.1-120.31; *51.19- *52.35).

KUVALAYACANDRA MEETS EṆIKĀ AND ROYAL PARROT IN THE HERMITAGE: The prince Kuvalayacandra travelled on in the Vindhyan ranges and reached the river Narmadā or Revā (described § 206). He crossed it and reached a hermitage, rich in fruit and flower trees. As he inferred, it was the residence of a female ascetic, Eṇikā by name, who, with her dignified appearance, arrived on the scene followed by her retinue of domesticated beasts and birds, among which was prominent a Rāja-kīra (Royal-Parrot). She ran with dismay at the presence of this biped (i.e., prince Kuvalayacandra) into the hermitage; but on receiving some explanation from the Parrot, she duly welcomed him. He introduced himself to her; and, as she was a bit bashful, the Parrot started narrating their biography to him to satisfy his curiosity (Pages 120.31-122.30; *52-36- *53.18).

THE ROYAL PARROT INTRODUCES ITSELF: 'On the bank of Narmadā, in the forest Mahāṭavī, there lived a couple of Royal Parrots, Maṇimān and his beloved, in the hollow of a banyan tree. They gave birth to a Royal Parrot (i.e., myself) which, during childhood, fell into the hands of a young hunter who gave it to the Pallīpati from whom it passed on to Bhṛgu, the ruler of Bhṛgukaccha, who entrusted it to Madanamañjarī directing her to train it in all the fine arts. Soon I, i. e., the Royal Parrot, mastered everything (including conviction in the words of Jina) and became a Paṇḍita. During summer, a saint (formerly the father of Bhṛgu), plunged in religious meditation, came touring to Bhṛgukaccha and attained Kevala-jñāna. On getting the information, Bhṛgu and his harem etc. attended on the Kevalin and offered respects. I, the parrot, too went there along with the princess and offered prayers. At that time, there arrived two Vidyādharas, one dressed in blue and the other in yellow. Once they went from Vaitāḍhya to Sammeta-śikhara, and thence to Śatruñjaya. On the way, they saw a lovely and dignified maiden, in the forest. She did not reply to them, but ran away, almost scared, with the pack of deer. And now they wanted to know from the Kevalin all about her. King Bhṛghu, too, was equally curious, and so the Kevalin started narrating her biography (Pages 122.31-124.26; *53.19- *54.9).

EṆIKĀ'S BIOGRAPHY: Śrīvatsa ruled at Ujjayinī (described 124.28-31). He had a son, Śrīvardhana, and a daughter, Śrīmatī. Śrīmatī was given in marriage to Siṁha, the son of king Vijaya of Vijayapura. Siṁha was turbulent

by temper; so, being banished by his father, he resided with his wife in a village on the frontier. Once Śrīvardhana, who entered the order under Dharmaruci's instructions, came to that village, touring all alone, to receive food and terminate his one month's fast. He happened to reach his sister's house. She had heard about his renunciation. She recognised him: and, overflowing with affection for the brother, she embraced him with tears in her eyes, Just then Siṁha came there; and suspecting something foul in all this, he hit that monk to death on the spot. In anger she hit Siṁha fatally with a stick; and before he died, he cut her into two with his sword. Siṁha and his wife were reborn in the first hell. The monk, however, went to Saudharma-vimāna, and thence, was reborn as a king in Bhṛgukaccha, the same as this (myself) Kevalin. Siṁha was reborn as a Brāhmaṇa in Nandipura; later, he accepted Eka-daṇḍin vow; and he was consequently born as a Jyotiṣka god. Knowing his earlier life from a Kevalin, he decided to take revenge on his wife who, he saw, was just born as a daughter to king Padma and his queen Śrīkāntā at Padmanagara. He picked up that female child, rushed to the South, and dropped the child from the sky. Luckily, the child fell in soft thicket and was thus saved from death. Just on that spot, by that time, a wild deer had delivered and seeing its young one and this female child, it felt convinced that these were its twins. It suckled and nourished both of them. The female child grew into a fine girl under this sylvan atmosphere and in the company of forest birds and beasts; but she ran away scared at the sight of human beings. She is my (i. e., Kevalin's) sister of the previous life. She is a *bhavya*, and would get *samyaktva* in this very life being instructed by this Rājakīra. The princess released me (i. e., the Rājakīra), as advised by the Kevalin. I paid respects to the Kevalin, and came to her in the forest. I gradually trained her in the various arts, in worthy acts and in the words of Jina. I gave her an idea of her past life, and requested her to come to human society: but she abhorred it and preferred to lead a life of self-restraint and austerities, as she is seen doing now, (Pages 124.27-127.26; *54.10- *55.14).

HAPPY TIME IN THE HERMITAGE AND MEETING WITH VIDYĀDHARAS: Hearing this, prince Kuvalayacandra greeted Eṇikā as a co-religionist. As it was mid-day, they had their bath in a stream in the vicinity and changed their clothes. Then they came to a spot with a crystal image of Ṛṣabha which they duly worshipped and to which they offered devotional prayers individually. They returned to the Āśrama. The prince had his meals, and thereafter Eṇikā and Rājakīra too. While Kuvalayacandra and Eṇikā spent their time discussing topics of learning and piety, there arrived one day a Śabara-couple (described 128.19-25). The prince, who knew Samudra-śāstra or Sāmudrika (and gave an exposition of it to Eṇikā in one verse in Sanskrit and in details in Prākrit verses, 129.8-131.23) could see that in the guise of Śabara there was some great man. The Śabara also understood this, and went away immediately lest he might be found out. Eṇikā appreciated the prince's intelligence and disclosed that they were Vidyādharas who were practising Śābarī-vidyā, one of the many Vidyās (enumerated 132.2-3), which Dharaṇendra bestowed on Nami and Vinami pleased by their *sevā* of Ṛṣabha. The Rājakīra had seen them how they performed a detailed

worship of the image of Ṛṣabha with great pomp, how they gave up their original dress, put on the appearance of Śabaras, and how they pursued the cultivation of Śābarī-vidyā under the auspices of the image of Ṛṣabha. That is how both Eṇikā and Kuvalayacandra came to know those Vidyādharas (Pages 127.27-133.28; *55.14- *57.9).

KUVALAYACANDRA DISCLOSES HIS OBJECT AND ANTECEDENTS: After some days Kuvalayacandra disclosed to them that he had to fulfil a sacred and solemn mission in the South where he must go now. As he left the place, on an inquiry by them, he narrated his antecedents thus: 'During boyhood, Ṛṣabha wished for the sugar-cane seen in the hands of Indra; and consequent on that his race came to be called Ikṣvāku-vaṁśa. Thus became famous Ikṣvāku Kṣatriyas, of whom Bharata was a Cakravartin. Ṛṣabha's other son was Bāhubali. Bharata's son was Ādityayaśas and Bāhubali's Somayaśas: from them started Āditya-vaṁśa and Śaśi-vaṁśa. It is in the latter, in the long run, that king Dṛḍhavarman of Ayodhyā was born; and I, Kuvalayacandra, am his son. I have to go to Vijayāpurī on some mission. Eṇikā could see that this separation must have been unbearable for his parents; so she arranged to send the message of his well-being to Ayodhyā through the Royal Parrot (Pages 133.28-134.23; *57.9-15).

KUVALAYACANDRA JOINS A CARAVAN AND HIS ENCOUNTER WITH THE PIOUS BHILLA CHIEF: Prince Kuvalayacandra travelled on posthaste and reached the Sahya mountain (described 134.25-30). Further, he came across a caravan of traders (134.32-135.3). Knowing that the caravan was bound for Kāñcīpurī, he joined it, to cover some distant, with the consent of its leader Vaiśramaṇa-datta who welcomed him marking his dignified demeanour. The caravan reached a spot with Bhilla camps in the vicinity; it was well guarded (described 135.10); it was sunset (described 135.12-17); and next morning when it started there was a lot of bustle of instructions etc. (135.21-24). At that time, there was an attack from the Bhillas who robbed the caravan of all that was valuable. When the caravan was routed, the merchant's daughter, Dhanavatī, ran about helplessly and sought shelter of the prince who routed the Bhilla party by an incessant shower of arrows. The Bhilla leader appreciated his bravery, and challenged him to a duel. Both of them fought in various ways, with different weapons and missiles (136.15-27). When the Bhilla chief realized that the prince was more than a match for him and that his death was certain, somehow there was an awakening in him to follow the words of Jina: and he drew himself sufficiently aside, threw the weapons, took the *kāyotsarga* position, and engrossed himself in meditation uttering the *pañca-namaskāra*. Seeing him like that, the prince rushed to him non-plussed, and embraced him as a co-religionist, requesting him not to take such a step and to forgive him. He expressed *micchāmi dukkaḍaṁ*. They understood mutually so well that they felt great affection for each other. The Bhilla chief explained how right conduct was rather impossible for him. First, he withdrew the attack against the caravan, and secondly, assured the leader all safety and full restoration of his possessions (Pages 134.25-138.9; *57.17- *58.12).

KUVALAYACANDRA, THE GUEST OF BHILLA-PATI: Both of them proceeded towards the Pallī (described 138.11-14) situated in the valley of the Sahya

mountain, and approached the palace situated on a lofty peak. The Bhilla chief tried to divert the prince with jocular talks lest he should feel tired in climbing. With a question containing the answer, the chief disclosed to the prince that his Pallī was called Cintāmaṇi. After they visited the palace-temple, their physical comforts were attended to. After a luxurious bath, they worshipped Arhat; they had their meals: and then they rested comfortably. One day, when they were seated together, there arrived a person, clad in white and with an iron club in hand, and gave a good blow on the head of the Bhilla chief reminding him specifically that he was not following *cāritra*. On second thoughts, the Bhilla chief welcomed this and felt remorse that he was not behaving worthily. On an enquiry by the prince, he explained the episode as below (Pages 138.10-139.33; *58.13-31).

DARPAPARIGHA'S AUTOBIOGRAPHY AND KINSHIP WITH KUVALAYACANDRA: 'In the town of Ratnapurī there ruled a king Ratnamukuṭa; and he had two sons: Darpaparigha and Bāhu- or Bhuja-parigha. One night, when the king was alone in his private apartment, he happened to see a butterfly jumping at the flame of the lamp; with innate kindness, he tried more than once to ward it off, but it again came to the lamp. He had a desire to save its life: but if that was not possible, he himself would attend to his benefit in the next world. He put that butterfly in a casket, closed its mouth, and kept it near his pillow. When he opened it later, he realized that possibly it was swallowed by a domestic lizard. He felt convinced that there is no rescue from Death, and one's Karmas are all-powerful. He was disgusted with worldly life, and mentally accepted renunciation. A deity in the vicinity presented him *rajo-haraṇa*, *mukha-potrikā* etc.; and he became a Pratyekabuddha. When it was daybreak, the king came out of his apartment as a monk; and this was a matter of surprise and sorrow to one and all including his queens. Followed by many, he reached the park where gathered his ministers, queens and his two sons; and to all of them he gave a discourse on the nature of *saṁsāra* and its ties. He explained the episode of the butterfly which was the immediate cause of his renunciation: he added how there was *aśaraṇatā*, how he recollected his previous births (a monk in the Apara-videha, a Saudharma-deva, and thence a king here), how he pulled five handfuls of hair, how a deity gave him the equipment, and how he became a *nirgrantha* monk. Inquired of by the minister Vimala, the Royal Saint gave a detailed exposition on Dharma, its practice and its object. Dharma, Adharma, Ākāśa, Jīva and Pudgala are the fundamentals; and the interaction of the last two gives rise to Nine Padārthas. Being in the company of Karma, the Jīva, through Pramāda, fourfold passions and threefold activities, wanders through high and low grades of births; it is in human life that one has the sense of discrimination whereby one adopts right conduct; and one practises *dhyāna* etc. to attain omniscience and finally the bliss of Liberation (§§ 233-34). The Royal sage urged them to practise it for their spiritual benefit, and left the place to pursue his *vihāra*. Since then we are Śrāvakas having only the *samyaktva*. On the advice of our uncle, kind Dṛḍhavarman of Ayodhyā, I, Darpaparigha, the eldest son, was to be installed on the throne; but there was intrigue in the palace to back my younger brother; and I was

administered some medical preparation which made me physically, mentally and morally unfit. I was unbalanced, and behaving like a mad man, I reached the Vindhya valley. Oppressed by hunger and thirst, I drank the water from a pond in which various fruits were naturally decocted; I suffered terribly from vomitting and motions; and I was completely cured of all my ailments. It was a second birth as it were, and all my faculties functioned as before. While in search of fruits and flowers, I met a dignified person followed by Bhillas. He took me to his Mahāpallī. We paid respects to Arahanta there, and spent our time in comfort. He inquired about me; and, finding that both of us belonged to the Soma race, he put me as his successor on the throne and ordered all the chiefs to obey me. He told me that though these people were Mlecchas, they had a code of behaviour (146.13-17): I was free to stay with them or go away. In course of time, as Karmas would have it, I too stooped to this profession of robbery. Just to remind me of the words of the Royal sage, I have asked this man to strike me with a *loha-daṃḍa*, because I had become a victim of *loha* (= *lobha*, greed).' Prince Kuvalayacandra was much overpowered by this episode; and consequently, by stressing on the rarity of Jina's instructions, he urged Darpaparigha to leave this profession and adopt the career of self-restraint and penances as preached by Jina. Lately, Darpaparigha had no news from Dṛḍhavarman; and when he learnt now that the prince was Kuvalayacandra, the latter's son got through divine favour, he embraced him as his brother. The prince narrated all about his journey and how he has to enlighten Kuvalayamālā at Vijayānagarī for which he wanted to start soon. Darpaparigha detained him for some time, because the sky was overcast with clouds, there were strong winds, and there were showers which brought about many changes on the earth and in the hearts of separated ladies (all described 147.13 to 148.15). When the prince decided to start on his mission, Darpaparigha wanted to leave the place and also to escort him with his army, but was dissuaded by the former. The prince paid respects to him and proceeded towards the South; and soon Darpaparigha, too, left home with a view to taking to renunciation (Page 140.1-149.3; *58.32- *61.1).

[v. Kuvalayacandra in Vijayāpurī]

KUVALAYACANDRA REACHES VIJAYĀPURĪ AND LEARNS ABOUT KUVALAYAMĀLĀ'S RESOLVE: Travelling through thick and thin and meeting various kinds of people, Kuvalayacandra reached the country of Vijayāpurī (described 149.6-17) on the southern coast. Passing through the country, he captivated many fair eyes and, in due course, came to the capital, Vijayā (described 149.20-26). As he was wondering how to meet Kuvalayamālā, he gathered from the talk of town ladies out on the streets to fetch water that Kuvalayamālā, though dark in complexion, was very beautiful (described 150.6-9), that she had hung an incomplete verse in public, and that, as prophesied, she would marry him who would complete it. Then he visited a residential school in which pupils from all parts of India (150.20) were studying different branches of learning such as, grammar, Darśanas (Bauddha, Sāṃkhya, Vaiśeṣika, Mīmāṁsā, Naiyāyika, Anekānta and Lokāyata), different lores, arts and crafts (described

150.21 to 151.10). The teachers there were well-versed in seventy-two *kalās* or arts and sixty-four *vijñānas* or lores. There he heard the naughty lads irresponsibly gossipping in contemporary Middle Indo-Aryan spoken dialect about various topics, personal and urban, and had a confirmation that the princess had exhibited an incomplete verse in the Palace Yard. On the way to it, there was a festivity at a merchant's place; in the market, he came across traders (from different parts of the country) who could be distinguished from their traits and who were speaking in their own language (described 152.23 to 153.18): and he heard various conversations in the bazar (153.13-18). In the palace yard, he came across many rulers who seemed dejected at the idea that the princess would marry him who completed the verse of which she exhibited only one foot: '*paṃca vi paüme vimāṇanmi*'; and, for verification, the entire verse was kept under lock and seal in the royal treasury. He could at once guess and hit on the complete Gāthā (154.5), seeing how trickily that princess [Māyāditya > Kuvalayamālā] had drafted it (Pages 149.4-154.6; *61.1-31).

KUVALAYACANDRA WINS KUVALAYAMĀLĀ'S HEART AND MEETS MAHENDRAKUMĀRA: Just then, there was great commotion among the people, because the invincible elephant was running amuck after breaking its chains and killing its keeper (described 154.11-13). The king with his harem rushed to the terrace. He was warning the prince to get away from the elephant. The prince, seeing the infuriated elephant rushing at him, tricked it with a garment, and, as he got on its back, recited the full verse, hearing which Kuvalayamālā declared that the verse was duly completed and put a garland of fragrant flowers round his neck. The king (Vijayasena) felicitated his daughter on her worthy choice; there was a shower of flowers from heaven: and shouts of 'Victory' resounded the sky. At that moment Mahendrakumāra came on the scene, and greeted the prince on his triumph with significant reference to the parents of the latter. Recognising Mahendrakumāra, the prince made the elephant sit and took him on its back: both of them embraced each other, and inquired about mutual welfare. King Vijaya was happy at the fine coincidence (155.7-9), to the good fortune of his daughter. The prince was duly welcomed in the palace, and Kuvalayamālā could have an affectionate glance at him (Pages 154.7-155.13; *61.31- *62.24).

MAHENDRAKUMĀRA NARRATES WHAT HAPPENED AT VINĪTĀ: King Vijayasena was curious to know how both of them were there. Mahendrakumāra narrated what happened at the capital after Kuvalayacandra was carried away by the horse. The parents were in a miserable plight at the loss of the prince; the ministers tried to console them by reminding them of the privation suffered by Sagara; and all possible attempts (155-31 ff.) were made to get some news about the prince. The maidens suffered a sense of separation; and when the metropolis was thus plunged into frustration caused by this privation, the Royal Parrot got the audience of the King and narrated to him, to his joy and satisfaction, how prince Kuvalayacandra came to the hermitage of Eṇikā, how on his important mission of enlightening Kuvalayamālā, he proceeded to Vijayāpurī, and how the duty of conveying his welfare to the parents was entrusted to it. On getting this information, king Dṛḍhavarman was ready to

proceed to Vijayāpurī, but at last allowed Mahendrakumāra and his party to go there. That is how Kuvalayacandra and Mahendrakumāra could luckily meet here. King Vijaya was extremely happy at these developments which were almost miraculous. Both the princes rested there quite comfortably (Pages 155.14-158.2; *62.27- *63.30).

DELAY FOR MARRIAGE AND KUVALAYACANDRA'S PASSIONATE ANXIETY: It was gathered that it would take some time to fix up a date for the wedding: this caused some anxiety to Kuvalayacandra who was impatient for the hand of Kuvalayamālā. He was passionately yearning for her, and started brooding over her beauty (158.13-24). He planned desperately various alternatives of meeting her (158.25-159.5). Mahendrakumāra came and mentioned to him how a letter conveying their well-being was despatched to Ayodhyā. He could easily see that the prince was restless on account of separation and was losing faith in the promises of the king, because of his own impatience. Mahendra reminded him of the prophecy, of his being chosen by Kuvalayamālā with a garland and of her deep affection and passionate love for him; and requested him not to suspect the good intentions of king Vijaya (Pages 158.3-160.8; *63.30- *64.3).

KUVALAYAMĀLĀ SENDS A LOVE PRESENT TO KUVALAYACANDRA: At this stage, there arrived a girl who brought to Kuvalayacandra personal presents consisting of a garland and a flower-ornament; within the stalk of the latter, there was the figure of Rājahaṁsikā, cut on a *bhūrja*-leaf; and its expression was indicated by a verse inscribed below it. Mahendra warned him not to misunderstand the situation: the symbolic swan was eager for him. The bard announced the evening, indirectly reminding the prince that the Dharma was quite important and one should not be carried away by worldly attachments. The prince took leave of the girl-messenger just with a remark complimenting Kuvalayamālā on her skill (Pages 160.9-32; *64.34-38).

BHOGAVATĪ INTRODUCES KUVALAYAMĀLĀ AND ARRANGES A MEETING OF KUVALAYACANDRA WITH HER: Both Kuvalayacandra and Mahendra offered evening worship to Ṛṣabhanātha. Mahendra found fault with Kuvalayacandra for not sending any message to Kuvalayamālā who would be fatally restless on account of separation. Next morning, they woke up, hearing the bard's recitation (161.16-22). An elderly lady (Bhogavatī) who was a motherly attendant of Kuvalayamālā came to them, and narrated to them the following details: 'King Vijayasena and his queen Bhānumati of Vijayāpurī had no issue, so they worshipped many a deity etc. for a child; and at last, as indicated by a dream, they had a daughter, Kuvalayamālā, who was duly brought up almost like a son. On her reaching youth, as she had developed aversion for man, her parents inquired about her marriage of a Vidyādhara-śramaṇa (who knows the past, present and future). The Śramaṇa gave them a discourse on *heya*, *ādeya* and *upekṣaṇīya* both in this and the other world. Further, on an inquiry by the king, the Śramaṇa narrated all about Māyāditya > Padmavara > Kuvalayamālā till her welcoming the triumphant prince Kuvalayacandra (i.e., yourself). On seeing you on the back of the elephant, many doubts and expectations crowded her heart (163.24-32); then, on your completing the verse, she garlanded you; and to her thrill, you looked at her affectionately. Though she went away from

the palace at her father's direction, her heart was left behind as it were. She reached her apartment, but was awfully restless whether you would accept her at all. We all assured her, but her doubts could not be dissipated. Just to test your bonafides, we requested her to send you the garland etc. She learnt that the day of the marriage also was not immediately fixed; and that made her unhappy. Further, as she did not receive any message from you, she is on the verge of break-down; and her condition is critical, almost beyond all normal remedies. Mahendra consulted her as to what should be done to save the situation. She requested them to go to the garden where she would arrange to bring Kuvalayamālā. Kuvalayacandra and Mahendra reached the garden (described 166.16-19) discussing half-serious and half-jocular topics (156.1-15); and while they were enjoying various scenes etc. in it, there arrived Kuvalayamālā of striking beauty (described 166.32 f.), still in a suspicious mood. Her attendants including Bhogavatī left her in a bower, and went out to trace the prince from his conspicuous foot-prints: she had almost decided to hang herself to death, if she were not to meet the prince. They met, however, in that bower; and the prince welcomed her and received her in his arms to her pleasant embarrassment. She reminded him that he did not send any message; but he assured her that he came all the distance to enlighten her, as it was agreed between them in the past. Bhogavatī came there under the king's direction, and Kuvalayamālā returned to her apartment with a consoled heart, leaving the prince in a mood of assurance. He narrated his experience with her to Mahendra. Both of them spent their time happily as if in their own country; and Kuvalayacandra was receiving a number of love presents from the princess. Now the cold season arrived (described 169.12-170.4) with all its characteristics (Pages 161.1-170.4; *64.9- *65.35).

WEDDING CEREMONY; PLEASURE SPORTS AND DIVERSIONS; AND KUVALAYAMĀLĀ DULY ENLIGHTENED: The astrologer informed the king how the most auspicious *lagna-yoga* was now available for the marriage of Kuvalayacandra and Kuvalayamālā who felt very happy on hearing this. The whole town was busy with various preparations of the marriage (170.20-28). On the appointed day, at that auspicious moment, the marriage ceremony was celebrated with due eclat and rituals (described 170.31-171.26). Then followed their bed-ceremony to which, to begin with, her companions added a good deal of mirth and fun. When they left the room, Kuvalayamālā also wanted to go out, but Kuvalayacandra charged her with 'stealing' his heart; she also made a similar charge; the companions were called back and accepted for arbitration; and their decision required the couple to embrace each other heartily. Thus passed the first, the second and the third night which ended in their amorous satisfaction. One day, the couple enjoyed from the terrace the scene of the ocean (described 173.33 f.) the waves of which were washing the southern rampart of the metropolis; and they saw therein each other's characteristics in a symbolic way. Then they decided to divert themselves with learned pastimes such as *prahelikā*, *antimākṣara vūḍhā* etc. (174.21-24) of which *bindumatī*, *aṭṭhāviḍaya*, *praśnottara*, *pṛṣṭārtha*, *akṣara-cyutaka*, *mātrā-cyutaka*, *bindu-cyutaka*, *gūḍha-caturtha-pāda*, *bhāṇiyavviyā*, *hṛdaya*, *padma-gāthā*, *gāthārdha*, *saṁvidhānaka*, *gāthā-rākṣasa*,

prathamākṣara-racita are duly illustrated. She changed her mind and expressed her desire rather to know how he came to this far-off country and completed the verse than to spend time on these diversions. Kuvalayacandra narrated his tale right from his birth to his marriage with her, and incidentally the career of the Five (§ 281): he reminded her that it was his duty to enlighten her and that, therefore, she should accept *samyaktva*, which is rare and unique (illustrated with apt similes, § 282). He further urged her to follow Jinadharma which is the shelter and rescue for souls wandering in Saṁsāra, and have the highest respect for the Tīrthakara. He requested her to recollect their mutual agreement in the past life, and follow the words of Jina. She accepted all that he said and felt enlightened in the religion of Jina (Pages 170.4-180.12; *65.36- *66.31).

[vi. Kuvalayacandra Starts Back for Ayodhyā]

KUVALAYACANDRA ETC. START FOR AYODHYĀ WITH AUSPICIOUS OMENS AND MEET A MONK: Kuvalayacandra received a letter from king Dṛḍhavarman asking him to return to Ayodhyā at the earliest along with Mahendra. He consulted his beloved who agreed to his decision; and king Vijaya also felt that they should return home early. The necessary preparations for the journey were made, and the date of departure was fixed by the astrologer. Kuvalayamālā took leave of the trees etc. in the garden (180.31-181.13) and of the domestic birds and beasts (181.16-24) with a touch of sentiment. The rituals of the departure for the couple were gone through (181.25-27); and at the auspicious moment, they started. As the couple mounted, the triumphant elephant and proceeded along the road, the onlooking town girls entertained various thoughts and gave expressions to different views about them both (details given, 182.4-183.3). After leaving the metropolis, they camped at a distance. The prince offered worship to Jina; and, in response to his appeal, the Pravacanadevatā presented an auspicious *śakuna* simultaneously with which king Jayanta of Jayantī presented him with a prominent umbrella: the prince felt that all his desires would be fulfilled. Incidentally, he gave her an exposition on the *śakunas*, good and bad (183.24-184.20), and explained to her that they are after all consequences of one's own Karmas: the worship of Jina, in the *samavasaraṇa*, leads to the fruit of Puṇya. From the next halt, the king, queen and the citizens (who were accompanying them for a distance) returned, at the prince's request, to the metropolis. The prince, in his onward travel, camped in the vicinity of the Sahya mountain. It was reported to him that there had arrived a Saint of charming personality, the hair on whose head was pulled out, who was wearing a white garment, and who had a *piccha* in his hand (to be distinguished from a *tāpasa* or *tridaṇḍin*). The prince could see that he had recently entered the order and that there was something superhuman about him. On being saluted by the prince and his beloved, the saint blessed them with *dharma-lābha*, and, on being inquired of, started narrating his biography (Pages 180.13-185.6; *66.36- *67.34).

SAINT BHĀNU'S AUTOBIOGRAPHY AND ENLIGHTENMENT THROUGH THE PAINTINGS OF SAṀSĀRA-CAKRA: "In the country of Lāṭa, known for its dresses and

deśa-bhāṣās, there ruled a mighty king, Siṁha by name, of whom I, Bhānu, have been the eldest son, addicted rather too much to painting. One day a teacher showed me a painted scroll presenting what he called the Saṁsāra-cakra and depicting all that was there on the earth. He explained pointing out with a stick that the various regions were hell, human world and heaven. With excessive sin one gets misery in hell; with excessive merit one gets pleasures in heaven; with a little merit and plenty of sin one is born as a sub-human being, and with plenty of merit and a little sin one is born as a man: everywhere, however, there is misery. A king with great sin to his credit goes to hell. A king with hunting paraphernalia only earns sin. Here was a thief suffering awfully for his deeds. The cultivators were illtreating the beasts of burden and causing injury to one-sensed beings; and they alone had to suffer for their sins. One carried only *puṇya* and *pāpa* with him, and left everything behind, on the eve of death. Young men enjoyed various pleasures, and they were painted on the scroll. Similarly, men in various professions and positions, proud of this and that, were depicted, with the consequences of their acts etc. In the sub-human world there were the various beasts and birds, killing each other. Then there were painted the scenes in hells, and also those in heavens. Lastly, there was the picture of Liberation which is characterised by eternal bliss. When he unfolded the scenes of this Saṁsāra-cakra, I could realize the despicable character of the worldly life; and I told him that he must be a god or so coming from heaven, with this scroll, having some definite purpose in mind. Then there was another picture the details of which he explained thus: 'Here in the town of Campā ruled the king, Mahāratha. Dhanadatta was a rich merchant; from his wife Devī he had two sons: Kulamitra and Dhanamitra. Soon after their birth, the father died; and the mother urged them to do some business and earn their living. They practised varied professions and tried their hands at different arts and crafts; but they proved failures everywhere, with no earnings to their credit. They decided, at last, to commit suicide; and when they were about to jump down a mountain peak, a divine voice prevented them from being rash. It was the admonition of a great saint in the vicinity who knew their plight and who advised them sympathetically to take to renunciation, so that they would never be born poor again but would get heavenly happiness and liberation. Both of them entered the order, practised austerities, and were born in heaven. Thence one was born as Bhānu, the son of Siṁha, i.e., yourself; and I, the teacher or painter, am the second. I have come here to enlighten you.' Hearing this, I, Bhānukumāra, fell into a swoon, and on coming to my senses, found in that teacher a brilliant god who reminded me of our earlier births and urged me to accept renunciation with a view to attaining eternal bliss. On hearing this, I pulled out five handfuls of hair, received the ascetic's equipment (*rayaharaṇa*, *muhapottiya* and *paḍiggaha*), and left the park to the great consternation of my friends etc. who rushed to the king. The god brought me here." The prince appreciated his autobiography and his obliging brother. Mahendrakumāra accepted Samyaktva which grew more and more firm (Pages 185.7-194.33; *67.35- *69.4).

KUVALAYACANDRA OBLIGES ALCHEMISTS: In their onward march, one night prince Kuvalayacandra saw some fire burning bright in a Vindhya valley and some people hovering about it. He left his beloved on the bed, and, duly equipped, went nearer the fire. After hearing their conversation (about the colour of the flames and about the metal that was being melted), he could realize that they were alchemists (*dhātu-vādins*), busy in preparing gold. Lest they should be scared, the prince remained hidden watching their movements. Despite all their precautions and preparations, their experiment failed; and the metal that turned out was just copper and not gold. Defeated in their purpose and in a mood of despair, they were about to go back to their place, when the prince greeted them with success; and they, in their turn, welcomed him. He introduced himself to them in a half serious and half jocular manner. He got the details from them as to what they were doing, and he requested them to repeat the experiment, so that he might put things right. He saluted the Jinas and Siddhas, and added the *cūrṇa* as prescribed in the *Joṇīpāhuḍa*: to the satisfaction of all, the gold was ready. They all submitted to him to learn the Vidyā from him. He told them that Sarvajña was the presiding deity who had given out the *Joṇīpāhuḍa*; and at their request, he bestowed the Vidyā on them. He asked them to call on Kuvalayacandra (i. e., himself) when he is proclaimed as king. He returned to his camp to find Kuvalayamālā awfully worried at his disappearance, and narrated to her his experience about those alchemists. Further, at her request, he explained to her the technique of alchemy (197.28 to 198.5) as prescribed in the *Joṇīpāhuḍa* (Pages 195.1-198.5; *69.4-26).

[vii. Kuvalayacandra in Ayodhyā]

KUVALAYACANDRA JUBILANTLY WELCOMED IN AYODHYĀ AND DṚḌHAVARMAN'S SELECTION OF TRUE RELIGION: Next morning (described 198.7 f.), they fulfilled their religious duties; and their camp marched on in its usual bustle (described 198.23 f.). With continuous march, he reached the frontiers of his home territory, and sent the message of his arrival to King Dṛḍhavarman through prince Mahendra. The king gave an ovation to him. The prince got down from the horse and greeted his father by falling at his feet. Both the mother and father received him with great feelings, and learnt from him all about his career since he was carried away by the horse. An auspicious day for his reception and coronation as an heir-apparent was duly calculated by astrologers; and on that day, Ayodhyā was live with manifold activities (described 199.27-30). To the joy and appreciation of the citizens, the prince came into the town, was crowned as Prince, and was, along with his wife, duly blessed by the king. After some time, the king expressed his desire to practise Dharma. He had some discussion with the prince as to which Dharma was worthy and fit to be practised. The Kuladevatā was propitiated and appealed to in the matter, and, as announced by a divine voice, the king received a costly Ms. in Brāhmī characters, the contents (described 201.33-202.30 or § 320) of which were respectfully read by the prince. The king, however, wondered how to find out the religious teachers who preached such a religion, especially when every teacher claimed his religion to be the best. The prince planned that all

the religious teachers might be invited by a declaration; and the religion, which agreed with the one described in the Ms. would be accepted by the king (Pages 198.6-203.21; *69.26- *70.42).

DṚḌHAVARMAN HEARS VARIOUS RELIGIOUS TEACHERS, ADOPTS TRUE RELIGION AND ACCEPTS PRAVRAJYĀ: Accordingly, there arrived various religious teachers and propounded what they considered to be the Dharma; and every time the king saw whether and how far a particular view agreed with what was laid down in the Ms. They (such as Tridaṇḍi, Advaita, Sadvaita etc.) gave their views about Jīva, Elements, Liberation, Sacrifice, Living, Dying, Purification, Meditation, Begging, God etc. Finally, one Teacher preached abstention from five sins and Arhat as the divinity: this, the king found, agreed with what was prescribed in the Ms. The king took leave of all the other teachers; and from the teacher, whose religion he accepted, he got further enlightenment about *āgama*, *āpta* and *mokṣa*. The prince conveyed to the king how he was carried away by the horse to enlighten him in this religion, how he met his colleagues of the earlier birth, and how he had many other occasions to realize the greatness of this religion. The king was convinced of the urgency of adopting this religion. Next morning, he duly greeted his relatives etc., gave rich gifts to various people, called, along with the princes, on the teacher of his religion, and requested him for being initiated into the order of monks. The teacher gave him *pravrajyā* according to due formalities (Pages 203.22-209.14; *71.1-31).

TEACHER'S RELIGIOUS DISCOURSE AND DṚḌHAVARMAN'S SPIRITUAL PROGRESS: Then, to that gathering, the teacher gave a discourse on the rarity of human birth, of religious instruction, of faith in religion and of the practice of self-control (illustrating them with *jugasamilā dṛṣṭānta*. § 326, and other similes). The royal saint Dṛḍhavarman started following the course of his duties in their positive and negative aspects for a pretty long time till very little of his Karman remained to be destroyed (Pages 209.15-211.31; *71.31- *72.4).

GOD PADMAKESARA DULY REBORN AS PRINCE PṚTHVĪSĀRA AND SOON MADE THE KING: Kuvalayacandra ruled for many many years. The heavenly period of life of Padmakesara came to termination. Quite sensibly he reconsidered his past, came to Ayodhyā, conveyed to Kuvalayacandra and Kuvalayamālā that he would be born as their son, and presented them some ornament which would make him remember his past and take to renunciation. In due course, he was duly born as a son to them and was named Pṛthvīsāra. After seeing those ornaments he remembered his past and developed a detachment for worldly pleasure and royal pomp. Much against his instincts, he was crowned as *yuvarāja* and requested by Kuvalayacandra to look after the kingdom. When the prince desired to relinquish the world, Kuvalayacandra dissuaded him in view of his young age; but he himself remained awaiting some teacher with a view to looking after his benefit in the next world. The king, after discussing religious topics with Kuvalayamālā, retired one night, and, early in the morning, occupied himself with pious thoughts yearning for ascetic life in the near future. When it was morning, Kuvalayamālā reminded him of his earlier resolve that in case he met his parents alive and got himself crowned, he would put his son on the throne and enter the order. Thus she indicated and confirmed whatever

thoughts he had in mind. Now that Pṛthvīsāra was put on the throne both of them decided to take to religious life at the earliest (Pages 212.1-214.33; *72.4- *73.9).

KUVALAYACANDRA, MAHENDRA AND KUVALAYAMĀLĀ TAKE TO PRAVRAJYĀ AFTER MEETING DARPAPARIGHA, SO ALSO PṚTHAVĪSĀRA IN DUE COURSE; AND IN A SUBSEQUENT BIRTH THE FIVE MET IN HEAVEN AND RECOLLECTED THEIR AGREEMENT: Later, the king saw in the street of the metropolis a couple of monks who told him that they were the disciples of saint Darpaparigha, the son of Ratnamukuṭa. In due course, he (along with Mahendra and Kuvalayamālā) paid respects to Darpaparigha who blessed him and told him about his activities subsequent to their last meeting. Darpaparigha told the king that after leaving the Cintāmaṇi-pallī he met a great Saint at Bhṛgukaccha, who had given him that Pallī and from whom he accepted renunciation. Then that saint went to Ayodhyā, initiated king Dṛḍhavarman into the order, both of them reached Sammeta-śikhara, and became Anta-kṛt Kevalins. This was a sort of inspiration to Kuvalayacandra, Mahendra and Kuvalayamālā. All of them accepted renunciation, and started practising penance according to the rules. In course of time, Kuvalayamālā was born as a god in the Saudharma-kalpa; the saint Kuvalayacandra was born as a god in the Vaiḍūrya-vimāna there; the Lion too, after due religious fasting, was born there; and the clairvoyant saint, Sāgaradatta, reached there, after his death, as a god. After enjoying royal pleasures for a while and putting his son Manorathāditya on the throne, king Pṛthvīsāra also took to asceticism and joined them in the same heaven after his demise. They recognised each other, reflected together on the importance of Samyaktva (216.23-32) and the value of the words of Jina in the terrific ocean of transmigratory circuit, and agreed that, in the subsequent births, wherever they were, any one of them having omniscience should enlighten the rest (Pages 215.1-217.7; *73.9-40).

[viii. Mahāvīra's Samavasaraṇa and the Five Souls]

MAṆIRATHA, AN ĀSANNA-BHAVYA, AND THE OCCASION FOR HIS SAṀVEGA: Then, during the age of Mahāvīra, the soul of Kuvalayacandra came down from heaven and was born in the town of Kākandī as prince Maṇiratha, the son of king Kāñcanaratha and his queen Indīvarā. Much against the wish of all, prince Maṇiratha became addicted to hunting. While he was out in the forest, there arrived Mahāvīra, who, in his Samavasaraṇa constructed by the gods, preached to the audience, including Kāñcanaratha and others, twofold Dharma based on Samyaktva (217.28-218.6), and also explained the characteristics (§ 337) and the defects (218.22-30) of Samyaktva (does this cover *cāritra* also here, see line 30, p. 218.13, p. 219-4?), as well as *darśana*, *jñāna* and *cāritra* (§§ 339-40), the nature of *hiṁsā*, *asatya*, *steya*, *maithuna* and *parigraha*, of those who abstain from it, or how it is guarded (§§ 341-45). The twelve vows of a house-holder end with *saṁlehaṇā* (which is there for both *śrāvaka* and *śramaṇa*), and the *aticāras* (five for each) of them should be avoided (§ 346). Further, Mahāvīra explained to Kāñcanaratha that prince Maṇiratha, though addicted to hunting, was not only a *bhavya* but would reach liberation also in this very birth: in fact, he was enlightened and with a view to adopting religious life, he

was reaching the Samavasaraṇa. The occasion for his developing *saṁvega* was like this. He had gone into the Kosamba forest for hunting. Afraid of his arrows, all the deer ran away; but one young female deer came to him quite affectionately. He was much moved by the situation, broke his bow and sword, and felt great remorse on account of his cruel activities. He was thrilled at the touch of that loving deer; and he realized that there must be some connection of the earlier birth. He came by this time to the Samavasaraṇa; and to explain to him his earlier relation with that deer Mahāvīra narrated thus (Pages 217.8-224.15; *73.41- *74.36).

EARLIER LIVES OF MAṆIRATHA AND THE DEER, AND FORMER'S DĪKṢĀ: In one of his earlier lives, Mahāvīra was prince Anaṅga, the son of king Madana of Sāketa. There was a merchant Vaiśramaṇa. His son was Priyaṁkara, a fine youth, who married Sundarī, a girl from a neighbouring family. Priyaṁkara and Sundarī were so much attached to each other that they would not tolerate separation even for a moment. In due course, as ill luck would have it, Priyaṁkara fell ill and died. Sundarī would not believe that he was dead, but started caressing his dead body without allowing it to be burnt. She was mad on account of her affection, continued fondling the corpse, and would not attend to what others said. She addressed the corpse that people round about had gone mad; and, to avoid them, she took the rotten corpse (described 225.23-27) and reached the cemetery. She started nursing it. Her father requested the king to do something in the matter, and prince Anaṅga took the responsibility of outwitting her. He also went there with the corpse of a woman, claiming her to be his wife whom people called dead much against his will: in fine, he presented a replica of Sundarī's rôle. He imitated her in his behaviour towards his dead beloved. In course of time, they became friendly, and entrusted to each other their dead partners, whenever they had to leave them and go out. Once Anaṅga complained to Sundarī that he heard her beloved making overtures to his wife Māyādevī. Anaṅga shrewdly developed a situation, threw both the dead bodies in a well, and began to lament over his sad lot that his wife was kidnapped by Sundarī's beloved. Innocent as she was, she felt sorry for the behaviour of her husband. When she wanted to know from him what to do, he expounded to her on the vanity of attachment and inevitability of death: so one should reflect (through twelve-fold *anuprekṣā*) on the nature of *saṁsāra* etc. and devote oneself to the practice of Dharma (§ 352). Sundarī was enlightened. That soul of Sundarī was reborn as Mānabhaṭa > Padmasāra > Kuvalayacandra > Vaiḍūryaprabha > Maṇirathakumāra; and the soul of that merchant-youth (i. e. Priyaṁkara) was ultimately born as a female deer which showed so much affection to Maṇirathakumāra. Hearing all this Maṇirathakumāra accepted renunciation. Mahāvīra explained (§ 354) to Gautama how a *samyag-dṛṣṭi* who is *avirata* is subjected to misery but one who is *virata* enjoys happiness (Pages 224.16-232.5; *74.36- *76.20).

MAHĀVĪRA IN ŚRĀVASTĪ AND KĀMAGAJENDRA'S DREAM: Once, Mahāvīra reached Śrāvastī, in his *samavasaraṇa*, and in reply to a question of Gautama, who asked it for enlightenment of one and all, Mahāvīra expounded how different kinds of Karmas take a soul through different *gatis*, equip it with

various genders, and bestow on it fortune or misfortune, intelligence or ignorance, pain or pleasure, and various gifts and faculties etc. It is the three jewels (*samyaktva* (= *cāritra*?) *jñāna* and *darśana*) that lead the soul to the town of Liberation. At the conclusion of this discourse, a man of striking personality came there and inquired whether all that he saw in dream was true. Mahāvīra told him that it was true. Then he went away attracting the eyes of all gathered there. For the information of the rest, Gautama asked about that man; and Mahāvīra reported as below (Pages 232.5-22; *76.20-29):

Passionate Kāmagajendra Duped; and his Presence in the Aparavideha and Subsequent Dīkṣā: King Raṇagajendra was ruling over Aruṇābha. Kāmagajendra was his son. He was highly passionate. His queen was Priyaṅgumati. One day, while he and his queen were riding a mad elephant, he saw a lovely girl, playing with a ball on a merchant's terrace, and fell in love with her. The queen, who had noticed this, arranged for his marriage with that girl, and got, in exchange, a promise from her beloved that he would disclose to her all that he saw, heard and experienced. One day, a skilled painter came to him with a portrait, and assured him that it was not just imaginary but that of a virgin princess, daughter of king Avanti of Ujjainī. Kāmagajendra was eager to secure her hand. The ministers advised him to send his portrait to her. Though she was averse to men, she liked and accepted him. He (accompanied by the queen and his retinue) started for Ujjainī for the celebration of the marriage. While camping on the way and asleep in his bed, he felt a sweet touch and woke up to find two girls of captivating beauty. On an inquiry, he learnt that they were Vidyādhara maidens. They disclosed their mission to him, after shrewdly securing his solemn promise that he would do the needful in the matter. Princess Bindumatī, they added, was the extremely charming daughter of the Vidyādhara king Pṛthvīsundara (from his queen Mekhalā), ruling over Ānandamandira on the notrhern range of the mountain Vaitāḍhya. She had developed aversion to man, and would not choose any Vidyādhara youth for her companion. Any way, her parents left this choice to her sweet will. One day while moving with her friends in a mountain valley, she heard a Kiṃnara couple singing in praise of the handsome prince, Kāmagajendra. After learning about his whereabouts, she developed passionate attachment for him and grew restless. The only remedy against her ailment was that she should meet him. So, as suggested by their mistress and guided by Prajñapti-vidyā, they came to him. They requested him to accompany them to their mistress who was now on the verge of calamity from which he alone could rescue her. He sought the consent of his queen who allowed him to go on an express promise from them that he would be returned safe to her. They took him immediately in their Vimāna, to the wonder and worry of the queen. On his return, he conveyed to the queen his experiences during her absence: 'It was a fine flight through the autumn sky (described 238.1-5), when the mind was crowded with various thoughts (§ 336). Soon we reached a white house and entered a fine cavern; therein was seen that Vidyādhara princess on a cool bed of leaves. They announced my arrival to her, requesting her to have now her desires fulfilled. But she was found without any movements; in fine, lifeless. They began to lament for her loss (239.5-9),

making me almost unconscious, seeing her dying thus on account of my separation, as they put it. They sought my advice as to what should be done. It was day-break by this time. They decided to finish her funeral, and faggots of sandal tree etc. were gathered together. As her body were consigned to flames, they fell into a swoon: I consoled them; but, in a fit of lamentation (239.30-33), they jumped into the flames of the funeral pyre. Even before I could dissuade them, they were reduced to ashes. I was shocked and plunged into remorse: I too decided to enter the same flames. Just then I heard a Vidyādhara couple conversing on the propriety of an action like that which I was about to do, and changed my decision. For funeral offerings, I entered a lovely lake, and lo! I sank in a well; and when I came up, I saw a surprising scene: everything appeared magnified, and men were five hundred bows in height. It was a strange land. The well was converted into a Vimāna; and getting down from it, I started moving about. I met two boys, in whose presence I looked like a worm, an ant; they wondered about my human speech, and from their talk I gathered that it was Apara-videha. They took me on their palm and, to my pleasure, reached the Samavasaraṇa of Sīmaṃdharasvāmin with a view to inquiring my antecedents. In reply to Gautama's question, Mahāvīra explained about the *udaya*, *kṣaya* and *kṣayopaśama* of the Karmas (§ 371). Then I offered prayers to Jina, attracting the attention of all there. To a questionnaire from the audience, Mahāvīra gave out the details about me. He disclosed that as I was an addict to women, a couple of Vidyādhara youths, dressed as females, tempted me away like that and played on me that joke of entering the funeral pyre. When I was ready to enter the fire, that very Vidyādhara couple arranged to bring me here in this form. Among the five souls agreed to enlighten one another, I was one: Mohadatta > God > Pṛthvīsāra > God > and, now finally, Kāmagajendra, to be enlightened here to attain final liberation. The lord also explained the peculiar conditions in the Aparavideha (243.13-22) contrasted with those in the Bharata-kṣetra. I offered prayers to Jina; and when I lifted my head, I found myself back here.' The queen told Kāmagajendra that all this sounded like a miracle, beyond spatial, temporal and sequential proportions; but he assured her that all that was really experienced by him; and Sīmaṃdhara was still in his heart. It was got verified from Mahāvīra as true, next morning. Kāmagajendra realized the vanity of worldly ties and pleasures, put his son Diggajendra on the throne, and accepted renunciation. Mahāvīra told him the whereabouts of the Five colleagues: one in heaven, with a short life now, and the rest on the earth here (enumerated 244.24 f.); and that he would attain liberation in this very life (Pages 232.23-244.28: *76.29- *79.40).

VAJRAGUPTA AND HIS RENUNCIATION: When Mahāvīra reached Kākandī with his Samavasaraṇa, he expounded there, in reply to a specific question of Gautama, how, in the same activity, different souls, according to their passional intensity, incur the bondage of different Karmas, as illustrated by the theory of six Leśyās (§ 376); this carried great conviction upon the audience. Just then, there arrived a striking prince and inquired whether what was recited by a divine voice was true, blessed or not. Getting Mahāvīra's reply in the affirmative, he went away bent on doing according to the instructions,

Mahāvīra enlightened Gautama and others on his antecedents thus: 'He is Vajragupta, the son of king Candragupta of Ṛṣabhapura. One day the prominent citizens waited on the king and requested him to find out the robber who was regularly looting the town of its best things every night, but could not be noticed, as admitted, even by the city-guard. Vajragupta, however, came forth with a solemn pledge that he would either detect the thief within a week or kill himself in flames; and the king accepted his offer. Six days passed quietly, without any success; so, now, the prince felt anxious that death was inevitable for him. At last, he decided to propitiate with his flesh the Vetāla in the cemetery. Accordingly, he went there at night and appealed to Piśāca etc., to accept his flesh and give the required information. A Vetāla demanded his bony and roasted flesh, followed by a mouthful of his blood offered in his skull (Gautama got an explanation that this was just a joke of Vyantaras). As the prince, quite ready to fulfil this, was about to cut his head, a divine voice, pleased with his courage, promised him the boon; and thus he got the requisite details where that invincible thief lived. He reached cautiously the door of the cellar at the foot of a banyan tree. He smelt the fragrance of incense and heard sweet notes of music. He entered a rich hall there and attracted the attention of a charming girl whose glances were the veritable shafts of cupid. In course of mutual inquiry, he gathered that she was the daughter of Surendra, king of Śrāvastī, and was betrothed to Vajragupta; but, in the meanwhile, she was kidnapped by that gifted thief and pent up there. He could recognise that she was Campakamālā, his once-proposed beloved but was said to be carried away by a Vidyādhara. He disclosed his identity, and requested her to help him to kill that Vidyādhara thief, provided she continued to love him. She gave him some details about the ladies etc. there, and assured him her aid in this plot. She was not sure of the fidelity of other women (251.1 f.), but it was likely that they would love him. She appreciated his wisdom, and presented him with the miraculous sword etc. of the thief and substituted the ordinary ones of the prince in their place. Thus nicely equipped, and getting the necessary hints from her, the prince ambushed at the mouth of the cellar to strike that robber immediately on his entering there. Before daybreak, the robber returned kidnapping princess Campāvatī, the very beloved of the prince, namely, Vajragupta, who was loudly crying for his protection from the robber. The prince thought that the robber was caught red-handed, and was about to cut his head; but, on second thoughts, he decided rather to give a fair fight than to murder him treacherously. He challenged the robber who was surprised by his presence there. The robber realized that his divine weapons were substituted. Reviling each other in a challenging mood, they fought like wild buffaloes. When the duel was being fought evenly, Campāvatī [rather Campakamālā] hinted to him to remember (the power behind) the Khaḍga-ratna. When the prince did so, that robber suspected the treachery of Campakamālā, and rushed to strike her; but his head, in the meanwhile, was lopped off by the prince; and he fell dead on the ground. At Campakamālā's suggestion, the prince took also the miraculous pill from the mouth of the dead body, and thus gained additional lustre and strength. Thus triumphant and miraculously equipped,

he stayed in that underground cellar enjoying pleasures in the company of those beloveds and forgetting his parents and kingdom. Thus twelve years elapsed. One early morning, a voice of an unseen bard greeted him by his name, reminded him 1) of the rise and fall in Saṁsāra, and urged him to mind his benefit of the next world. That voice was heard by him for seven continuous nights, reminding him 2) to develop *virati* in his heart, 3) of the mockery of enjoyments, 4) that Dharma alone is the real shelter, 5) that worldly pleasures never give lasting satisfaction, 6) that *saṁsāra* has terrible miseries, and 7) that the enjoyment of sense-pleasures is fatal, and must, therefore, be followed by the practice of *samiti, gupti* and penances. His mind was distracted; so next day, he questioned that voice why this renunciatory admonition was being given to him. The voice reminded him of the time he spent in the cellar, and requested him to get out of it and meet the Sarvajña. When his beloveds tried to come in his way, he made them ponder over the advice of that voice. They also agreed to follow his footsteps. So he came here for verification of the veracity of the bardic appeal. Thus this Vajragupta is enlightened along with his beloveds.' Mahāvīra reminded him of his past colleagues and the series of births. Maṇirathakumāra is here; Kāmagajendra is here; and he is Vajragupta, the soul of Lobhadeva. He is thus enlightened by the souls (in heaven) of Māyāditya and Caṇḍasoma, through that bardic voice. Vajragupta accepts renunciation, so also his beloveds (Pages 244.28-256.20; *79.40-*84.8)

MAHĀVĪRA'S DISCOURSE ON GODS; SVAYAMBHŪDEVA'S CAREER AND DĪKṢĀ: In reply to a question raised by Gautama in the Samavasaraṇa, at Hastināpura, that gods, unlike kings, do not necessarily favour and punish when they are pleased and displeased, Mahāvīra expounded that there were two classes of gods, *sarāga* and *virāga*. The former (Govinda, Skanda, Rudra etc.,) are full of attachment and aversion (*rāga* and *dveṣa*) and seem to bestow favours and frowns; but, really speaking, these are the coincidental results of one's own Karmas. The *nīrāga* gods preach the path of liberation, and those who worship them get the happiness of Mokṣa, in due course. These gods are indifferent to praise or blame, but he who offers these to them will get the fruits of his *bhāvanā*. Just then there entered a Brāhmaṇa boy who wanted to know from Mahāvīra what that bird was, whether it could use human speech, and whether its statements were true. To allay the curiosity of the audience, Mahāvīra narrated as below: 'This is Svayaṃbhūdeva, the eldest son of Yajñadeva, a rich and learned Brahmin of Saralapura. Soon after the death of Yajñadeva, the family was reduced to poverty. Svayaṃbhūdeva was urged by his mother to earn a prosperous living. He pleaded that prosperity depended on *puṇya* of which they were devoid now. Determined rather to die than to return home in poverty, he left home and, wandering for long, reached at last the town of Campā. He reached there rather late; so he decided to stay for the night on a Tamāla tree. There he heard the conversation of two merchant youths who buried some treasure under that tree, covered it with earth, marked it with a creeper, appealed to divinity to guard it duly, and went away. Svayaṃbhūdeva thought that his luck was favourable. After digging out the treasure, he found there five precious jewels. He took them, and started home with great joy. On

the way, he rested at night on a banyan tree; the tree was inhabited by many birds; and his mind was crowded with manifold thoughts. Just then a big bird came to its father and explained with joy how it visited the Samavasaraṇa of Mahāvīra who expounded various religious principles (261.1 ff) and explained its query that it would soon have right faith as well as partial conduct. The Lord explained to Gautama the four types of acts (261.9-14) which lead the soul to hell. In order to escape hell, the big bird, following the advice of the Lord, observed fast, and was now seeking permission of its father to die fasting and was offering final apology. The old bird with paternal affection tried to dissuade it with various reasons and arguments, but had to yield finally. Likewise it approached its mother, brother, sisters, wife, children, mother-in-law, father-in-law, friend and other birds; and offered (after touching conversations with them) *kṣamāpaṇā* to all of them. Then it flew up taking leave of them all. Svayaṃbhūdeva was very much touched by the pious behaviour of birds, and started wondering whether it was proper for him to pick up jewels like that and live on them. He thus came here for enlightenment and renunciation. He is the same as the soul of Caṇḍasoma (Pages 256.21-268.8; *84.8- *85.41).

MAHĀRATHA'S DREAM AND DĪKṢĀ: Lord Mahāvīra reached Rājagṛha in Magadha; the gods arranged the Samavasaraṇa for him; king Śreṇika was very happy on the Lord's arrival; he attended on him and offered prayers to him; and the Lord gave him a discourse on *jñāna*, especially that branch of Śruta-jñāna whereby Naimittins read the past, future and present (288.25 f.). There entered prince Mahāratha, the eight-year-old son of Śreṇika, and wanted the meaning of a symbolic dream he had. Mahāvīra explained to him how he was the Jīva of Kuvalayamālā, how his other colleagues were there, and how he would duly attain liberation in this life. He received *dīkṣā* and met his other colleagues; they all moved with Mahāvīra for many many years (Pages 268.9-269.18; *85-41- *86.30).

THE FIVE ADOPT SAṀLEKHANĀ AND ATTAIN LIBERATION: Advised by Mahāvīra, Maṇiratha-kumāra adopted *saṁlekhanā* and cultivated four-fold *ārādhanā* (with reference to *jñāna*, *darśana*, *caraṇa* and *vīrya*) on his pure death-bed (269.23 f), and became an Antakṛt Kevalin in due course. Likewise, the saint Kāmagajendra saw that his end was near, took the *saṁlekhanā* vow and on his death-bed offered Sāmāyika and *kṣamāpaṇā* in details (§414). He became an Antakṛt Kevalin. Similarly, the saint Vajragupta became an Antakṛt Kevalin after observing *saṁlekhanā* and duly offering *ālocanā* and *pratikramaṇa* (§415). In the same manner, the saint Svayaṃbhūdeva saw his end nearing, adopted *saṁlekhanā*; and on his death-bed, he reflected on the varieties of death (§416) etc. He developed omniscience etc., and became an Antakṛt Kevalin. Lastly, the saint Mahāratha also realized that his end was near, had his body emaciated with *saṁlekhanā*, and offered, in the end, detailed salutations to Arhat, Siddha, Ācārya, Upādhyāya and Sādhu (§§420-25). He adopted Kṣapaka-śreṇī. Thus they all attained final liberation (described §426) in the end (Pages 269.18-280.17; *86.31- *87.31).

[ix. Author's Conclusion]

UDDYOTANA'S PERSONAL OBSERVATIONS AND MAṄGALA: The author explains how different sections, episodes, characters and events of the plot serve different salutary purposes, ultimately intended to achieve the religious objective. Then, in anticipation of likely criticism, he justifies certain sentiments, contexts, discussions etc. saying that they all constitute *dharma-kathā* and are ultimately conducive to the development of *samyaktva* or right faith (§ 428). He who reads or hears sincerely this *Kuvalayamālā* either develops *samyaktva* or has it made more firm. If one is adept in Deśī-bhāṣās etc. one should recite it; otherwise one should read it from a Manuscript in order to appreciate its merits: it gives pleasure, if approached gently and intelligently. It is Hrīdevī who is instrumental for this composition: good people are requested to welcome and look after this, so that it may live long like the fame of Ṛṣabha (§ 429). Further, the author gives some details about his predecessors and himself and about the place and time of the composition of the *Kuvalayamālā* (§ 430). Then follows the concluding *maṅgala* (§ 431); and lastly the extent (§ 432) of this work is stated to be about 13 thousand *granthas* (Pages 280.18-284.9).

2. THE STORY RETOLD BROADLY

The *Kuvalayamālā* presents the biography, through a number of births, of five souls (1. Caṇḍasoma—Svayambhūdeva; 2. Mānabhaṭa—Maṇirathakumāra; 3. Māyāditya—Mahāratha; 4. Lobhadeva—Vajragupta; and 5. Mohadatta—Kāmagajendra) who, to begin with, degraded themselves (respectively) on account of intense anger (*krodha*), vanity (*māna*), deceit (*māyā*), greed (*lobha*) and infatuation (*moha*); but, with due guidance and mutual co-operation and help on the path of religion, they practised penances etc. and attained liberation in the end. The story is put in the mouth of the author, of saint Sāgaradatta, of Dharmanandana, and of various characters who figure in the narrative.

[1]

(i) Caṇḍasoma, alias Bhadraśarman, from Ragaḍā in Kāñcī, was a naughty youth. His wife Nandinī was such a nice girl as to captivate the eyes of the village youths. He, however, doubted her fidelity without any reason; and one day, on returning from the theatre, where he heard some foul whisper, he hit, in a fit of anger, his sister and brother, thinking that they were his wife and her lover. Seeing both of them killed by his hand, at his own door, he felt remorse for his sin, and wanted to die with them. People prevented him, and Brāhmaṇas prescribed various *prāyaścittas* to get rid of the sin; but he was in a mood of despair and repentance. He went to the saint, Dharmanandana, from whom he adopted a code of religious behaviour and at last accepted renunciation (pp. 45.15- 49.21). He grew proficient in his religious practices (p. 91.30), though his anger was not altogether quieted (p. 92.8). In due course, he was born in the Saudharma-kalpa as (ii) god Padmacandra (p. 96.8); and from there, he took birth once as (iii) a Lion in the Vindhyas (102.18). Being duly instructed (by Kuvalayacandra) the Lion died piously and was reborn as (iv) a god in the Vaiḍūrya-vimāna (pp. 111-12, 216.16). Thence, in course of time, he was reborn

as (v) Svayambhūdeva (pp. 256.26 f.) who had to leave home and wander about for a prosperous living. He reached Campā, but had to rest at night on a Tamāla tree. He saw two traders who significantly buried under that tree some treasure and went away. Svayambhūdeva found, to his good luck, five jewels there; he took them and started home. On the way he rested on a banyan tree. There he heard a touching conversation between a bird and its father, mother, wife etc. The bird succeeded in taking their permission to die fasting in order to escape from hell, as instructed by Mahāvīra. This conversation was a lesson for him; and it opened his eye that it was not proper for him to pick up jewels like that and live on them. Being thus enlightened, he accepted renunciation in the *samavasaraṇa* of Mahāvīra, practised penances, submitted himself to *saṁle-khaṇā-maraṇa*, became duly an Antakṛt-kevalin and thus attained liberation (§§ 416-19, also § 426).

[II]

Priyaṁkara and (i) Sundarī, of Sāketa, were a wedded couple, highly attached to each other. They would not tolerate separation even for a moment. As ill-luck would have it, Priyaṁkara fell ill and died. Sundarī could hardly accept the fact of his death. She would not agree to the cremation of her beloved's body which she closely guarded. None could convince her. Her father was helpless and appealed to king Madana for some way out. Prince Anaṅga (i.e., Mahāvīra himself in one of his earlier lives) took this responsibility on himself. He picked up a dead body of a woman, claiming her to be his wife, and behaved exactly like Sundarī. So they had a common cause and some understanding between them. At last Anaṅga managed to throw both the dead bodies in a well, and told Sundarī that her husband, as feared by them, eloped with his wife. So she was brought round to her senses (§§ 349-54).

Sundarī, in due course, was born as Mānabhaṭa, alias Śaktibhaṭa of Ujjainī who inherited the position in the royal Durbar from his grand-father, an eminent Ṭhākūra. One day Mānabhaṭa found his seat in the Durbar occupied inadvertently by a Pulinda prince. Vain as he was, he took offence and hit that prince fatally on the chest in spite of the latter's apologetic promise that this would not be repeated. He came out successful in the fray that followed. For safety, he left that place along with his father and lived comfortably in a fortified village. One day, during spring-sports, he happened to sing on the swing complimenting a darkish beloved to the offence of his fair wife who felt humiliated and hanged herself, but was rescued by him in time. He tried to convince her of his bona-fides, but without success. His vanity surged up, and he left home in sheer disgust. His wife followed him, and she was followed by his parents. To test her fidelity, he threw a big stone in the well and concealed himself behind a tree. Thinking that he jumped into the well, she threw herself there: his mother and father also did likewise. Mānabhaṭa realised that his vanity led to this fatal tragedy of the whole family. He was full of remorse, and, in a penitent mood, started out in search of a preceptor who would purify him. He gathered from a gossip of destitutes in Mathurā that a dip in the Ganges would cleanse him of his sin. But in Kauśāmbī, he heard the futility of such practices, adopted four-

fold Dharma and accepted *dīkṣā* from Dharmanandana (pp. 50.1- 56.10). In due course, after following the religious routine, he was born as god (iii) Padmasāra in the Saudharma-kalpa (p. 96).

From heaven, the soul of Mānabhaṭa was born as prince (iv) Kuvalayacandra, the son of king Dṛḍhavarman (who ruled at Vinītā in Madhyadeśa) and queen Priyaṁguśyāmā who got him through the boon of the Kuladevatā (pp. 15.12 f., 21.6 f.). God Padmaprabha was born as Sāgaradatta (p. 103.6) who accepted renunciation under Dhanadatta and, as a saint, developed clairvoyance: he visualised the career of his other colleagues. In consultation with god Padmakesara a plan to enlighten Kuvalayacandra was hatched (p. 110.3 f.).

One day, prince Kuvalayacandra went out for a ride with his companions; but his horse was possessed by Padmakesara: and he was carried to the Saint (<Sāgaradatta) who had reached the spot where the Lion (<Caṇḍasoma) had been dwelling on the eve of its career. The Saint enlightened, and prescribed pious life to Kuvalayacandra who, in turn, whispered sacred syllables into the ears of the dying Lion which consequently was born as a god (§§ 194-6, pp. 111-12). Kuvalayacandra (as he was given to understand his mission, a part of mutual agreement of the earlier life) travelled on and passed through the Vindhyas during the summer. By the side of a lake he came across an image of Yakṣa crested with a pearl-statue of Jina. He met a Yakṣakanyā, Kanakaprabhā (§§ 199-205) who was appointed to worship Jina by a Yakṣa, Ratnaśekhara, who was highly benefited in his earlier life by the *namaskāra* offered to Ṛṣabha Jina, and, who, consequently projected himself into this image called Jinaśekhara. As they parted, Ratnaprabhā gave a coil of medical herb to Kuvalayacandra to guard himself on his journey (p. 120.30).

Kuvalayacandra crossed the river Narmadā. He met in a hermitage Eṇikā and her attendant Rājakīra (i. e. Royal Parrot). The latter narrated their biography. Eṇikā was the daughter of king Padma and his queen Śrīkāntā, but was picked up in childhood by her inimical husband of the earlier life and dropped in the forest where she was brought up by a deer. She was the sister of king Bhṛgukaccha who attained omniscience. Instructed by the Rājakīra she developed Samyaktva. On hearing from Kuvalayacandra that he was separated for long from his parents, she sent through Rājakīra the message of his welfare to his parents in Ayodhyā (§§ 207-22).

Kuvalayacandra reached the Sahya mountain and joined a caravan bound for Kāñcīpurī. When, on the way, they were attacked by a party of Bhillas, Dhanavatī, the nervous daughter of the trader, was so bravely sheltered by him that the Bhilla leader appreciated his valour and challenged him for a duel. The Bhilla chief realized that the prince was more than a match for him; so he suddenly withdrew from the field, and, as a pious follower of Jina, adopted *kāyotsarga*, meditating on *pañca-namaskāra*. The prince welcomed him as a co-religionist. They became friends. The Bhilla chief took the prince to his *pallī*, Cintāmaṇi, and there they lived comfortably and piously. The Bhilla chief was Darpaparigha, the eldest son of Ratnamukuṭa (brother of Dṛḍhavarman) who had become a Kevalin. Due to some palace-intrigue Darpaparigha was driven out almost insane. But, in due course, he was made a Bhilla chief; and

since then he had been residing here. The prince realized that Darpaparigha was his uncle's son. He instructed him in the words of Jina and urged him to adopt good conduct. After the rains were over, Kuvalayacandra travelled to the South, and Darpaparigha soon took to renunciation (§§ 223-41).

Kuvalayacandra reached Vijayāpurī. There he learnt from popular gossip that princess Kuvalayamālā was very beautiful; she had hung in public an incomplete verse; and she would marry him who completed it. When he came to the royal court-yard, he at once hit on the rest of the verse. Just then, the state elephant was running amuck. The prince brought it under control to the dismay of one and all. He recited the complete verse to the satisfaction of princess Kuvalayamālā who garlanded him and chose him as her bridegroom. Mahendrakumāra also was there by that time, and he gave an account of the prince etc. to king Vijaya. Though there was suspense of separation after the first meeting, Kuvalayacandra and Kuvalayamālā exchanged affectionate messages and love-presents, learnt more and more about each other, and at last their wedding was celebrated with great pomp. They had a happy time full of pastimes and enjoyments of various types. Finding an occasion the princes narrated their past lives and requested her to accept Samyaktva which she did (§§ 242-84).

On receiving a letter from Ayodhyā, prince Kuvalayacandra accompanied by his beloved and Mahendrakumāra, started to meet his parents. They had auspicious *śakunas* on the way. After reaching Sahya, they paid respects to a saint. They learnt from his autobiography that he was enlightened by seeing the paintings of the Saṁsāra-cakra, wherefore he entered the ascetic order. This made Mahendrakumāra firm in his Samyaktva. The prince met some alchemists on the way and helped them in their task. He reached the outskirts of Ayodhyā. He was lovingly welcomed by his parents, and was soon crowned as heir-apparent, to the joy of the whole town. After a good deal of discussion, the right Dharma was discovered as directed by the Kuladevatā. Putting the prince on the throne, Dṛḍhavarman practised religion and his Karmas were nearly destroyed. Kuvalayacandra ruled for many years. God Padmakesara (< Mohadatta) was born as a son to him, and he was named Pṛthvīsāra. Seeing the memento, he had detachment for worldly life right from the beginning. Both Kuvalyacandra and Kuvalayamālā remembered about their earlier resolve and decided to take to religious life. They happened to meet saint Darpaparigha who told them that it was his Guru that gave *dīkṣā* to Dṛḍhavarman, and consequently both of them became Antakṛt Kevalins. Inspired by this, Kuvalayacandra, Kuvalayamālā and Mahendra accepted renunciation and practised severe penances. Kuvalayamālā was born in the Saudharmakalpa. Kuvalayacandra was born as (v) a god in the Vaiḍūrya-vimāna which was reached by the Lion also. (§§ 285-336). Then, in the age of Mahāvīra, the soul of Kuvalayacandra came from heaven and was born as (vi) Maṇirathakumāra who became very much addicted to hunting. Mahāvīra informed his father, Kāñcanaratha, that, though addicted to hunting, he was a *bhavya* and would attain liberation in that very birth. A deer, once the husband when he was Sundarī in an earlier life, would make him religious-minded. Maṇirathakumāra soon accepted renunciation. Advised by Mahāvīra, he cultivated fourfold *ārādhanā*, became an Antakṛt-kevalin and attained liberation. (§§ 339-354, 413).

[III]

(i) Māyāditya, alias Gaṅgāditya, was a treacherous merchant from Vārāṇasī. He developed friendship with Sthāṇu of good nature. Both of them reached Pratiṣṭhāna for business. They earned five-thousand coins each and converted the cash into five jewels for each. They started home, dressed as friars for safety of travelling. Māyāditya attempted, more than once, to deceive his companion and deprive him of his share: he pushed him once into a well; but a party of robbers saved him once from that plight, gave him his share of five jewels, and warned him to beware of his treacherous associate whom they had already thrown in a thicket taking all the ten jewels on his person. Sthāṇu's behaviour was so straight and sincere that Māyāditya felt penitent. A dip in the Ganges was prescribed by the village elder as *prāyaścitta*. It was saint Dharmanandana who advised him to seek shelter in the words of Jina, and gave him *dīkṣā* seeing that his Karmas had sufficiently quieted (§§ 110-25). In the next birth, Māyāditya was born as (ii) Padmavara in the Saudharma-kalpa (p. 96.6). He constructed the Samavasaraṇa of Dharmanātha at which all the colleagues met and decided what they should do to get *samyaktva* (pp. 96.27 f.; 102.13 f.). Thence, in due course, he was born as (iii) Kuvalayamālā, the daughter of king Mahāsena (or Vijayasena) and his queen Bhānumatī of Vijayāpurī in the South, born to them through divine favour (pp. 162 f.). She developed aversion for men. When, however, Kuvalayacandra overcame the mad elephant in Vijayāpurī and completed the verse hung by her in public, she garlanded him as her bridegroom. Soon she was married to him. She had quite a happy time with him during the period of honey-moon. Reminded of their earlier resolve and receiving due instructions from him, she developed Samyaktva and followed Jinadharma. She left her parents with a heavy heart and accompanied her husband to Ayodhyā. On the way, she shared the adventures and experiences of her beloved. After king Dṛḍhavarman accepted renunciation, she enjoyed the kingdom with her husband for many years. God Padmakesara was born as a son to them, and became known as prince Pṛthvīsāra. As resolved earlier she took to religious life along with her husband and practised penances. She was reborn as (iv) a god in the Saudharmakalpa. Further that god took birth as (v) Mahāratha, son of king Śreṇika (p. 269.13 f.). As a boy of eight, he entered the Samavasaraṇa of Mahāvīra and sought the explanation of his dream. On hearing his future from Mahāvīra, he took *dīkṣā*, practised *saṁlehaṇā-maraṇa* and adopted Kṣapaka-śreṇī to get liberation (§§ 420 f.).

[IV]

(i) Lobhadeva, alias Dhanadeva, was highly greedy. For earning more wealth, he went to the South and camped with Bhadraśreṣṭhin at Sopāraka. By selling horses in the local market, he earned enormous wealth there. He was given a reception in the Native Traders' club where he heard of still greater profits in distant countries. By prevailing upon Bhadraśreṣṭhin to accompany him, he reached with him Ratnadvīpa where they had huge gains. While returning in a ship, he trickily pushed Bhadraśreṣṭhin into the sea, so that he was no more to share his gains. The latter was reborn as a Rākṣasa, and took revenge on

Lobhadeva who floated unconscious to an island the residents of which took out periodically his flesh and blood for alchemical purpose. He was left just a skeleton and was picked up by Bhāruṇḍa birds. When he was dropped by them on a lonely spot, somehow he felt remorse for his ingratitude to Bhadraśreṣṭhin. He wanted to purify his sin. Some mysterious conversation induced him to go to the Ganges to wash his sins. On the way, he paid respects to Dharmanandana under whose religious guidance he accepted *dīkṣā* (§§ 126-140). After a pious death, he was born in the Saudharma-kalpa as (ii) god Padmaprabha (p. 92.9 ff.). Thence he was reborn as (iii) Sāgaradatta in a banker's family at Campā. With his self-respect pricked and his vanity tickled, he left home with a resolve to die in flames failing to earn seven crores within a year. He reached Jayaśrī on the southern shore, and worrying about his gains he came across a significant Malūra tree with wealth beneath it. Guided by an anonymous voice, he took from there a handful of silver coins, won the favour (as well as the daughter) of a local merchant by his skill in salesmanship, and sailed to Yavana-dvīpa where he earned more than seven crores. But while returning, he lost everything due to ship-wreck. He touched alive Candradvīpa where he saved a lonely maiden who was about to hang herself being frustrated in her love. Both of them tried, in a mood of despair, to enter flames which were turned into lotuses. God Padmakesara (< Mohadatta) rebuked him for his cowardly attempt, reminded him of his responsibility, gave him 21 crores of coins, married him to both the girls, and reached him to Campā. In due course, Sāgaradatta accepted *dīkṣā* under Dhanadatta, and became a great Saint endowed with clairvoyance. He remembered his earlier colleagues and the mutual agreement. He went to the place where the Lion was staying. Through Padmakesara, who possessed the horse, Kuvalayacandra was brought there and enlightened by showing the jewels which were to serve as a memento (§§ 185-95). The saint Sāgaradatta was reborn in the Vaiḍūrya-vimāna as (iv) a god (p. 216-17 f.). Thence he took birth as (v) Vajragupta at Ṛṣabhapura (§§ 378 f.). When the town was being regularly robbed by a mysterious robber, Vajragupta openly resolved to burn himself in flames, in case he failed to spot the robber within a week. Six days passed without any success. At the risk of his life, he invoked the grace of a Vetāla. He found out the place of the robber, and, through the aid of Campakamālā who was once betrothed to him but was kidnapped by the robber, he successfully finished him. He stayed in that cellar enjoying various pleasures in the company of his beloved for twelve years. For seven mornings continuously, he heard an anonymous voice (that of the souls of Māyāditya and Caṇḍasoma in heaven) exhorting him to follow the path of true religion by meeting a Sarvajña. At Kākandī he went to the Samavasaraṇa of Mahāvīra who enlightened him on his antecedents and duties. He accepted *dīkṣā*, so also his beloved (§ 394). After practising *saṁlehaṇā-maraṇa*, he became an Antakṛt-kevalin and thus attained liberation (§ 415).

[V]

King Kosala gave capital punishment to his son Tosala for violating the chastity of Suvarṇadevī who was separated for long from her husband and

consequently loved Tosala intensely. The minister in charge of beheading Tosala allowed him to go scotfree provided he disappeared to an unknown destiny. Accordingly Tosala ran to Pāṭaliputra, and started serving under king Jayavarman as a common man. Suvarṇadevī, who was carrying, believed that Tosala was beheaded; and in sheer humiliation she ran away from the town and joined a caravan bound for Pāṭaliputra. Due to physical disability, she lagged behind; and one night she delivered twins, a boy and a girl; though in despair, she wanted to live now for them. When she went out for a wash, the garment in which the two kids were folded and tied was picked up by a hungry tigress. The girl was dropped on the road, later picked up by a messenger of king Jayavarman, and was nourished, at Pāṭaliputra, by his wife who named her Vanadattā. Śabarasiṁha, attached to Jayavarman, while out for hunting, picked up that boy who too grew in Pāṭaliputra as Vyāghradatta, alias (vi) Mohadatta. In due course, Suvarṇadevī also reached Pāṭaliputra and happened to serve as a nurse to Vanadattā, not in any way recognising her.

During spring, Mohadatta and Vanadattā saw each other at a festivity, and felt passionately attracted mutually; the separation was unbearable to Vanadattā. Later, Tosala saw Vanadattā (escorted by Suvarṇadevī who did not recognise him nor did he mark her), was full of passion for her, and rushed for her hand at the point of sword. There was a great commotion in the garden. Mohadatta came on the scene, and in a duel finished Tosala on the spot. As he started love sports with Vanadattā, a voice announced that it was unworthy of him to enjoy his sister, in the presence of his mother, and that too after killing his father. It was the voice of a monk in the vicinity who explained all the relations. Mohadatta felt remorse for his ignorance and wanted to expiate for his sin. He came later to Dharmanandana, and, with his *moha* sufficiently quieted, accepted *dīkṣā* (§§ 141-54). After an equanimous death, he was born as god Padmakesara in the Saudharmakalpa (p. 96.8-9). At that time, he dissuaded Sāgaradatta from entering flames (p. 109). Later he conferred with saint Sāgaradatta (p. 110), possessed the horse of Kuvalayacandra, and thus brought about the meeting of the three (i.e., the Lion, Kuvalayacandra and himself). Thence he was born as prince (iii) Pṛthvīsāra, the son of Kuvalayacandra and Kuvalayamālā. Right from the beginning he had no attachment for the world; and he took the reins of the government much against his will (§ 330). Later, he put his son Manorathāditya on the throne, practised asceticism, and joined his colleagues as a (iv) god in the Saudharma-kalpa (§ 335). Thence he was reborn as prince (v) Kāmagajendra at Aruṇābha. He was highly passionate. His loving wife was Priyaṅgumatī. Once he fell in love with a lovely girl from a merchant's family; his wife secured her for him in marriage, and took a promise from him that he would share all his experiences with her. Later, he wanted to marry a princess from Avanti. While he was going thither, he was carried away by a couple of Vidyādhara maidens saying that princess Bindumatī, who had heard about him, was pining for him in separation. When he reached there she was dead; the two maidens burnt her body; and they also entered the flames. He too wanted to follow them, but changed his mind, hearing the conversation of a Vidyādhara couple. As he entered a lake for funeral offerings,

he found himself transported to Aparavideha where he had strange surroundings and paid respects to Sīmandharasvāmin from whom he learnt his antecedents. Mahāvīra explained to him that because of his high passion, the Vidyādhara maidens played a trick on him. Kāmagajendra realized the vanity of worldly infatuation and accepted *dīkṣā*. When his end was near, he accepted *saṁlehaṇā*, became Antakṛt-kevalin and thus attained Liberation.

These five souls, with their respective passions somewhat quieted, met each other in the presence of Dharmanandana. There they took *dikṣā* and were mutually attached. Caṇḍasoma was requested by others to bestow *samyaktva*, if circumstances permitted (§ 170). Lobhadeva was born in the Saudharma-kalpa where others also followed in their subsequent births. It was Padmasāra who constructed the *samavasaraṇa* of Dharmanātha. There they learnt from that omniscient Teacher (§ 184) that they were Bhavyas, that they would attain Liberation in the fourth Bhava thereafter, and what would be their subsequent births. Realizing the difficulty of developing *samyaktva* under the circumstances, they requested Padmakesara to do his best. For memory clue they prepared their counterparts in precious stones and buried them in the forest where the Lion was to be born, marking the spot with a stone (§ 184).

Sāgaradatta, as a clairvoyant saint, could visualize his colleagues in the third birth. He went to the spot where the Lion was dwelling; he conferred with Padmakesara (§ 194) who brought there Kuvalayacandra who helped the Lion to die piously. In due course, in the next birth, they were contemporaries in heaven (p. 216). They repeated their earlier resolve, and agreed that any one who had superior knowledge should enlighten the rest. Then in their last birth, they were (respectively) born as Svayaṃbhūdeva, Maṇirathakumāra, Kāmagajendra, Mahāratha and Vajragupta. They were contemporaries of Mahāvīra, and gathered together in his Samavasaraṇa. They took *dikṣā* and attained Liberation in due course.

3. JAINA DISCOURSES IN THE KUVALAYAMĀLĀ

Jainism is called Ethical Realism, and this brings out its salient traits to the fore. The theory of rebirth, the Karma theory which automatically operates, moral responsibility of the individual and allied doctrines were the characteristics of Śramaṇic culture; and they are all inherited in Jainism. The Jaina Karma doctrine is most uncompromising and undiluted: every one is responsible for, and can never escape without reaping the consequences of his Karma. The soul is subjected to a sort of vibration operating through mind, speech and body as a result of which it incurs material Karmic bondage. Thus the Jaina teachers, therefore, have evolved philosophy of conduct and pattern of behaviour uninfluenced by any reliance on Supernatural intervention or guidance. First, the individual is made highly self-reliant, and the Teacher leaves no opportunity to put him on the right track of religion. The erring soul is shown the correct path through religious instruction. Secondly, the *Kuvalayamālā* is primarily a *dharma-kathā*; if it is called, and has become, *saṃkīrṇa-kathā*, it is because the author has incidentally added contexts and topics of *artha* and *kāma*; and even those, in the long run, are conducive to the practice of Dharma. In this pattern

of narration, the various facets of *dharma-kathā* are as well included. Thirdly, the very objective of the tale is to illustrate the effects of morbid temper, i.e., of *krodha, māna, māyā, lobha* and *moha* under the sway of which are acting the chief characters in this story. If they are to be brought on the right track, religious instruction is the most effective remedy. Lastly, moral instruction is the chief aim of the author, and the entire tale is narrated in such a manner that the erring man and woman should learn the pattern of good behaviour by seeing and hearing what is happening to the characters under various circumstances. The Śramaṇic teacher is an adept in this art. The result is that the *Kuvalayamālā* has become a huge repository of religious discourses put in the mouth of religious Dignitaries; and the element of story will not suffer much, even if these are excluded from the narration. All such discourses may be put together here to see what a vast range of Jaina dogmatics is covered by Uddyotana. First the pages and lines are noted, and against them are enumerated the topics under broad heads:

35.30 f.: The major types of *hiṁsā* and the reasons or pretexts with which they are committed.
36.14 f.: Hells, the tortures etc. therein.
39. 1 f.: The sub-human births (according to the number of Indriyas) and the miseries etc. therein.
40.13 f.: Human birth, its causes, grades, miseries etc.
42.29 f.: Gods, their anxieties etc.
44.15 f.: A discourse on *krodha, māna, māyā, lobha* and *moha*: and their fourfold gradation (*anantānubandhi* etc.) with illustrations.
90. 8 f.: An explanation of *abhavya, kāla-bhavya* and *bhavya*.
92.12 f.: A conventional description of [Saudharma-]Kalpa and [Padma-] Vimāna, the birth of a *jīva* there, the local environments etc.
95.12 f.: Some details of *pūjā*: see also 132.27 f.
95.24 f.: Five Parameṣṭhins and the duties of laymen and monks.
96.28 f.: Details of the *samavasaraṇa*; See also 217.21 f.
97.27 f.: A discourse on Jīva, its nature, its relation with Karman, its migration through various births and its liberation.
142-21 f.: A discussion about Dharma, its practice and its objective.
177.28 f.: A graphic glorification of *samyaktva*.
185 22 f.: A detailed picture of hellish, human and divine beings: their acts and consequences.
192.27 f.: Symbolically spiritual interpretation of various vocations etc.
201.33 f.: A succinct exposition of the fundamentals of Dharma.
209.18 f.: Rarity of religious enlightenment in human birth, explained by *yuga-śamilā-dṛṣṭānta*.
217.27 f.: Discourse on twofold Dharma.
219. 9 f.: A discourse on five *mahāvratas* and the attendant *bhāvanās*.
227.19 f.: An exposition of twelve *anuprekṣās*.
230. 5 f.: A *samyag-dṛṣṭi* and his traits.
.20 f.: Elaboration of the types of Karmas and their consequences.
242. 1 f.: An exposition of *udaya, kṣaya, kṣayopaśama* of the Jñānāvara-

ṇīya and other Karmas with reference to *dravya, kṣetra, kāla, bhava* and *bhāva*.

243.13 f.: A contrasted picture of the conditions in the Aparavideha-and Bharata-kṣetra.

245. 6 f.: An exposition of the Leśyā doctrine, typically illustrated by the *leśyāvṛkṣa*; how the same act can incur different quantity of sin according to the temperamental state.

253.18 f.: Through the medium of a divine voice, a few religious discourses on the following topics are presented:
i) One's benefit in the next world has to be ever remembered. ii) *virati* or detachment is necessary even in the midst of pleasures. iii) The practice of Dharma leads to Puṇya which brings pleasures; so Dharma is important. iv) Dharma alone, and not the lures of Indriyas, can save one from the pangs in hell. v) One thirst quenched leads to another; and there is nothing like satisfaction in this Saṁsāra. vi) One should get rid of the infatuation for pleasures recollecting the manifold tortures, ailments, humiliations and sufferings of the past. vii) The pleasures of sense-organs are fatal in their consequences; so one should be circumspect with restraint on mind, speech and body.

261. 8 f.: A discourse on the causes which lead to life in hell.

269.23 f.: A doctrinal exposition of the fourfold *ārādhanā*, namely *jñāna, darśana, caraṇa* and *vīrya*.

271. 1 f.: A discourse on *sāmāyika*.

272. 7 f.: An exposition of what may be called in general *pratikramaṇa*.

273.25 f.: Explanation of the two types of Death, namely, *paṇḍita* and *bāla-maraṇa*.

277. 7 f.: Here is an elaborate salutation to Arhat, Siddha, Ācārya, Upādhyāya and Sarvasādhu; and a good many details about whom are recorded.

279.26 f.: Details about a soul's ascent on the *kṣapaka-śreṇī*.

All this shows that the author has snatched every opportunity to introduce Jaina dogmatical details to make his tale worthy of the name of Dharmakathā. The structure of the narrative would remain intact in most of the cases even if these contexts are skipped over. There are, besides, casual references to Jaina ideas here and there. A Jaina monk, who has pulled out his hair on the head, wears white garments and has a bunch of feathers (*piccha*), is distinguished from Tāpasa and Tridaṇḍin and considered to be honoured in view of his ascetic emblem. He blesses *dharma-lābha* (185); and some details about his entry into the order and equipments are available (194.19). The Pañcanamaskāra is a shelter and has great miraculous potency in adversity (137); and the *karṇa-jāpa* (uttering of the *pañca-namaskāra* in the year) given even to an animal leads it to a better future birth (111.32). The way in which one takes to a asceticism and becomes a *pratyeka-buddha* is interesting (141.1-5, 142.17 f.). The idea of

sādharmika-vātsalyatva (116.23, 137.20) clearly indicates that Jaina religion was not a theoretical philosophy, but a way of living tending to community life. A *cāraṇa-śramaṇa* is gifted with certain miraculous powers; he has no *gaccha-parigraha*; and he does not initiate others into the order. (80.17 f.). The Jaina Tīrthakaras and saints are introduced here and there more than once. The saints staying in the forest have an atmosphere of peace and amity around them; and their routine of living is also interesting (28.22. 34).

4. Religious Touches in the Kuvalayamālā

Besides the insertion of Jaina dogmatical details, there are contexts in the *Kuvalayamālā* in which the author either criticises the views of other creeds or casually refers to them whereby we get a good glimpse of the contemporary religious ideas.

According to the Lokaśāstra, or scriptures current among the people. a son is necessary for the parents to reach better worlds and to satisfy the ancestors; so, for securing an issue (13.5 f.) various cults were current: flesh from one's body, dripping with blood, was offered as oblation in front of Īśvara; one's head was offered to Kātyāyanī who is stepping on a buffallo felled with Triśūla; human flesh was sold on the burial ground; *guggula* resin was burnt on the head as an act of devotion; Bhūtas, gods and Mātṛs were pleased with blood; and prayers were offered to Indra. These are all risky practices (§ 32). Advised by wise ministers, king Dṛḍhavarman offers prayers, after due rituals (§ 34), to Rājalakṣmī (addressed by various names 14.16) and urges her to grant him audience within three days; otherwise he would offer his head. This Rājalakṣmī is the spouse of ancient kings like Bharata, Sagara, Mādhava, Nala, Nahuṣa, Māṃdhātṛ, Dilīpa and others; and after a little joke with her, the king gets the promise of a son from the Kuladevatā. Once prince Candragupta passes through a fatal test and satisfies a Vetāla (§ 379) from whom he gets the required details about a robber who could not be spotted by the city guards. The deities, the author tells us, are twofold: *sarāga* and *virāgin* (§ 395); and for worldly ends, the credulous people worship the latter of different names: Govinda, Skanda, Rudra, Vyantara, Gaṇādhipa, Durgā, Yakṣa, Rākṣasa, Bhūta, Piśāca, Kinnara, Kiṃpuruṣa, Gandharva, Mahoraga, Nāga, astral bodies, natural phenomena etc. Sailors in difficulty offer prayers and make propitiative promises to different deities (68.17 f.) A lady about to commit suicide appeals for grace to Lokapālas (53.6). Yakṣa worship is referred to; and there were Yakṣa statues with Jinas on their heads.

There is a substantial section (§ 322) in which the author reviews various tenets and practices of different religious schools rather than religious systems as a whole, and those too as contradistinguished from the Jaina ones. It is quite likely that these views are picked up and stated with the object of showing them to be contradictory and not acceptable to Jainism. Taking them seriatim, some of the systems reviewed are Buddhism, Tridaṇḍin, Sāṃkhya, Upaniṣadic, Vedic sacrifice, Vānaprastha creed, gifts to Brāhmaṇa, the alleged Advaita creed, extreme Bhakti cult, self-immolation or torture for divine propitiation, Digging of wells, etc., washing sins in the holy Ganges etc., Cāturvarṇya-dharma,

erecting earthen deity etc., extravagant Dhyāna, Vaināyika creed, Cārvāka view, gift of cows etc. to Brāhmaṇa, Karuṇā-dharma, killing of harmful beings, the Paṇḍarabhikṣu's view, Fatalism, Īśvara as the guiding spirit, extreme Jñānamārga etc. As against these the Dharma consisting of Five Vows is said to be acceptable.

A severe attack is levelled against the Brahmanic prescription of Prāyaścitta which is backed by great saints like Manu, Vyāsa, Vālmīka, and Mārkaṇḍeya, which has the sanction of Bhārata, Purāṇa and the *Gītā*, and which consists in giving one's all possessions to Brahmins, in wandering a-begging, cleanly shaven and in bathing and offering oblations at holy places like Gaṅgā (—dvāra?), Bhadreśvara, Vīrabhadra, Someśvara, Prabhāsa, Puṣkara etc. (§§ 94, 107). As against this, the Śramaṇic prescription is different and consists of repentance, mental purification and penance in a proper perspective of religious virtues (49.14 f., 55.24 f., 90.21 f.)

Some interesting sidelight is available on the temples and holy places (p. 82): the former dedicated to Rudra, Jina, Buddha, Koṭṭajjā (Durgā?), Ṣaṇmukha etc.; and the latter, such as the sacrificial enclosures, Brahmanic schools, residences of Kāpālikas and lodges in which the *Bhagavadgītā* was recited. In the evening, Brahmanic houses resounded with Gāyatrī-japa. Elsewhere there is a nice glimpse of the Maṭhas or colleges for higher learning where students from different parts of India (150.20) flocked and were trained in handling weapons and in various fine arts, crafts and miracles (151.6 f.). There were held classes (*vakkhāṇa-maṃḍalī*) as well in advanced branches of learning such as grammar, Buddhism, Sāṁkhya, Vaiśeṣika, Mīmāṁsā, Naiyāyika, Jainism and Lokāyata the characteristic topics of which are enumerated (§ 244). The description of the students is quite typical; and some of them mastered Vedic recitation (151.12 f.).

5. Different Lores, etc.

The author makes a distinction between 72 *kalās* and 64 *vijñānas* (15.11 f.). Among the miraculous lores *prajñapti* and *mahāśābarī-vidyās* are mentioned (236.22, 132.3, 133.5). The prince Kuvalayacandra knows *dhātuvāda* or alchemy, turning baser metal into gold; and he comes across a group of people who are attempting that experiment, but without success. Their activities are described, and we get a good sketch of what is done in this process (§ 311 f.). The text *Joṇīpāhuḍa* is said to be the source of this Vidyā (196.32, 197.6 & 19). The Lakṣaṇaśāstra is elaborated more than once (116.9 f., 129.3 f.): a branch of it is called *sāmudra* (129.3). There is mentioned a lore of detecting treasure-trove (*khanyavāda*) from the plant above; some characteristics of the latter are described as if some source is being quoted (§ 187; 104.23 f.). There is a prince highly skilled in the art of painting, and he has painted an elaborate scroll of the Saṁsāra-cakra (185.18 f.). There are repeated references to belief in astrology, and an astrologer is consulted on various occasions (§§ 47, 273). There is a good discourse on *rāśi-phala* (§§ 48-9), giving the traits and longivity of a child born on a particular *rāśi*, on the authority of Vaṃgāla-risi: may be that the name of his treatise was Vaṁgāla-jāyaga (20.2, 3, 24). The prince explains why one should not eat food or drink water or even bathe immediately

after one is over exerted and is hungry and thirsty; and he refers to Āusattha in this context (114.23 f.). The author has his own ideas about the digestive process inside (228.11 f.); and in one context, he describes graphically the predelivery signs (76.1 f.). Horse riding was quite necessary for princes. Possibly using some manual on Aśvaśāstra, the author enumerates eighteen breeds of horses (23.20-1); and he gives details about some of them with reference to their *varṇa* and *lāñchana* (§ 56.). Here and there, we have dreams and their symbolic interpretations (§ 41; 269.7 f.) The Nimitta-jñāna, which is a branch of Śrutajñāna, is potent enough to indicate *śubha* and *aśubha* of the past, present and future; and it is illustrated in details (§ 412). Besides the reference to Bhūrjapatra which was used for writing (the script being *avara-livī*) a love-letter (160.13 f.) there is a graphic and detailed description (a bit dignified) of a palm-leaf Ms. written in Brāhmī-lipi (201.28 f.).

6. Socio-Cultural Glimpses

The *Kuvalayamālā* bristles with striking social and cultural touches of great interest. The author draws his chief characters from the different well-known layers of the society. By birth Caṇḍasoma was a Brahmin; Mānabhaṭa, a Kṣatriya; Māyāditya, a Vaiśya; Lobhadeva, a Śūdra; and Mohadatta, a prince. The pilgrimage to Gaṅgā and other holy Tīrthas was prescribed by the priest as a *prāyaścitta* against various sins (48 f., 63 f., 72 f.), though not approved of by the author. A typical Tīrtha-yātrika is described with reference to his dress and equipments (58.1 f., see also 48.24 f.). A famine or draught of twelve years often led people to migrate for food and prosperity (§ 202). The author supplies a list of respectable ways of earning wealth (57.22 f., also 191.1 f.) and also of benevolent channels of spending it (65.8 f.). Though Benares had many good and bad openings for earning wealth (57.16 f.), it was Dakṣiṇāpatha, with Pratiṣṭhāna as an important town therein, that was looked upon as a prosperous territory by the traders (57.27 f.) whose preparations for a trade-trip and onward travel from camp to camp (65.13 f., 135.21 f., 198.23 f.) are noteworthy. We get a good sketch of the preparation of a traders' fleet; the rituals are interesting; and the various items in the boat deserve special attention (67.1 f.). Often the trade-routes pass through perilous forests (118). In the vicinity of Sahya mountain, there were Pallīs of Bhillas who often robbed the caravans (135.27 f.). Their Pallīs (for instance the Cintāmaṇi, p. 139) seem to be pretty prosperous *saṃniveśas* (§ 227). The Bhillas are Mlecchas, but now and then, despite their wild habits (112.21 f.) in contrast to the respectable, they too have their code of behaviour (146.13-7). Traders had their clubs; and the custom at such a club in Soppāraya (i.e., Sopārā, near Bombay) was that the foreign traders narrated their experience and adventures and were honoured there with Gandha, Tāmbūla and Mālya (65.22 f.). These traders exchanged their information as to what commodities were available in different places and where they could be sold with greater profit. Horses were sold in Kośala in return for elephants; betal nuts were exported to Uttarāpatha in exchange for horses; and pearls were exported to eastern country (*pūrva-deśa*) in exchange for Camaras. Conchs were available in Dvārakā. From the Barbara-kūla

tusks and pearls were brought in exchange for clothes. Palāśa flowers could fetch gold in Suvarṇa-dvīpa.. Buffaloes and cows fetched *netra-paṭṭa* in Cīna and Mahācīna. Neem leaves could buy jewels in Ratnadvīpa. Men were in great demand in the kingdom of women etc. Some of these details cannot be accepted on their face value; they may be just exaggeration (§ 129). In the busy market places, men from different parts of the country came and had conversations in different languages (§ 246) which are interesting spacimens of contemporary spoken idioms as the author could catch them. Their business conversations are quite lively and give some ideas about weights and measures (153.16 f.). Greedy merchants took risks of travelling on land and by sea of the dangers of which they were quite aware (65.15 f., 66.6 f.). Now and then there were ship-wrecks (§ 166). Traders went on long journeys, sometime for more than twelve years, leaving their young wives behind (74.12 f.). Various good and bad omens were attended to while going on a journey (for the preparation etc. see § 285), and they are explained in short (§ 289).

The birth of a prince and the subsequent activities and festivities are elaborated in a stylistic manner (§§ 44-46.). Likewise, the wedding is described in all the details: the preliminaries of the marriage, the wedding function along with the rituals and concluding rites, the bed-ceremony, the couple enjoying the sea-sight from the palace-terrace and various pastimes such as *prahelikā* etc. (§§ 273-80.). A good description of the coronation of Yuvarāja is available (200.8 f.). There is a scene of the royal *āpāna-bhūmī* at which various sweet drinks are served (§ 50.).

Very interesting are the gossips of the village ladies bringing water and of the boys in residential schools (149.30 f., 151.18 f.). The parade of conveyances (§ 57) in the royal courtyard and the scene of the Jayavāraṇa running amuck (§ 248) reflect events in the contemporary capitals.

Playing on the swing was an important sport of the spring (51 f.) during which was celebrated Madanamahotsava, giving an occasion for youths to meet in the festive garden (77 f., see the reference to *madana-trayodaśī* in line 15). During the autumn, parties of dancers, actors etc. moved from village to village; and how a programme was enacted at a village is graphically described (46.5 f.). There was a festival on the day of the Śarat-paurṇimā (103.32). While describing the scenes and activities in the city, late in the evening, the author presents a picturesque sketch of the movements of the Kāminī (§§ 156-58.). There may be some exaggeration; still there are available some glimpses of the fashionable and luxury-loving section of the society. Festivities like the Indramaha, Mahānavamī, Dīpāvalī and Baladevotsava appear to follow in succession after the rainy season (148.11 f.)

There is a pretty good number of beliefs reflected in the *Kuvalayamālā* here and there. Blood and flesh were taken from a living body and used for alchemical purpose (69-24 f.). A robber possessed a miraculous sword and a pill, the latter being always placed by him in his own mouth (251.25, 253.18). More than once, a miraculous movement, jumping up like a flash of lightning (*vijjukkhittaṃ karaṇaṃ*) is mentioned (73.24, 87.13).

7. Court, Territorial Divisions and Geographical Background

King Dṛḍhavarman possesses quite an imperial dignity (9). His council of ministers consists of eight members: Mantrin (like Bṛhaspati), Mahānarendra, Mahāvīra, Mahāvaidya (like Dhanvantari), Mahābrāhmaṇa (like Caturvadana), Mahākavi (like Vyāsa), Mahāsenāpati (like Ṣaṇmukha) and Mahāpurohita (like Śukra) who are compared with their mythological counterparts, if not predecessors (§ 40). There is a scene of the court of Avantivardhana; and therein was observed the court-precedence who is to sit where in the audience hall. A Pulinda prince who occupied a higher seat by mistake was hit on the spot by Mānabhaṭa who felt offended because his seat was taken by the former (50). The Yuvarāja appears to enjoy *de facto* powers of the king (213.7 f.). The rich encouraged poets with rewards for Subhāṣitas (103.19). The references to Magadha, Rājagṛha and king Śreṇika (contemporary of Mahāvīra) bring us to the historical period (268.9 f.).

The territorial (or what might be, in many cases, political) divisions and the geographical details referred to in the *Kuvalayamālā* deserve special attention. In the southern half of Jambūdvīpa, which is surrounded by the ocean, there is the Bhāratavarṣa, isolated by the Vaitāḍhya mountain (7.7 f.): the two Deśas, Uttarāpatha and Dakṣiṇāpatha (§ 430) are well-known. The town of Takṣaśilā is situated in the Madhyamakhaṇḍa of the Uttarāpatha (§ 127): the river Candrabhāgā flows there and conflows into the ocean (*jalahi-daiyā*); on its bank there is the famous town Pavvaiyā where ruled Torarāya (§ 430).

To the South of Vaitāḍhya, in between Gaṅgā and Sindhū, there is the Madhyadeśa; its capital is Vinītā, the same as Ayodhyā; and it was being ruled by king Dṛḍhavarman (§§ 13-7, 156.26, § 285). Avantijanapada, possibly a part of Mālava-deśa, has Ujjainī as its capital (§ 97). Prince Mahendra is the son of the king of Mālava who is not on good terms with Dṛḍhavarman of Ayodhyā (§ 21 f.). From Ujjainī there was a highway to Pāṭaliputra (77). Vatsadeśa has its capital in Kauśāmbī, ruled over by Purandaradatta (§§ 67-69). The term Pūrvadeśa is used at times (62.17, 65-31). Dakṣiṇāpatha was looked upon as rich (104.6 f.): and there the town of Pratiṣṭhāna was prosperous, affording opportunities for earning wealth (§ 114). Sopāraka was a big emporium for traders who came there from different parts of the country (§§ 128-29). Lāṭa, which has its specialities of dress and *deśa-bhāṣā*, and in which Dvārakā is located (§ 291) is mentioned along with Karṇāṭa, Mālava, Mahārāṣṭra, Saurāṣṭra etc. (150.20, 185.8). Among other towns mentioned we may take note of Bhṛgukaccha (99, 123 etc.); Vārāṇasī in the territory of Kāśī (56.21 f.); Kośala in Kośala (73.30 f.); and Campā located in Dakṣiṇa-madhyama Khaṇḍa (96, 103, 109). Among the Jaina holy places, Sammeda-śikhara and Śatruñjaya (124.18; 80.18) deserve attention.

The author shows some acquaintance with the extreme South of India. Caṇḍasoma belonged to Ragaḍā (not a Sanskritic name), a village in the vicinity of Kāñcī, the capital of Kāñcī of Draviḍas (45.15 f.). Parties of traders used to go to Kāñcīpurī (134.32 f.). It is interesting to trace the route of Prince Kuvalayacandra. He is flown by the horse from the town of Vinītā or Ayodhyā

towards the South. He passes through the Vindhya forest (27.28 f.) which possesses camps of wild tribes (112.3-25). He crosses the river Narmadā or Revā (§ 206), on the banks of which there is a Mahāṭavī. Then he comes to the Sahya mountain (134.24-30) in the valley of which he stays with a Bhilla chief in his *pallī* (138.11 f.). Then he reaches the country of Vijayā-puravarī on the southern coast (149.6 f.). Its capital is Vijayā (-nagarī,-puravarī or-purī), quite a prosperous town and situated right on the shore of the ocean the scenes of which could be witnessed from the terrace of the palace: in fact, its southern rampart-wall was washed by the waves of the ocean (173.32 f.). It is to be distinguished from Jayantī (183.19). Other towns named Jayaśrī (104.8), Śrītuṅga (107.16) and Jayatuṅga (109.26) are referred to, and they are all located on the southern shore.

The most important question is the identification of this port town Vijayā in the South. Uddyotana may not have personally visited the South, but it is quite likely that he had heard a good bit about it from the mouths of traders going to the South possibly travelling along the Western Coast. In the South of India there are some towns with their names beginning with Vijaya, such as Vijayapura, Vijayanagara, Vaijayantī; and some of them pretty ancient. The proposed identification has to fulfil certain conditions: it is located on the Western Coast, as it is reached after crossing the Sahyādri; secondly, it is situated right on the sea-shore; and thirdly, its southern wall was washed by the waves of the ocean (173.31). One is inclined to identify it with Vijayadurga in the Ratnagiri District. Very interesting information about it is noted in the Ratnagiri Dt. Gazetteer (p. 379). It was known to the European travellers as the best of the Konkan ports. It is a rocky spot surrounded by sea practically on three sides: the river Sukhanadī (as it is locally called) flowing down from Khārepāṭṭan almost makes a good lake near the fort, and it is a safe haven for the boats plying along the Western Coast. Though the present structures belong to the Marāṭhā period, the port shows a good rocky base which must have been well-known and striking to the travellers along the Western Coast. It was under the rulers of Bijāpur (the former Vijayapura). Lately, I visited the place and was struck by the coincidental description in the *Kuvalayamālā* that the southern wall is washed by the waves of the sea. "A. HAMILTON (1710) mentions it as Gheria or Vizendruck, fortified by a strong castle washed by the sea (New Account L. 246). In 1756 Sir W. JAMES, surveying before the English attack, speaks of a very large town betwixt the fort and a hill to the South. The town seems to have been nothing but a large collection of palm-leaf huts (Lows' Indian Navy, L 133). Its great natural advantages make it probable that the mouth of Vaghotan river is one of the oldest coast settlements. There seems reason to suppose that it is Ptolemy's (150) Byzantium, a Greek corruption of Vaijayanta (see WEBER in *Ind. Ant.* II. 148). Rashid-uddin's (1310) Karoba has been thought to be Gheria (YULE in *Ind. Ant.* III. 209)."

About the identification Vaijayantī (mentioned in the Kadamba copper plates) and Jayantīpura (of the Vijayanagar grant) there is a difference of opinion. Some take them to be Banavasi, in the South Kanara District, while R. G. BHANDARKAR[1] proposes Vijayadurga. Uddyotana, as noted above, distinguishes

[1] *Early History of the Dekkan*, 3rd ed. Calcutta 1928, pp. 73 f.

Jayantī from Vijayā. The environments of Vijayā and the route to it from Ayodhyā, as stated by him in the *Kuvalayamālā*, very well suit the present-day Vijayadurga which was included in the Vijayapura territory.

8. Authors and Works referred to in the Kuvalayamālā

Uddyotanasūri is an adept in the Kathā branch of literature, and his *Kuvalayamālā* is a veritable gem in it. He enumerates various types of Kathās, and styles this work as Saṃkīrṇakathā (§§ 7-9.). He is a poet of wide learning; and he is fully acquainted with his predecessors and their works in this field. His references to them occur mainly in one paragraph (§ 6), at the beginning of this work:

1) Pādalipta (Pālittaya) is the well-known author of the *Taraṃgavaī* which receives here great compliments. He seems to have been taken as a contemporary of Hāla (=Sālāhaṇa) who is mentioned along with him. 2) Hāla had a great hold on the village folk, and his Kośa is an inexhaustible thesaurus. 3) Chappaṇṇaya is not the name of any author like Pādalipta or Hāla, but connotes a group of poets (to which Pādalipta and Hāla also could be assigned) adept in wise sayings; and lately, a *Gāthākośa* attributed to them has been brought to light. 4) The *Vaḍḍakahā* (i. e., *Bṛhatkathā*) of Guṇāḍhya (who is called Kamalāsana) is a veritable mirror for poets and is likened to Sarasvatī. 5) Vyāsa and Vālmīka to whom we owe *Bhārata* (see also § 94) and *Rāmāyaṇa* are unsurpassed models. 6) Bāṇa's *Kādambarī* is brilliant with exquisite expressions. 7) Vimala (the author of *Paümacariya*) who is Vimalāṅka is complimented for his lucid Prākrit. 8) Devagupta, a royal saint from the Gupta family (see also § 430), is well-known for his *Supurisacariya*. 9) Harivarṣa, the author of *Harivaṁsuppatti*, is complimented for his popularity and spotless expression. 10) The *Sulocanā* is a well-narrated Dharmakathā. 11) The royal saint Prabhañjana is famous for his *Yaśodharacarita*. 12) The charming *Varāṅga-* and *Padma-caritas* are composed by praiseworthy poets, Jaḍiya (=Jaḍila) and Raviṣeṇa. 13) The author of the *Samarāditya-kathā*,[1] (namely, Haribhadra) who is Virahāṅka, is mentioned as a teacher or Guru (of the author, see also § 430 below) in scriptural instruction. 14) Other poets (whose names are not given) known as Abhimānāṅka, Parākramāṅka and Sāhasāṅka are also remembered (§ 6).

In other contexts some other works and authors find mention rather casually. A great authority on astrology is Vaṃgāla Risi, and long quotations possibly from his Vaṃgālajāyaga are given (§§ 48-9). The *Joṇīpāhuḍa* (=Yonīprābhṛta) is a work dealing with the *utpatti* of various Jīvas and about the fusion of metals etc. (34.24.). It was an authority on alchemy, turning baser metals into gold; and there were adepts in the study of this work (196.32; 197.6, 20). The *Gītā* or *Bhagavad-Gītā*, as a text which was recited, is referred to (48.17; 82.33). There is mentioned (56.28) Cāṇakya-śāstra (in plural): this may have the *Arthaśāstra* of Kauṭilya in view. In the light of the context,

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[1] I have shown elsewhere (*Bhāratiya Vidyā*, Jan. 1947, pp. 23-4) how Samaramiyaṃkā Kahā stands for the *Samarāiccakahā*.

the reference to Kāmaśāstra (78.9) has possibly Vātsāyana's work in view. Some symbolic gestures to indicate that one wants to meet the lady in private are noted (73.12; 74.23 f.). The Nītiśāstra (255.26) must be a Sanskrit text allied to the *Pañcatantra*, a recension of which known as *Tantrākhyāna* is mentioned and quoted in this work (236-7, lines 30 & 1). There is a mention of Samudra-śāstra dealing with *puruṣa-lakṣaṇa* etc., which is too extensive but which is summarised here in one Sanskrit verse (129.3 f.), and when asked for, which is propounded in more details in Prākrit verses subsequently (§ 216). There is a casual reference to Bhārata-śāstra (16.23), possibly the *Nāṭyaśāstra* of Bharata. What are looked upon as two parts seem to be mentioned as two works, *Vasudeva-hiṃḍī* and *Dhammilla-hiṃḍī*, indicated by the plural (281.11).

9. Languages and Dialects used by the Author

Uddyotanasūri presents, in this work, quite knowingly a vast range of linguistic material which has a special significance for the study of Middle Indo-Aryan in particular and of Indian Linguistics in general. The author tells us that this work is composed in Prākṛta-bhāṣā, and the patterns of description (*vaṇṇaya*) are of the Mahārāṣṭra-deśī type. In some contexts, just out of curiosity, some passages are composed in Sanskrit by way of quotations, something, i. e., some portions or passages are written in Apabhraṁśa, and Paiśācī-bhāṣā is illustrated (4.11-2). He clearly recognises three literary languages: Prākṛta, Saṃskṛta and Apabhraṁśa; and bards reciting in these languages are introduced in the Āsthāna of King Dṛḍhavarman (16.22). By Prākṛta he means the standard Prākrit dialect, Māhārāṣṭrī or Śaurasenī; so other dialects are Apabhraṁśa, Paiśācī, Māgadhī, Rākṣasī (Cūlikā-Paiśācī?) and some admixture of these (175.14). Besides he speaks elsewhere of Deśa- or Deśī-bhāṣās (281.23), the Lāṭa-deśa having the same in quite a charming form (185.8.). The traders from different territories (*desavāṇie*) spoke in their various Deśa-bhāṣās in the market place, and some eighteen of them the author illustrates by specifying their names (§ 246); and besides he refers to the languages spoken by Khasa, Pārasa and Barbara people (153.12). The languages spoken in the South India were also included among Deśa-bhāṣās (149.4). The knowledge of Deśī-bhāṣās was looked upon as a cultural equipment (128.17). These appear to be territorial spoken forms of speech, as distinguished from the literary languages having cultivated styles of their own.

On the style and structure of Sanskrit, Prākrit and Apabhraṁśa, relatively viewed, Uddyotana has given his observations which are indeed classical and as such are presented here in free rendering. In his opinion, Sanskrit, with its manifold vocabulary, compounds, indeclinables, prepositions, cases and genders, is full of difficulties and dangers like a villain's heart crowded with hundreds of bad thoughts. The association with Prākrit, like that with the words of good people, is a happy one: it is an ocean of worldly information crowded with the waves of discussions about various arts; it is full of nectar-drops that are oozing out on account of its being churned by great persons; and it is composed with a variety of nice arrangement of words. Apabhraṁśa is a balanced and pleasing admixture of the waves of pure and impure

Sanskrit and Prākrit words; it is even (or smooth) as well as uneven (or unsmooth); it flows like a mountain river flooded by fresh rains; and it captivates the mind like the words of a beloved when she is coquettishly angry (§ 138).

Quantitatively the Sanskrit passages are few and mostly metrical. As a rule, they are quotations (*para-vayaṇa*, 4.12, as the author puts it). A few observations might be offered on them individually. i) In the discussion about *prāyaścitta*, the five sentences, which are metrical lines (48.18-21), appear to have been taken, perhaps in a mangled form, from some Smṛti works. The sentence *jighāṁsantam* etc. is found as the second line at III.20, *Vasiṣṭhasmṛti*. ii) The long verse in the Śārdūlavikrīḍita metre (103.17-8) is called a Subhāṣita by the author himself. It is not found in the centuries of Bhartṛhari. iii) This is a prayer (116.17-9) offered to the first Jina, Ṛṣabha or Ādinātha Tīrthakara. The author calls it Dvipadī Khaṇḍa, meant for singing. iv) This is an Anuṣṭubh verse (129.8) giving the gist of the Sāmudra-Śāstra which is very extensive. v) This is described as Carcarikā (145.7-8) sung to the accompaniment of dancing and is said to be composed of irrelevant expressions. The verse contains obvious mistakes, though metrically it sounds fairly well. vi) This (152.8) occurs in a jocular context. It is called Gāthā by one and Skandhaka by the other. It has a traditional ring; and obviously it has a mangled form, combining portions of a verse from the *Pañcatantra* and of another usually found in inscriptions (See Notes). vii) This is a Śloka (175.10) to illustrate the distribution of its 32 syllables in a diagram. It glorifies Jinaśāsana and might be an old verse; and there are available similar verses composed by Akalaṅka and others. Some prose sentences in Sanskrit are also found on this page (see *l*/.4, 23). viii) This is a prayer (198.18-20) to be offered in the blessed morning. Similar Suprabhāta-stotras are current among the Jainas. ix) This is also a morning prayer (214.20) offered to the Jina. It is not unlikely that the author himself composed it. x) This (233.9) is obviously a quotation. xi) This is an important quotation (237.1). The source of this śloka is specified as *Taṃtakkhaṇa*, i. e., *Tantrākhyāna*. The Ms. J has originally *takkhāṇa ya* which, on the margin, is prefixed by Paṃcataṃ in a later hand. Including the additional marginal gloss, the reading would be *Paṃcataṃtakkhāṇa ya*. The reading of P adopted in the text stands for Taṃtakkhaṇe i. e., *Tantrākhyāne* which was the title of a recension of the present-day *Pañcatantra*.[1] HERTEL has noted that the Buddhist version from Nepal was called *Tantrākhyāna*. The *Pañcākhyānaka* of Pūrṇabhadra is assigned to A. D. 1199. The Ms. J is 116 years older. The verse in question is not traced in the text edited by HERTEL. xii) This sentence in Sanskrit (244.5) is a prose quotation. xiii) This piece (247.7), omitting the word *deva* is a metrical foot repeated in the Sanskrit text as well. The verse given by P (foot-note No. 7) looks like a parallel quotation. xiv) The source of this Anuṣṭubh verse (255.27) is Nītiśāstra. It is not traced in the *Pañcatantra* noted above.

The Apabhraṁśa passages, which are scattered practically all over the text, but mainly in the first half of it, fall into, or can be grouped into, some types in view of the form or contents.

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[1]) See HERTEL: *The Pañcatantra Text of Pūrṇabhadra*. HOS, Vol 12, Intro. p. 20.

The *dohaka* (47.6) sung by the *grāmanaṭī* is in Apabhraṁśa, so also the song put in the mouth of the *gūrjara-pathika* (59.5). Then there are a few such verses which go along with the prose passages in Apabhraṁśa (6.9, 11; 31.26 f.). There is some uncertainty in view of the alternative readings whether 2.28 could be taken as in Apabhraṁśa: one Ms. reads *atthaü* but the other *attho*.

In some prose passages, Apabhraṁśa forms intrude here and there, may be that a few of them were current in the spoken idiom of those days. At 23.9 f., the king is addressing the Aśvapati, the chief of the stable; and he uses an Apabhraṁśa form, the Gen. sing. in -*ho*. The forms *ghari* at 79.30 and *aṇimittu* at 99.19 etc. are stray intruders. Then here and there, some short Apabhraṁśa sentences like *sā puṇa kaisiya* etc. are followed by Prākrit passages, 7.22, 60.16; etc.

There is a pretty good number of passages which freely use what are looked upon as forms special to Apabhraṁśa. They are often introduced with a question containing a Prākritic synonym of *kīdṛśa*, such as *kerisa*, *kaisa*, etc. in the required form, with or without the *k*-suffix. These passages (some of them including a verse or so) are usually descriptions: of *durjana* 5.27 f.; of *sajjana* 6.15 f.; of a horse 23.13 f.; of a *saṇṇiveśa* Ragaḍā by name 45.17 f.; of Avantī and Ujjainī 50.3 f., 11 f.; of Kāśī and Vārāṇaśī 56.21 f.; 27 f.; of Kośala and Kośalā 72.31 f., 35 f.; of a *paṭṭī* 112. 9-12, 14-19, 21-24; of summer scenes 113.6-8, 10-12, 21-24; of a town struck with famine 117.20 f.; of Vindhyan forest 118.16 f.; of Narmadā 121.1 f.; of Ujjayanī 124.28 f.; of a caravan 134.33 f.; of the town Rayaṇāurī 140.2 f.; of the scenes of rainy season 147.24 f.; of Vijayāpurī, territory and town 149.6 f., 20 f.; etc. Then some other passages, which often go with the above, contain what might be legitimately called Apabhraṁśa forms. They describe situations or activities with short sentences following in quick succession (beginning with terms like *jā jahiṁ* etc.), as at 50.15 f., 82.25 f., 169.13 f., etc.

In order to mark out the Apabhraṁśa traits all these passages can be studied together. The rules about Apabhraṁśa, noted by Hemacandra and other grammarians, are often optional; and later grammarians have recognised an admixture of Prākrit and Apabhraṁśa to which a name Upanāgara is given by Kramadīśvara and Mārkaṇḍeya. Here many passages are in Prākrit so far as the vocabulary and even some forms are considered, but they possess striking characteristics of Apabhraṁśa the presence of which gives them a label as Apabhraṁśa passages. The Apabhraṁśa, as Hemacandra presents it, is positively a remodelling of some popular dialect or dialects to the status of a literary language. Such a process must have gone for long in different areas, and all this on the pedestal of Prākrit itself. This alone explains how Apabhraṁśa forms could encroach upon literary Prākrit, a phenomenon which is seen even in the *Paümacariya* of Vimala who flourished much earlier than Uddyotana. By Uddyotana's time, Apabhraṁśa as a literary language, much closer to the spoken form of speech than the standardised Prākrit, was a fact; and that is how it could affect some of the passages. It is perhaps for the first time that we are coming across a large amount of prose which shows Apabhraṁśa forms. The king uses Apabhraṁśa forms while addressing an Aśvapati; the *grāma-naṭī* sings

in Apabhraṁśa; and the Gūrjara traveller has his verse in Apabhraṁśa. This at once indicates the layers of the society in which Apabhraṁśa was favoured more, and it affected by proximity the literary Prākrit now and then. The broad yet striking grammatical traits of all these passages studied together may be noted here preferably in comparison with the description of Apabhraṁśa given by Hemacandra in his grammar.

Some liberty of vowel changes is seen in forms like *varaü* < *varākaḥ* 6.9; *puṇi* < *punar* 6.22; *piyami* for *pibāmi* 112.23; *aṇṇi puṇi* < *anye punar* 149.15; and *bhaḍaraya* < *bhaṭṭārakāḥ* 147.28. The vowel *ṛ* is retained in *tṛṇa* 31.12, and a conjunct group with *r* is noticed in a word like *prāṇa* 47.6 (cf. Hema. VIII. iv. 329, 398).

Coming to Declensional forms, Nom.sing. termination *u* (often with *k*-suffix) is seen besides *o* in the case of *a*-ending nouns: *dujjaṇu* 5.27; *jāṇiu* 5.31; *vaṇu* 149.8, *lohiuṁ* 112.23 (cf. Hema. VIII. iv 331-2 also 354). Sometimes the termination in the Nom. and Acc. is absent, and besides vowel-variation is seen: *kāyala ghūya* (for *kākāḥ ghūkāḥ*) 82.27 (see also 112.10, 15); *ṇavaṃkura-rehira puhai*, *vāvaḍa haliya* 147.25.27; *ekka, ceiya koilā mottuṁ* 147.30 (cf. Hema. VIII. iv. 344, also 330, especially illustrations). The forms of the Nom. pl. of neuter nouns ending in *a* of the type *kesaraiṃ*, *bhavaṇaiṃ*, *gāmaiṃ* (besides *gāmāiṃ* 72.31) 31.16-7, 56.22 (see also 112.32 f., 117.21 f.) are found in plenty (cf. Hema. VIII. iv. 353). The Instr. sing. forms of *a*-ending nouns are of the type *mahalleṇaṃ saddeṃ* 6.1 (Hema. VIII. iv. 342). The Gen. sing. forms of *a*-ending nouns are of the type *dujjaṇaho* 6.11, *deṃtaho* 6.22 etc. The form *mayahiṃ* (*mṛtasya*) 5.28 is either a case of vowel-variation or of contamination with *i*-ending types; the pl. forms are of the type *cilāyahaṃ* 112.21 (cf. Hema. VIII. iv. 338-9, 341). The Loc. sing. forms of *a*-ending nouns show the types *cittae* 6.1, *saṃsaggi* 6.20, *ghari* 79.30, *gharoyare* 147-26 (cf. Hema. VIII. iv. 334). Pronominal forms like *jasu* 47.6, *tahu*, 47.6; *jahiṃ* 31.15, *tahiṃ* 72.35 and *kahiṃ* 121.2; *jāha* 118.18; and *āyaho* 6.2 are found in our passages and have their correspondence in Hemacandra's rules. The *k*-suffix is used here quite in plenty *kaḍuyaü*, *mahuraü* 6.5, *juvalulla* 23-16. Participle forms with the suffix *alla*, *illa* or *ulla* etc. are quite interesting: *jāyalliya* 6.2, *bhariyallaü* 6.9, see also 112.11-12, *kaïsiyao jāyalliyao* 113.10. Agreement in gender seems to be upset in *pahayaü ṇāyara-bāliyaü* 140.3 (Hema. VIII. iv. 445). The potential participle form type of *māriyavvaü* 112.21 is noted by Hemacandra (Ibid. 438). In these passages though the vocabulary is the same as in Prākrit, one is struck by the tendency to use Deśī words (112.22) and Dhātvādeśas (112.18 etc.). Forms like *jaïsaü*, *kaïsaiya* 5.27, 7.22 are sanctioned by Hemacandra in a special sūtra (VIII. iv. 403); and *saïṃ* (for *svayaṃ*) 6.4 is found more than once in his illustrations (on sūtra 402). The words like *ghaiṁ* 5.28, *ji*, *jji* or *jje* (for *eva*) 6.25, 6.56 and *vuṇṇu* (= *viṣaṇṇa*) are noted by Hemacandra (VIII. iv. 420-21, 424). Onomotopoic *dhātvādeśas* used by Uddyotana, such as, *karayara* 5.30, *caḍapphaḍa* 5.29, *khamakhama*, *phuraphura* 23.16, *cilicili*, *kilikili* 82.27-28, *maghamagha* 169.27 are perhaps colloquial. These characteristics of the Apabhraṁśa passages are covered by the rules of Hemacandra. The description of Apabhraṁśa given by Hemacandra is a bit more pervasive covering many dialects, or local variations,

without making any distinctions; any way it can safely be said that the Apabhraṁśa used by Uddyotana is duly covered by the rules given by Hemacandra; and this is but natural, because both of them hail from nearly the same linguistic area and belong to the same tradition of learning.

Uddyotanasūri has illustrated another *bhāsā*, namely, Pesāyā, i. e., Paiśācī, as we have it elsewhere: and the passages are included in § 139. They have already attracted the attention of earlier scholars like L. B. GANDHI, A MASTER and F. B. J. KUIPER. The last two have attempted not only a critical constitution of the text based on JP but also discussed grammatical forms and presented a translation in English. Paiśācī language and literature have been a matter of great scholarly curiosity, investigation and even speculation for one main reason, namely, the *Bṛhatkathā* of Guṇāḍhya was written in Paiśācī.

The two Mss. J and P vary in details of readings; individually the Mss are not without faulty readings; and they seem to have suffered unconscious syllabic changes because the Paiśācī passages come in the midst of non-Paiśācī ones. As these passages are thoroughly scrutinised by MASTER and KUIPER, only a few observations will be added here in the light of the rules of Hemacandra. In these passages the tendency to retain invervocalic *t* (quite possible in Pāli—and now and then even in Ardhamāgadhī both of which form along with Paiśācī an earlier stratum of MIA), to change even *d* to *t*, to use *n* instead of *ṇ*, to prefer *yy* (= *dy*) for *jj*, to use verbal forms like *lappiyyate*, *ujjhit* (*t*)*u* [*ū*] *na* and to use words like *Kusumotara tāmotara* in Hemacandra) *sinnāna* and *hitapaka* is quite in tune with the rules of Hemacandra. The use of *ḷ* for l and some traits of Cūlikā Paiśācī are not noticed here.

Then may be studied together three contexts in the *Kuvalayamālā* in which some conversational passages occur; first (55.15 f.), talk of the decrepit-and-destitutes; secondly (63.18 f.), prescriptions of the Grāma-mahattaras for the purification of culprits who have committed the sin of *mitra-droha*; and thirdly (151.18 f.), the conversation between the boys belonging to a residential school. The grammatical substratum for these passages is literary Apabhraṁśa (the first passage could be easily styled as Apabhraṁśa); but there are certain elements in them which give a different tone and flourish to them. The Indian society has all along a two-fold current of languages: the literary and the spoken. In a way, they were independent, but all the while running parallelly with mutual interaction. These three contexts, under study, are a part and parcel of a

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A. N. UPADHYE: Paiśācī Language and Literature, *Annals* of the B. O. R. I., XXI, parts i-ii, pp. 1-37, Poona 1940, in which are included some earlier references. A. MASTER: The Mysterious Paiśācī, JRAS, 1943, 217 f. V. RAGHAVAN: The original Paiśācī Bṛhatkathā, *Bhārata Kaumudī*, Allahabad 1947 pp. 575-588; see also his 'Bhoja's *Śṛṅgāra-prakāśa*' (Madras 1963), pp. 846 ff. Āsaḍa, a commentator on the *Sarasvatīkaṇṭhābharaṇa* believed that the Paiśācī quotation *panamatha* etc., given by Hemacandra is the *ādi-namaskāra* of the *Bṛhatkathā*, *Bhāratīya Vidyā* (Hindī) III, i, pp. 231. Dr. SUKUMAR SEN (*Journal* of the O. I., XI, 3, pp. 193 ff, especially pp. 207-8) holds the view that what the Prākrit grammarians call Paiśācī 'was probably the early MIA literary language which after being cultivated by the southern schools of Buddhism later received the name Pāli in Ceylon'. There is no doubt, and it is accepted, that Pāli and Paiśācī have much in common, and form perhaps the earlier group.

Prākrit text which contains plenty of Apabhraṁśa elements; but they positively verge on what must have been the spoken form of speech. It may be called Middle Indo-Aryan colloquial, or even Mid-Indian colloquial. The orthodox authors, who are brought up in the tradition of conventional court poetry, would not like to admit such conversations; but Uddyotana has done it; and he must be complimented on his having given us such linguistic material which would not have been otherwise available. The growth of Middle Indo-Aryan languages shows many gaps, because the spoken predecessor stages are not preserved: and what is found by way of its counterpart in literary strata is only partial and inadequate in linking the continuity of the speech formation. Dr. A. MASTER has already studied and offered grammatical notes on these passages. It may not be out of place to look at these passages from the points of view of Sanskrit, Prākrit (i. e., Māhārāṣṭrī and Śaurasenī) and Apabhraṁśa and observe their constituents with reference to their phonetic make-up, grammatical forms and vocabulary. The alternative readings only show that the passages have suffered changes in copying, beause the dialect is not clear-cut as expected; and the forms are often obscure.

The first conversation is set in an orphanage at Mathurā, and the list of the destitutes is quite interesting. The names in the list stand perhaps without terminations as one would use ordinarily while speaking. This is not impossible even in Apabhraṁśa. Besides the Prākrit forms, the Apabhraṁśa —*u*, Nom. pl. —*iṁ* (with *a* preceding), Gen. pl. —*haṁ*, the form *kahiṁ*, perhaps *je* or *jje* (standing for *ji* or *jji* in some cases), the retention *r* in Prayāga, and a word like *kheḍḍu* (Hema. VIII. iv. 422/9) are easy for detection. The verbal forms *miliellae, ruṭṭhellao* and *jampiellau, ekkekkamahā* (Gen. pl. agreeing with the preceding nouns ?), *gayāhaṁ* (besides *gayāhaṁ*, repetition of *so*, and expressions like *kahio vuttantao, teṇa jampiellaü, kāiṁ kajju* etc., add a positive colloquial tone to the passage.

The second context consists of four statements (63.18, 20, 22 and 25, which have perhaps a metrical ring) which are put in the mouth of Grāma-mahattaras, the last of whom, however, is a Draṃga-svāmin, *Draṃga* being a settlement of the Gūrjara tribe. The Prākrit background of these speeches is clear. The Apabhraṁśa traits are seen in forms like *ehauṁ*, *u*—endings, the word *kira* (Hema. VIII, iv. 419) and forms like *Gaṃga*, *brolla*, *prāvu* etc. The retention of *r* in a number of conjunct groups, alternative forms like *etu*, *eu* and *ehu*, Sanskritic tendency as in *protu* (=*proktam* ?), *sampratu* (=*sāmpratam*, besides *samprati*), *bhrāti*. retention of intervocalic *t* (once its softening in *viraïdu*) etc., may be even dialectal traits (not unknown to Hemacandra) in the different sections of the society. But all these put together do point out to the colloquial format of the speeches uttered by people whose language is not standardised by some or the other grammatical discipline.

The third context is perhaps the most interesting conversation between the inmates of the residential school. They are all grown-up boys and are trained in reciting Veda (*veda-pāḍha-mūla-buddhi-vittharā*). Dr. A. MASTER has already studied some of the grammatical details. The Prākritic basis is obvious. The Apabhraṁśa characteristics like the *u*—endings, Gen. pl. in —*haṃ*, forms

without terminations (like *ka, bhaḍāriya*), Present 1st p. pl. in *—huṃ*, etc. The most striking aspect of these speeches is the sprinkling of Sanskritic pronunciation (*kīdṛśaṁ*, sometimes wrongly *spṛṣṭa* from *pṛcch*), introduction of Sanskrit words and also forms shaped after the Prākritic set up (*varṇṇi* < *varṇaya, yadṛsiya, pariṇetavya, vismṛtu*) and even broken sentences. A form like *paṭhasi* is quite usual in a variety of Prākrit called Pāli on account of its use in the Buddhist canon. This colloquial speech is made to smack of Sanskritic learning and skill in metres, quite natural in a Vedic school. An old Sanskrit verse is a bit mangled: and what is put in Sanskrit must have been originally in Prākrit (*taṃbola—raïya—rāyaṃ aharaṃ daṭṭhūṇa kāmiṇiyaṇassa*). Here and there some Deśī words like *caṭṭa, siṃgha* etc., are used. An analysis of any Modern Indo-Aryan speech today will disclose elements more or less on this line. The alternative passage in P and alternative readings show that subsequent readers or copyists might have taken some liberty with the expression. May be that there is some exaggeration and artificiality in imitating the speeches of these boys. But that the author seems to have done his best to reproduce approximately the contemporary colloquial idiom used in an orphanage, by village headmen and by youths studying in a Vedic School, should be accepted as highly probable.

The prince reaches the market place in Vijayāpuri. There he sees country-traders who could be distinguished by their territorial speeches (*desa-bhāsā-lakkhie*) i. e., dialects and languages (their traditional or conventional number is eighteen) current in different parts of the country. He describes these categories of people, physically and temperamentally, and gives some words or so from their speech (p. 152, 1.24f.): 1) The Gollas are dark and of harsh words; they enjoy a number of skirmishes or fights and are devoid of modesty (*lajjā*); and they utter '*aḍaḍe*'. 2) Those from the Madhyadeśa are adept in state policy and in treaties of peace and war. They are talkative by nature. They speak '*tere mere āu*'. 3) Those from Magadha are pot-bellied, ugly and rickety, and yearning for amorous sports. They speak '*ege le*'. 4) Those from Antaraveda are reddish (in complexion), with brown eyes. They are actively gossipping about food. They talk sweet using the expressions '*kitto kammo*'. 5) The Kīras are characterised by lofty and fat nose and golden complexion; they carry heavy loads, and they speak '*sari pāri*'. 6) The Ḍhakkas lack in courtesy, generosity, manliness, skill and kindness; and they talk '*ehaṁ tehaṁ*'. 7) The Saindhavas are graceful, sweet and tender; they like singing and are homesick; and they utter '*caüḍaya me*'. 8) The Mārukas are crooked, dull and sluggish; they eat more and have their limbs rough and fatty; and they speak '*appāṁ tuppāṁ*'. 9) The Gūrjaras have their limbs nourished with ghee and butter; they are pious and skilled in treaties of peace and war: and they speak '*naü re bhallaüṁ*'. 10) The Lāṭas bathe, anoint and comb the hair, and thus make their limbs attractive; they speak thus '*amhaṁ kaü tumhaṁ*'. 11) The Mālavas are slender and dark; they are irritant, fierce and leading a life of self-respect (or pride): and they speak thus '*bhāuya bhaiṇī tumhe*'. 12) Those from Karṇāṭaka are excessively proud, too much given to pleasures, fierce and of fickle temper; and they utter '*aḍi pāṃḍi maṛe*'. 13) The Tājikas

cover their bodies with bodice; they like flesh, wine and merriment (love ?); and they speak '*isi kisi misi*'. 14) Those from Kosala are adept in various arts, proud, irritable, and well-built; and they speak '*jala tala le*'. 15) Those from Mahārāṣṭra are hardy, lean, dark and enduring; they are proud and quarrelsome; and they speak '*diṇṇale gahiyalle*', 16) Those from Āndhra like women and warfare; they are handsome and fierce in eating; and they utter '*aṭi puṭi raṭiṃ*'. The prince observed these 18 (really 16) Desi-bhāsās and those of Khasa, Pārasa and Barbara people. For some observations about these people and their speeches, one has to study the discussions of Dr. A. MASTER and the Notes at the end. The indefinite nature of the readings raises some problems which await further investigation.

Any way Uddyotanasūri is one of those few authors who have shown not only that language-insight but also illustrated a number of languages and dialects which, in view of his definite age and locality, are a remarkable document for the study of Indo-Āryan in general and Mid-Indian in particular.

10. METRICAL FORMS IN THE KUVALAYAMĀLĀ

The *Kuvalayamālā*, as a whole, looks apparently like a massive work in Prākrit prose with a continuous narration uninterrupted by any division like the *ucchavāsa* or *pariccheda* etc. For a big work like this, this is a speciality and even a hindrance in following the complicated threads of the story which not only deals with a number of lives, but also embodies a large number of sub-stories emboxed here and there. The original *Bṛhatkathā* was possibly divided into Lambhas. The *Vasudevahiṃḍī*, which is looked upon as the Jaina prototype of Guṇāḍhya's great work, has also suitable Lambhas. The *Kādambarī* of Bāṇa is one continuous story, and this looks like a good prototype for our author who is quite acquainted with Bāṇa and his works. The *Vāsavadattā* of Subandhu does not, somewhow, find a place among the works referred to in the *Kuvalayamālā*. A Kathā, according to Bhāmaha, does not contain Ucchvāsas; and it is to be remembered that the *Kuvalayamālā* is a (Dharma-) Kathā of the Saṃkīrṇa type. The *Taraṃgavaī* of Pādalipta, there are reasons to believe, was also a continuous narration without any sections. The *Samarāiccakahā* of Haribhadra is, however, divided into Bhavas, which serve the purpose of Adhikāras. In a number of Prākrit and Apabhraṁśa works the division of Paricchedas or Saṃdhis is rather artificial.[1] Any way this *Kuvalayamālā is a prominent example of a continuous composition in Prākrit.* A closer scrutiny shows that it is composed partly in prose and partly in verse: both the types get mixed up without any clear-cut restrictions. In view of its poetic qualities and free admixture of prose and verse, it can be called Campū, which style is cultivated by a number of Jaina authors in their religious romances. The verses here come some time to continue the narration, now and then by way of an effective description, often as gnomic, religious or didactic

[1] See the Introduction pp. 41 ff., to the *Līlāvaī* edited by A. N. UPADHYE, Singhi Jain Series, No. 31, Bombay 1949.

sermons and at times by way of clarificatory elaboration. Uddyotanasūri mixes up various stylistic and metrical forms of composition; and he has made a pointed reference to this at the beginning of his work (§ 7). In fact some metrical forms are specified by him, though a few of his expressions are open to different interpretations.

The total number of verses in this work is not less than 4180, the major bulk of which is made up of Gāthās, the predominant Prākrit metre. Uddyotanasūri has such a remarkable hold on the composition of Gāthā that it comes to him most naturally. The liquidity and smoothness of his Gāthās stand unparalleled, if not unsurpassed. Besides the Gāthā, the metrical forms used by him are listed below alphabetically; and a few observations are added on some of them in the Notes at the end.

adhikākṣarā: 25.30
anuṣṭubh: 129.26, 29; 130.27, 131.11, 152.8, 214.20, 230.12, 237.1
avalambaka: 94.11
avaskandhaka: (32/29): 9.9
carcarī: 4.27 (*dhuvayaṃ*)?
cāru: [10(5, 5)], 10.7
chittaka see also *toṭaka*; 28.19f., 38.21 f., 144.7
daṇḍaka: 18.11f. (see Notes); 28.11f. (*bhujaṃga*), 68.24, 174.7f. (*pracita*)
dohaka: 47.6 (see Notes), 152.11
dvipathaka: 47.6 (see Notes), 59.5
dvipadī: 31.30f., 41.33-4, 78.13f., 84.12f., 84.22f., 95.15f., 116.17, 160.24 (called *duvaī-khaṃḍalayaṃ*)
galitaka (with four lines, each having 21 mātrās: 5, 5, 4, 4, 3): 4.28, 4.31, 5.3, 5.6
gīti: 14.15, 33.17, 37.9-10, 42.1, 60.17, 61.28, 76.19f. (?), 94.23), 120.4, 134.26
gītikā (This differs from the *gīti* type. Its third and seventh *caturmātrās* have in fact five mātrās): 2.8 (see the Notes)
hariṇīkula (having thirty mātrās in a line: 4 7, 2): 8.29 (see the Notes), 235.16
indravajrā: 43.18
jaṃbheṭṭikā [9(4, 5], 10.7f.
lalitā: 33.17 (see Notes)
mātrāsamaka: 18.19
nārāca: 154.12; see also *pramāṇikā*
pañcacāmara: 24.20
pañcapadī: 63.18, 20, 22, 25
pramāṇikā: 154.12; see also *nārāca*
saṃkulaka (6, 4, 4, 2): 14.26, 18.2f., 18.19, 171.18f., 174.14.
śārdūlavikrīḍita: 103.17
skandhaka: 152.9 (see Notes)
sragdharā: 19.13, 19.16, 19.19, 19.22, 19.25, 19.28, 20.5, 20.11, 20.14, 20.17, 20.20, 20.28, 40.9, 44.9.
sumanā (see *Vṛttajātisamuccaya* III, 1. It has four pādas, each having three *caturmātrās* and a *guru*, thus in all fourteen mātrās): 2.7
toṭaka, see *chittaka*

udgīti, see *vigāthā*: 26.18
upagīti: 9.12 (see Notes), 25.16
ullāla (with 27 mātrās in each foot, with a pause after the 15th): 6.11
vandanaka, see *saṃkulaka*
vigāthā, see *udgīti*
vipulā (only a speciality of the gāthā): 29.13, 15, 21; 30.18, 22; 31.6, 22; 32.26, 33.6, 21; 42.25 (?), 45.10, 146.21, 161.18, 166.16, 211.25, 238.1.

Besides the above, which could be identified more or less with the known types, there remain some unidentified metrical forms: 6.9, 6.17, 12.21, 30.27, 31.26, 54.8, 127.11 and 236.12.

11. The Kuvalayamālā Influenced by Earlier Works

It is seen above (pp. 76 f.) how Uddyotana respectfully refers to a number of earlier authors and works. He is widely read, and consequently he has enriched his composition with a vast range of information and a variety of contexts many of which are inherited from earlier works, consciously or sub-consciously.

Uddyotana's reference to the *Taraṃgavaī* with an adjective *cakkāya-juvala-suhayā* has in view the central idea of that romance which gives the biography of a beautiful nun, Taraṅgavatī by name, more or less a contemporary of Mahāvīra. The original work of Pādalipta with plenty of Deśī words is no more available; but what we possess today is only a digest in Prākrit, (*saṃkhitta-*) *Taraṃgavaī*, also called *Taraṃgalolā*, in 1642 Prākrit stanzas[1]. The concluding verse yields no satisfactory meaning: the author may be Nemicandra (or his pupil Jasa or Yaśas, in case he is not only copying it for his teacher), the pupil of Vīrabhadra. Comparing the *Kuvalayamālā* (*Km*) with the *Taraṃgalolā* (*T*), it is seen, Uddyotana directly or indirectly owes some contexts to Pādalipta. The motif of *jāti-smaraṇa* plays an important rôle in *T* which further illustrates that the law of Karman is inviolable, that none escapes the consequences of one's own thoughts, words and acts, and that renunciation is the only panacea against all the ills of Saṁsāra. These items are found in plenty in *Km* as well. Both are *Dharma-kathās*, though *Km*, on account of its varied contexts, has assumed the form of *saṃkīrṇa-kathā*. Princes and girls from distinguished families are trained in various Kalās (*T* 8.17; *Km* 22. 1-10). The thoughts of onlookers while Taraṅgavatī (*T* 15) was passing by the road in a chariot have close resemblance with a similar scene in *Km* (182.4 ff.). The religious and cultural background is identical in both *T* and *Km*; and the tendency to introduce religious details is quite patent in both the texts (*T* 83.18 f.; *Km* 142.21 f.; see Intro. pp. 68 f.). The effects of *pūrva-kṛta-karman* are often elaborated (*T* 81.79 f.;

[1] E. Leumann: *Die Nonne, Taraṃgalolā* (from Mss.) Translated into German, Zeitschrift für Buddhismus, III, pp. 193 ff., 272 ff., München 1921. N. I. Patel: Leumann's German Essay Translated into Gujarati and included as a Supplement in the *Jaina Sāhitya Saṁśodhaka*, II. 2, Poona 1924. The Text in Prākrit is published in the Śrī-Nemivijñāna-Granthamālā, No. 9, Surat 1944. Though said to be based on five Mss., the text presented is far from satisfactory. A critical edition of this beautiful romance is an urgent desideratum. Some mature Prākrit scholar has to undertake it.

Km 129.12 etc.). Taraṅgavatī escaping with her spouse reminds us of Suvarṇadevā going out with prince Tosala, though the circumstances are somewhat different. A Śabara chief looting the caravan and retiring to his *pallī* is referred to in both the texts; and so also therein figures the deity Kātyāyanī. Relatives dissuading one from taking to renunciation are introduced in both the works. That a woman is not to be taken into confidence is a common idea in both (*T* 54, *Km* § 364). Some striking points of difference in both the works may as well be noted. The *T* is essentially a *mānuṣī kathā* with a few characters introduced, while *Km* is *divya-mānuṣī kathā*, and the number of characters is too large to be easily managed. The *T* has a compactness; and its descriptions are so worldly, natural and catching that it is these which appear to have made *T* so memorable. Uddyotana's canvas is vast; and his descriptions are grafted as pieces of style and beauty, at times even in a detachable manner. The geographical background of *Km* is far wider than that in *T*. As the original *T* is no more available, verbal agreements here and there carry no special significance.

Uddyotana refers to the *Kādambarī*[1] of Bāṇa whose well expressed style is complimented for its grace. He imitates Bāṇa in his descriptions of town etc. loading them with similes and *śleṣa*. The description of Vinītā in *Km* (§ 14) resembles that of Ujjayanī in *K*. The *pratihārī* ushering in Śabarasenāpati in *Km* (§ 20) reminds one of the entry of Cāṇḍāla-kanyakā in *K*; and even some expressions are common (See Notes at the end on 9. line 21.) Uddyotana's details at *Km* 27.30 f. reminds one of Bāṇa's pattern of description of the Vindhya: *kahiṃ* here corresponds to Bāṇa's *kvacit*; and even some expressions are common to both (See Notes on 27.30 f.). The context in *Km* at 127.7 f. resembles the parrot episode in *K*; and there is close agreement in some words as well (See Notes on 123.14).

Uddyotana is Dākṣiṇya-cihna just as Vimala is Vimalāṅka; and he has great praise for Vimala's sweet Prākrit style and clarity of meaning seen in the *Paümacariya* (*P*)[2]. Narration of earlier lives and *jātismaraṇa* are common to both. Sections on Jaina dogmatical topics are found in both. The conventional *śakunas* are common to both (*P* 94.35 f., *Km* 184.10 f.). Different acts lead to different grades of existence (*P* 14; *Km* 185.21 f.). Certain episodes and tales closely resemble in both the works. The context of Kuvalayacandra concealing

[1] P. PETERSON, Bombay 1883, and subsequent Reprints and revised editions. P. M. UPADHYE: Influence of Vimalasūri's Paümacariya and Bāṇa's Kādambarī on Uddyotanasūri's Kuvalayamālā, J. O. I., XVI. 4, Baroda 1967. Still there is scope for a more detailed comparative study in this regard.

[2] Edited by H. JACOBI, Bhavnagar 1914. Edited by Muni PUNYAVIJAY. Published in the Prākrit Text Society, No. 6, Varanasi 1962, with Hindi Translation and an Introduction in English by Dr. V. M. KULKARNI. Lately, a good deal is being written on this work. P. M. UPADHYE: The Sect of Vimalasūri, *Oriental Thought*, pp. 17-27; Some Glimpses of the Society and Culture as Reflected in the PC, *J. of the Uni. of Bombay*, XXX. 2, pp. 81-105 Bombay 1961; Paümacariya and Padmapurāṇa, Ibid. XXXI. 2, Bombay 1962; Geography Known to the Paümacariya, pp. 46-51, J. O. R., XIV. 1, Baroda 1964; Maxims and Pithy Sayings in the Paümacariya, *J. of the Uni. of Bombay*, XXXII-XXXIII, 2, pp. 165-76, Bombay 1963. K. R. CHANDRA: New light on the Date of PC, also Sources of the Rāma-Story of PC, J. O. R., XIII. 4, pp. 134-47 and XIV. 2, pp. 378-86, Baroda 1963-64.

himself in the temple of Ṛṣabha and Kanakaprabhā and party worshipping the Jina (*Km* § 200) very much resembles the one in *P* where Janaka hides himself and Candragati offers the Pūjā (28.44 f.). It is interesting that both Kuvalayacandra and Janaka were flown by a miraculous horse. Certain descriptions in both the works show resemblance and even common ideas and expressions: description of the Vimāna (*P* 14.89 & *Km* 92.21 f.); of *hemanta* (*P* 31.42 f. & *Km* 169.19 f.); of the forest with a long Daṇḍaka metre (*P* 53.79-80 & *Km* 28.11 f.); of battle (*P* 53-107 & *Km* 10.7 f. rather short etc.) Both the authors have much traditional knowledge, more or less common; and onomatopoetic expressions are used by both.

Uddyotana refers to Jaḍiya (= Jaḍila or Jaṭila) and his *Varāṅgacarita*[1] which is available in print and is specifically called a *dharma-kathā*. The *Varāṅgacarita* (*V*) and *Kuvalayamālā* (*Km*) have a number of common points. The story in both starts in the metropolis Vinītā. The heroes in both, Varāṅga and Kuvalayacandra, are carried away into wilderness by a horse (though the antecedents of the event are different with them). What Varadatta preaches to Dharmasena (*V* v-ix) runs quite parallel to what Dharmanandana discourses to Purandaradatta (*Km* §§ 75-84). If Varāṅga inquires about *samyaktva* and *mithyātva* (*V* xi), the minister wants to know about the causes etc. of *saṁsāra* (*Km* § 86 f.). Both Varāṅga and Purandaradatta (*V* xi, *Km* 91.21-2) accept the vows of a Śrāvaka. Varāṅga as well as Kuvalayacandra (*V* ivx, *Km* 135.27 f.) fight the Bhillas and oblige a merchant. The lamentations of the parents etc. consequent on the prince being carried away by the horse are expressed in similar terms (*V* xv, *Km* 155.21 f.). Both the heroes enjoy rich pleasures on their return to the capital. Both *V* and *Km* are basically *dharma-kathās* (though the latter has assumed the form of a *saṃkīrṇa-kathā*), and as such they are impregnated with Jaina dogmatical discourses and religious sermons. The topics tabulated in the Introductions of both (*V* pp. 29 f. and *Km* pp. 68 f.) bear close similarity; and in different contexts also they possess dogmatical details which deserve mutual comparison.

Though there is so much similarity between *V* and *Km*, some striking differences deserve to be noted. Prince Varāṅga reminds us of Rāma both of whom have to leave home on account of the jealousy of a step-mother; and his consequent sufferings are a clear testimony of the law of Karma which the author demonstrates to be supreme. But after all it is the tale of one life only unlike the journey of five souls over a number of births in *Km*. The *V* has a simple thread of the story, while in the *Km* it is a highly complicated network in which a number of other episodes are interwoven. If *V* is a *dharma-kathā* following the pattern of a *mahākāvya* in Sanskrit, the *Km* is a narrative mosaic of great magnitude, apparently Campū in form, but a veritable *kathā-bandha* or *-prabandha* of the *saṃkīrṇa* type, in Prākrit, with touches of different dialects given here and there out of curiosity and for popularity.

Uddyotana looks upon Haribhadra as his Guru in Jaina (*samaya-saya-sattha*) scriptures as well as in *yukti-śāstra* or *pramāṇa*-and-*Nyāya*. He is aware of

[1] A. N. Upadhye: Jaṭā-Siṁhanandi's Varāṅgacarita, Māṇikachandra D. Jaina Granthamālā, No. 40, Bombay 1938.

extensive contributions of Haribhadra to various branches of learning, and refers to his *Samarāiccakahā*[1] specifically. It is necessary, therefore, that the *Samarāiccakahā* (*Sk*) of Haribhadra (H) and *Kuvalayamālā* (*Km*) of Uddyotana (U) are studied side by side. H refers to three *kathā-vastus* and four kinds of *kathās* (*Sk* 2-3) with their details. His work is a *dharma-kathā* with *divya-mānuṣa-vastu*. U presumes all this and gives some further types of *dharma-kathā*: his *Km* is, however, a *saṃkīrṇa-dharma-kathā*.

Rebirth accompanied by consequences of one's own Karmas is the backbone of the tales in both *Sk* and *Km*. If in the *Taraṅgalolā*, as observed by JACOBI, 'Karma, remembrance of a previous birth and its consequences etc. serve to motivate the story, in the *Samarāiccakahā* the story serves to illustrate those ideas and to impress the hearer with certain moral principles'. Uddyotana follows Haribhadra in whose *Sk* the idea of retribution underlies the main story and a number of sub-stories. It is the *nidāna*, remunerative hankering, of Agniśarman, through intense hatred, that takes revenge on Guṇasena in different births. These two souls pass through nine births: the hereditary revenge manifests through anger (*krodha*), deceit (*māyā*), greed or avarice (*lobha*) etc. in different births. If there are two souls, one urged by *nidāna* and the other suffering consequently, in the *Sk*, there are five souls suffering the consequences of *krodha* etc. and passing through a series of births, meeting each other here and there till they reach Liberation in *Km*. Both H and U have not missed any opportunity to stuff their works with sub-tales, *dṛṣṭāntas*, parallel episodes etc. Both the works are 'evidently intended to illustrate the evil consequences of vices, sins and all transgressions of the Jaina code of morals, and to warn the reader or hearer of it against carelessness in conduct'; and in this sense, both are eminently *dharma-kathās*.

The love-presents and the metrical message of Kuvalayamālā (*Km* § 259) remind us of those of Kusumāvali (*Sk* 72: and the *dvipadī* verse has some striking common words). Here and there some verses have common expressions: the one under reference (*Sk* 115.1-2 & *Km* 96.1) is possibly an inherited traditional Gāthā. Though in a different context, the idea of *danta-vīṇā* is found in both the works (*Sk* 180.7-8; *Km* 169.21). The descriptions are generally introduced with phrases like *avi ya*, *taṃ ca kerisaṃ* etc., and those of seasons and scenes are often in a heavy style in both the works (vide *śarad*, *Sk* 195-6; *grīṣma*, *Km* 113.10 f.). A context of putting questions with answers concealed in them in a subtle manner is found in both the works (*Sk* 611, *Km* 175.18 f.). The *Sk* (616.3 f.) has a *gūḍha-caütha-goṭṭhī* which corresponds to what is found at *Km* 176.10 f. Now and then, especially in descriptions, common ideas are found in both the works.

Religious background is the same in *Sk* and *Km*. H presents it uniformly in a serious and classical form, but U might often do so even in a light vein. The Samavasaraṇa is described in both the works (*Sk* 139 f., 644 f.; *Km* § 178); and some expressions are inherited from the canon. Dharma consisting of *dāna*, *śīla*, *tapas* and *bhāvanā* is mentioned by both (*Sk* 154.9 f.; *Km* 3.2 f.). The

[1] H. JACOBI: *Samarāiccakahā*, B. I., No. 169, Calcutta 1926. References are to pages and lines of this edition.

external characteristics of *samyaktva* are given in both the works (*Sk* 48-9, *Km* § 337). If H describes the birth of a god in short (*Sk* 56-7), U gives elaborate details (*Km* §§ 172 f.). In *Sk* (488 f.) a friend of the earlier birth comes to enlighten and put the other on the right track: this, of course, is the very contract between the five souls whose biographies are narrated in *Km*. There is a context of enlightenment by seeing some memento, ear-rings in *Sk* (477.15) but jewel images in *Km* (102.29). Memory of earlier life, often given by a Kevalin, and confusion of relations in the same birth are seen in both the works (*Sk* 476.7 f. & *Km* 93.34 f., 79.12). A contemporary Tīrthakara in Videha is consulted in *Sk* (473.16 f.), so also in *Km* which graphically describes the conditions in that area *Km* (243.13 f.) The *dīkṣā* ceremony described in *Sk* (181.16 f.) deserves to be compared with that in *Km* (208.30 f.) and elsewhere. What Śikhikumāra observes about inescapable Death (*Sk* 186) is very close to what Ratnamukuṭa has realised in his attempt to save the butterfly from death (*Km* § 230). Religious discourses on the duties of laymen and monks (*Sk* 48-49, *Km* 91.21 f.) are usual in both the works.

Certain characters, contexts and motifs in *Km* remind the reader of similar ones in *Sk*. Māyāditya pushing Sthānu into the well (*Km* 61.21) has his counterpart in Anahaka doing the same for Candrasāra (*Sk* 99). Labhadeva pushing down Bhadra on high seas (*Km* 67.15 f.) is something like Droṇaka pushing down Vīradeva from a jutty (*Sk* 105: the word *nijjūhaga* occurs in both the contexts). A confused treacherous friend, Dhanadeva, figures in Amaragupta's tale (*Sk* 104) and resembles Māyāditya (*Km* 58.22 f.). Dhana and Sāgaradatta are similar characters who want to give *dāna* from the wealth earned on personal initiative and not out of ancestral property: the idea is expressed almost alike in both the works (*Sk* 195.15-6, see also 409.9 f.; *Km* 103.23). Though the contexts are somewhat different, a girl is hanging herself for the sake of her lover (*Sk* 346.12 f.; *Km* 53.6-9, 107.10 f.). In *Sk* (469.17 f.) a monk is made to dance, while a monk enacts *rāsa-ṇaccaṇa* in *Km* (4.25 f.) to enlighten a band of robbers. The details of the attack of Śabaras in both the texts have some common words (*Sk* 537.4 f., *Km* 135.27 f.) apart from the similarity of the context. The idea of a horse carrying the prince into the forest is common to both the texts (*Sk* 671.11 f. *Km* § 61).

The religious, social and cultural background in *Sk* and *Km* is nearly the same. In the details about marriage, of a party of merchants preparing for land or sea travel, the procession of a prince entering the metropolis etc. have much in common both with H and U.

Taking an overall view certain areas of difference are striking. H is more self-confident in narrating his tales: that may be the reason why he does not introduce the *sajjana-durjana* topic, and why he does not make any reference to earlier authors and works. His build-up and narration of stories have a classical background and training; while U is popular in taste and aiming at wider appeal. The Gāthās of H are metrically perfect, but they do not possess the liquidity, smoothness and ring of those of U with whom they have a natural outflow as it were from the mouth of a gifted singer. Both H and U are contemporaries. The language of H, however, is more learned in its make-up and style,

while the expression of U has a popular character, showing forms, vocabulary, expressions and stylistic features drawn from Apabhraṁśa and Deśī stock. Haribhadra shows maturity and serious temper, while U adds a number of contexts in a light tone and even tries to justify their presence in a *dharma-kathā*. The wider and popular appeal of *Km* is further apparent from its miraculous, erotic and jocular touches which are not very much favoured by H. Though U has received lessons in Jainism and Pramāṇa-Nyāya from H, he outshines his teacher in his liquid Gāthās and catching contexts with which he has embellished his Prabandha.

In many a context in *Km* we find ideas and expressions echoed from the canonical texts, Niryuktis, Smṛtis and from classical works like the *Śākuntalam* etc. as indicated in the Notes here and there.

12. THE KUVALAYAMĀLĀ-KATHĀ OF RATNAPRABHASŪRI

May be under the impetus given to Sanskrit learning under the Paramāra rulers of Malwa like Muñja and Bhoja and the Chālukya kings of Gujarat like Siddharāja and Kumārapāla, there was seen an attempt to put into Sanskrit some of the earlier works in Prākrit and Apabhraṁśa. For instance, Amitagati[1] wrote his *Dharmaparīkṣā* in Sanskrit (A. D. 1014); and it is obviously based on earlier Prākrit and Apabhraṁśa works of the same name composed by Jayarāma and Hariṣeṇa. Jayarāma's work in Prākrit is not discovered as yet, but Hariṣeṇa specifically refers to it. Likewise Amitagati's *Pañcasaṃgraha* and *Ārādhanā* are Sanskrit versions of earlier Prākrit works of those titles. In Gujarat it is found that Pradyumnasūri[2] prepared a Sanskrit digest or epitome, the *Samarāditya-saṃkṣepa* (A. D. 1268) of the *Samarāiccakahā* of Haribhadra (*c.*A. D. 700-777); and amongst his contemporaries and colleagues Munideva epitomised in Sanskrit the *Sāntināthacaritra* (A. D. 1265) of *Devacandra* who had written it in Prākrit, so also Ratnaprabha presented in Sanskrit, *Kuvalayamālā-kathā-saṁkṣepa* (*Kmk*) a stylistic digest of Uddyotana's *Kuvalayamālā* (*Km*) in Prākrit. It is interesting to note that both of them had their works corrected by Pradyumnasūri. It is such Sanskrit adaptations that gave a set-back to the study and circulation of earlier Prākrit works which, in due course, were neglected and some of them even lost into oblivion. Many Mss. of them were not prepared, because the thirst for their contents was satisfied by the Sanskrit versions.

The Prākrit work of Uddyotana and its stylistic Sanskrit digest by Ratnaprabha, both of which are edited here need a comparative study. The *Km* has 13,000 or 10,000 *granthas* according to the Longer or Shorter Recension, but the *granthāgras* of *Kmk* are given differently as 3,804, 3,894 and 3,994 in different Mss. Any way *Kmk* is roughly one-third of the extent of *Km*. The *Km* is one-whole text without any formal divisions of chapters etc., while *Kmk* is divided into four Prastāvas: the second and fourth are nearly of equal length; the first is almost half of them; and the fourth is a little less than double of them. Both *Km* and *Kmk* are apparently in mixed prose and verse. The structure of

[1] N. PREMI: *Jaina Sāhitya aura Itihāsa* (Bombay 1956), pp. 275 f.; A. N. UPADHYE: Hariṣeṇa's Dharmaparīkṣā in Apabhraṁśa, *Annals* of the B. O. R. I., XXIII, pp. 592 f.

[2] H. JACOBI: *Samarāditya-saṃkṣepa*, Ahmedabad 1906; *Samarāiccakahā*, B. I. Calcutta 1926.

the tale is such that it presents inherent difficulties for dividing it properly in different sections.

Ratnaprabha compliments the *Km* for its captivating contents. He plainly states how he is composing his Campū in Sanskrit based on the earlier Prākrit work of the saint (Uddyotana), known as Dākṣiṇyacihna (I.9-10). He is quite modest about his poetic abilities (*asāra-vacasā'pi mayā* *2.34). He is after all summarising for his spiritual benefit (*asyāḥ kathāyāḥ saṃkṣepaḥ kriyate svārtha-siddhaye* I.13b) the tale composed by (Uddyotana-) Sūri, Dākṣiṇyacihna, who received it from Hrī-devatā. In this tale, the importance of acquiring Samyaktva is emphasized; friends discharge their responsibility of mutual co-operation; and the essential objective is the attainment of Nirvāṇa (*2.27-8).

Uddyotana describes the *Km* as a *dharma-kathā* which has assumed the form of a *saṃkīrṇa-kathā* (4.16); because it inherits the characteristics of different Kathās, it uses different metrical forms, it employs different narrative styles, and in it various languages (and dialects) are used (4.5 f.). The label *saṃkīrṇa* is all the more confirmed by the complex threads of the story which covers many lives of five souls, by author's richness of information and proficiency in different lores, by varied situations and descriptions, by manifold episodes and religio-didactic exhortations, by parables, sub-tales and conversations depicting different poetic flavours, and by religious elements seen everywhere in this work. Ratnaprabha does not describe his work in these terms, though he inherits some of these contents. However he calls his work a Campū. An admixture of prose and verse is the usual definition of a Campū. But this blending can be effected even in different ways. It appears that the Prākrit work, viz., *Km* was intended more for recitation than for a learned man's reading. That explains why some time the verses repeat the ideas from the earlier prose, why more than one piece of description is added in a context, why questions are put and followed by details and descriptions, why conversations are added, and why different languages and dialects are employed. The *Km* is both instructive and entertaining: it is informative enough to attract the intellectual aristocrat; but more than that, it caters to the tastes and sentiments as well of the popular sections of the society. The *Kmk* is essentially a Campū, written in a learned style following earlier models in elegant Sanskrit, though the religious teacher in the author is obvious in more than one place.

Ratnaprabha's object is to narrate the tale of *Kuvalayamālā* in an ornate style so characteristic of Campū works in Sanskrit: thus every attempt is made to present the structure of the story in its fundamental details, incidentally incorporating the didactic, religious and entertaining touches as concisely as possible. He closely follows the Prākrit text so far as the narration of the events is concerned; and the matter in both the works can be easily compared paragraph to paragraph.

Descriptions in Apabhraṃśa, conversations (sometimes in Paiśācī and often in colloquial Mid-Indian), elaborated details, contexts full of information from various lores and walks of life and long-drawn religious sermons are some of the specialities of Uddyotana. But longish descriptions of urban and natural situations, series of similes and strings of *utprekṣās* of *Km* are often passed over

by Ratnaprabha who gives at the most a few adjectives and similes to suit the idiom. The *Km* has a few paragraphs for describing Madhyadeśa and Vinītā (§§ 13-17); some descriptions seem to be put together for stylistic effect; they are detachable partly or wholly, without much loss to the narration; and they are richly embellished with *śleṣa* and *parisaṃkhyā*. The *Kmk*, however, has just some sentences rounded with a few verses with *śleṣa* (*3.1-18). Likewise Ratnaprabha gives the description of the river Narmadā in four lines (*52.36-39), but in *Km* nearly a full page (121) is occupied with what may be called alternative patches of description of a river. Uddyotana's elaborate description of Vijayāpurī (referring to such details as buildings, talks in the street, schools of study, gossips in Boys' hostels, conversation of merchants from different parts of the country, traders' dialogues, a mad elephant running amuck etc., 149.20-154.24) is covered in *Kmk* in half a page (61.13-30). Ratnaprabha has stood the temptation of describing the Saudharma-vimāna (92.12 f. & *39.55), though he has devoted nearly a page for the details of the Samavasaraṇa (*41). In such descriptions the *Kmk* does inherit some words, ideas, similes etc., but these are well digested and expressed effectively to suit the Sanskrit idiom.

Ratnaprabha's verse-for-verse renderings (for instance, 10.17 & *4.14) are quite catching. Often Uddyotana heightens curiosity and skilfully pushes the reader into entertaining and interesting contexts, while Ratnaprabha goes on narrating the story in a likable manner (cf. 28.20 f. & *10.7 f.). Ratnaprabha effectively summarises the elaborations of *Km* (31.3 ff. & *11.7 f., this being the description of Kauśāmbī). What are series of simple narrative sentences in Prākrit become, at times, gerundive clauses in the Sanskrit style which is more terse and compressed (for instance, 62.17 f. & *20.26 f.). Even in narrative contexts, in some places, the Prākrit text is closely followed by Ratnaprabha (10.18 & *4.15, 17.4 f. & *7.23 f., 23.12 & *9.11 f., 27.28 & *10.2, 31.1 & *11.5-6, 51.19 & *16.3, 63.5 & *21.2, 77.32 & *28.15 etc.). In a few cases, even conversational contexts which heighten the effect of narration are closely followed by Ratnaprabha (cf. 10.24 f. with *4.21 f.). Some of the catching conversations (53.18 f. & 17.1 f.), a number of descriptions in Apabhraṁśa (for instance, 8.18 f. & *6.24), talks in Mid-Indian colloquial and Paiśācī (for instance, 55.12 f. & *17.31, 71.9 f. & *24.17 f.), interesting situations (14.24 & *6.24 f.) and informative details and contexts (16.17 f. & *7.16, 23.21 f. & *9.17 f., 129 4 f. & *55.36 f.) of the Prākrit original are not allowed in *Kmk* to subordinate the narration of the story. Sometimes Ratnaprabha has his independent ideas (17.20 & *7.28 f., 54.3 & *17.12 f., 74.18 & *26.20 f.). Though such contexts are rare, they testify to Ratnaprabha's poetic talents and literary training (see also his description of Bhṛgukaccha, *42.36). He has a classical touch about his descriptions as against the homely and rural affectations of the Prākrit original (51.32 ff. & *16.9 f.). Now and then, he catches the style of short sentences in quick succession so often used in the Prākrit original (119.10 f. & *52.6). Thus in *Kmk* the story element, the current of narration, neat spicing of expression and embellished ideas are mainly attended to. Ratnaprabha's narration is less distracted by digressions, descriptions, religious details, language puns, jocular contexts, subordinate episodes and poetic flourishes than in *Km*.

What Uddyotana elaborates poetically is narrated by Ratnaprabha in a nutshell. The fourfold Dharma, detailed compliments to literary predecessors, references to *sajjana* and *durjana* (§§ 11-12), miseries of *saṁsāra* in four grades of existence (§§ 75-85), enumeration of *kalās* (22.1 f. & *8.34), types of horses (23.22 f. & *9.17), details of *rāśi-phala* (19.12 f. & *8.14 f.), religious, philosophical (203 & *71), dogmatical and technical discussions like those on *kaṣāyas* (81.1 f. and *30.8 f.), *leśyās* (245.6 f.), *ārādhanā*(269.23 ff. etc. are duly curtailed in *Kmk*. Ratnaprabha just refers to *garbha* (*7.26-7), but the Prākrit text describes it elaborately, along with the activities in the palace (17.15 ff.: one has to compliment the wide range of information of Uddyotana).

As contrasted with Uddyotana's elaboration of religious ideas and ideals throughout his work, Ratnaprabha's exposition of them in *Kmk* has to be called 'moderate', because he has not been able to avoid them altogether in his Campū. In one or two contexts he has added them to such an excess (*36-*38.5) that he should have avoided them altogether in a stylistic Campū, so ably attempted by him.

Here and there one finds some differences in details between *Km* and *Kmk*. In *Km* Tārācandra was initiated under Sunanda (100.5), but in *Kmk* he is called Dharmanandana (*42.31). While contracting the details Ratnaprabha describes Bhogavatī as *jananī* of Kuvalayamālā (*64.13), but the *Km* correctly describes her as *jaṇaṇī*, *dhāī* etc. (161.26 f.). In one case the confusion of details noticed in *Km* (244.24) is duly set right in *Kmk* (*79.36): possibly Ratnaprabha could have better control on his details, because his work is smaller. Ratnaprabha tries to stick to the conventional list of four *kaṣāyas* (*12.23), though Uddyotana adds *moha* in a separate verse (44.16). It is interesting to note that the scheme of illustrations of *anantānubandhi* etc. has reference to four *kaṣāyas* only (44.24 f.). The *Km* has five *āścaryas* following the tradition, but *Kmk* has six of them (*62.17-8). The *Km* has casual reference to Settuṃje (80.18), but *Kmk* adds a few verses on it (II.162-72). May be that Śatruṃjaya became more famous as a *kṣetra* by the time of Ratnaprabha. The *Kmk* adds what is called Vrata-dṛṣṭānta (*31.40 ff.) which is absent in *Km*. This story of four daughters-in-law is an old one, found in the *Nāyādhammakahāo* VII. The *Kmk* has also an additional discourse on *vinaya* and tale of Vinītā (*33.32-9, *33.40-*39.33). The Jaina dogmatical details added by Ratnaprabha (*36.1-*38.5) may indicate his learning, but they are a positive hindrance in the narration of events in a stylistic manner.

Some words and expressions in *Kmk* look like back-formations of their Prākrit counterparts: they could not have been used by Ratnaprabha, if he did not have Uddyotana's text before him. Some of the words etc. used by Ratnapraba may be just listed here with their counterparts in Prākrit: *koṭī-śastra* (*14.16) for the Pk. *koṃṭī* of *koṃkī* (§ 92); *krayāṇakaṃ* (*46.30); *khaṭikā-khaṃḍa* (*45.30, Pk. *khaḍiyā-khaṃḍalaya* 104.3); *caccara* (*42.11, *45.17, the same in Prākrit 99.22); *poṭṭala* (*21.2, *poṭṭalao* in Pk. 63.5); *bohittha* (*46.36); *bhāṭakena* (*46.31, Pk. *bhaṃḍeyavvāiṃ*, P *tāḍeyavvāiṃ* for perhaps **bhāḍeyavvāiṃ*, 105.27); *bhāra* (= *bāra*) *paṭṭe* (*45.36, Pk. *dāre* or the reading might have been even *bāre*, 104.3) *vāha-keli* (*9.7, Pk. *vāhiyālī* 23.7 for which the usual Sk. word is *vāhyālī*).

In this connection a peculiar usage of Ratnaprabha catches our attention: *anveṣayāmi lagnaḥ* (*26.37), *vilokyate lagnaḥ* (*80.39). The use of *lagna* with Infinitive has its counterpart in New Indo-Aryan; but its use with verbal forms of the Present tense needs explanation; and many such cases are noticed by me in the *Ārādhanā Kathākośa* of Prabhācandra (*c.* 11th century A. D.).

Then in the *Kmk* we are attracted by certain expressions which are not quite appropriate renderings of the Prākrit original, *uccatthala* (65.10), Sk. *uccala* (*21.35), correctly *uccasthala*. — *kūvavaṃdra* (50.20), Sk. *kūpapadra* (*15.20), correctly *kūpavṛnda*. — *Khettabhaḍo* (50.22), Sk. *Kṣatrabhaṭaḥ* (*15.21, perhaps following the reading of P, *Khattahaḍo*), correctly *Kṣetrabhaṭaḥ*. — *cittaviyā āḍiyattiyā* (65.14) does not seem to be correctly rendered, if the equivalent is as in Sk. *vahannāḍikādattapadaḥ* (*22.4). — *Dappaphaliha* and *Bāhuphaliha* (104.8), Sk. *Darpaphalika Bhujaphalika* (*58.36), but correctly, *Darpaparighaḥ* and *Bāhuparighaḥ* (See Hema. Prākṛta Grammar, I. 232, 254). — *Bārayāurī* (185.9), Sk. *Pārāpurī* (*67.35), correctly *Dvārakāpurī*. — *Bhaddaseṭṭhī* (70.28), Sk. *Rudraśreṣṭhī* II. § 25): this has arisen from the orthographical confusion between *bh* and *ru* which are alike (p. 73, reading 7). — *mahāsuṇṇāraṇṇa* (53.27) is rendered as *mahāpuṇyāraṇya* (*17.6), really *suṇṇa* stands for *śūnya*. — *Vairagutto* (247.2), Sk. *Vairiguptaḥ* (*80.35), more appropriate *Vajraguptaḥ*. — *Sattibhaḍo* (50.28), Sk. *Śāntibhaṭaḥ* (*15.25), correctly *śaktibhaṭaḥ* (*nti* and *tti* are very similar in writing).

It is seen that J and P present almost two Recensions of the Text of the *Kuvalayamālā*. The *Kmk* of Ratnaprabha deserves to be studied in comparison with these two recensions and see which of them is being followed by it. Below are listed a few crucial contexts from J and P and the corresponding one in *Kmk*.

i) 32.30: J. *imassa cammarukkhassa dīṇārāṇaṃ addhalakkhaṃ*; P *imassa su* (= *mu*) *rukkhassa keūraṇe* (= *rāṇa*) *addhalakkham*; *Kmk* *11.34: *kedārāṇāṃ lakṣārdhaṃ tvaritaṃ dāpaya*.

ii) 47: J. *koṃkī*; P *koṃṭī*; *Kmk* *14.16: *koṭi-śastra*.

iii) 50.22: J *Khettabhaḍo*; P *Khattahaḍo*; *Kmk* *15. *Kṣatrabhaṭaḥ*.

iv) 50: J omits but P has *tassa a se puttassa Sattibhaḍo ṇāma*; *Kmk* *15.25: *tasyāpi śāntibhaṭaḥ sūnur asti*.

v) 54.11 f.: J omits *ciṃtayaṃto maggālaggo so vi Vīrabhaḍo* which is found in P; *Kmk* *17.23 f. has *iti cintayan so'pi teṣāṃ mārge lagnaḥ*.

vi) 61.17 f.: J omits *imiṇā Māyāicceṇa* to *thoya-salilaṃ pecchai, kūvodaraṃ Thāṇū* found in P; *Kmk* *20.6 f.: *bhaṇitaṃ Māyādityena* etc. which closely corresponds to the above.

vii) 67.2: J omits *ṭhāviyaṃ laggaṃ* found in P; *Kmk* *23.2: *sthāpyate lagnam*.

viii) 74.26 f.: J omits *jāva tumaṃ āgao tti* to *tao tuha pacchā* found in P; *Kmk* 26.29-30: some ideas corresponding to the above are there.

ix) J *Sabarasīheṇa*, P *Sabalasīleṇa*: *Kmk* 27.35: *Śabaraśīlena*.

The above points clearly indicate that Ratnaprabha is composing his Campū with the recension of P before him.

Just as Ratnaprabha composed a Sanskrit digest, namely, *Kmk*, Āmradeva (A. D. 1134), who wrote a Vṛtti on the *Ākhyānamaṇikośa* of Nemicandra

(A. D. 1073-83)[1], includes therein the tale of Māyāditya in Prākrit verses, (97 gāthās and 1 śloka in Sanskrit) which is based on Uddyotanasūri's *Km*, §§ 110-125. Āmradeva closely follows this text while writing his gāthās in which many words, poetical devices etc. are inherited from the *Km*. He is interested in the narration of the story and its moral, so he passes over conversational contexts. The gāthā No. 21 is obviously a quotation, found also in the *Vajjālaggaṃ* (XIV.7). The concluding portion imitates *Km* too closely by repeating almost as it is *katto tāṇaṃ tāṇaṃ mottuṃ* etc. In another context, Āmradeva (p. 363, verses 35 f.) appears to have before him the text of *Km* (129.6 f.) while giving details from Sāmudraśāstra. There are no clear indications to say whether he is following the recension of J or P.

Ratnaprabha gives meagre details about himself in this work. In the colophons, he calls himself the *śiṣya* of Paramānandasūri, and further states that this *Kmk* was corrected by Pradyumnasūri. No other work of Ratnaprabha is known so far, nor do we get any more details about him from any other source. It is highly probable that this Pradyumnasūri[2] is the same as that great critic who corrected *Vivekamañjarī-ṭīkā* (c. 1222 A. D.), *Śāntināthacarita* of Munideva (c. 1265 A. D.), *Dharmopadeśamālā-vṛtti* (c. 1268 A. D.), *Śālibhadracarita* (c. 1278 A. D.), *Upamitibhava-prapañcā-kathā-sāroddhāra* (c. 1242 A.D.), *Prabhāvaka-carita* (c. 1278 A. D.) etc. He belonged to the Candragaccha. He seems to have been highly esteemed by his contemporaries as a critic of so much authority that some of them own to have submitted their works to him for correction. He is the author of the *Samarāditya-saṃkṣepa* (completed in A. D. 1268), a Digest in Sanskrit, of the *Samarāiccakahā* of Haribhadra in Prākrit, as already noted above. Ratnaprabha was a contemporary of Pradyumnasūri at whose hands was corrected the *Kmk*; so he is to be assigned to the middle of the 13th century A. D.

6. UDDYOTANA: THE AUTHOR

Unlike many of our eminent authors, who are usually silent about their biographical details, Uddyotana has obliged the posterity with some factual information about himself and his contemporaries etc. All this is found in his Praśasti (§ 430) which is entirely biographical. It is not identical in both the Mss. But, as already noted above, the basic textual tradition in both of them goes back to the author himself; and the most significant feature is that the details in both being supplementary, and not at all in any way contradictory, give a more complete sketch of the situation.

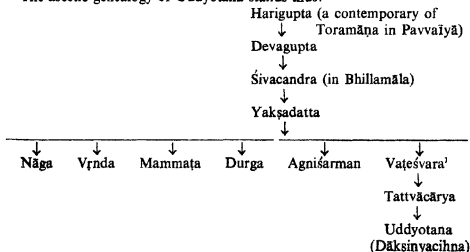
At Mahādvāra, there lived a famous Kṣatriya, devoted to three *karmas* (viz., performing ceremonies, repeating the Veda and gifts), Uddyotana by name

[1] Ed. Prākrit Text Series, V, Varanasi 1962, Story No. 78, pp. 222-25.

[2] For these details about him see H. JACOBI: *Samarāditya-saṃkṣepa*, Ahmedabad, 1906, Intro. pp. 2 f.; C. D. DALAL & L. B. GANDHI: *A Catalogue of Mss.* in the Jaina Bhandaras at Jesalmere, Baroda 1923, pp. 52 ff.; M. D. DESAI: *Jaina Sāhityano Saṃkṣipta Itihāsa* (in Gujarati) Bombay 1933 (see the Index of authors etc.); H. D. VELANKAR: *Jinaratnakośa*, Poona 1944 (under different works); *Dharmopadeśamālā-vivaraṇa*, Singhi Jaina Series No. 28, Bombay 1949, Intro. pp. 19-20.

who, then, enjoyed (suzerainty over) it. He had a son Samprati by name, but far-famed as Vaṭeśvara. And our author Uddyotana is the son of this Vaṭeśvara. Thus Uddyotana hails from a ruling Kṣatriya family (from Mahādvāra the identification of which is a desideratum), quite pious in its traditions. He was given the name of his grand-father, quite a normal practice in many a renowned family.

Uddyotana gives more details (going back a few generations earlier) about his *dīkṣā-* and *śikṣā-gurus*, i.e., his ascetical and tutorial parentage, as distinguished from the natural one noted above. In the Uttarāpatha, there is a famous town, on the bank of Candrabhāgā, Pavvaīyā by name. It is from there that Torarāya, or Toramāṇa, enjoyed suzerainty over his kingdom (over the earth). His preceptor was Ācārya Harigupta who hailed from the Gupta-vaṁśa; and at that time (i.e., when Toramāṇa was ruling there), he had his camp (possibly during the rainy season) in that town. His famous pupil was Devagupta, a *mahākavi:* according to Ms. P, he was expert in various Kalās, well-versed in the Siddhānta and a poet whose fame persisted (even at the time of Uddyotana). Devagupta's pupil, Śivacandragaṇin, who in his wanderings for paying respects to (the temples of) Jina, stayed, like a veritable wish-fulfilling tree, in Bhillamāla-nagara. Śivacandra's pupil was Yakṣadatta, a *kṣamā-śramaṇa*, of great glory and far-spreading fame. This Yakṣadatta had many pupils endowed with penance, spiritual ability and miraculous gift (in their words); and they rendered the Gūrjara country beautiful by (being instrumental in constructing Jaina) temples. Amongst them the following pupils were like the six faces of Ṣaṇmukha: Nāga, Vṛnda, Mammaṭa, Durga, Agniśarman, and the sixth Vaṭeśvara. This Vaṭeśvara had got constructed in the town of Ākāśavapra an attractive temple of Jina the very sight of which would pacify the Karmas of even an Abhavya. He had a pupil Tattvācārya by name who was highly merited, effective with penancial lustre and firm in his religious practices even under adverse times. It is his pupil (namely Uddyotana, having a pen-name or title) Dākṣiṇya-cihna that composed the *Kuvalayamālā*, with the presence of Hrī-devī in his heart.

The ascetic genealogy of Uddyotana stands thus:

[1] It is an accident that the name of the father of Uddyotana is Vaṭeśvara, and his grand-teacher also bore the same name. Names like Vaṭeśvara, Uddyotana etc. seem to be of frequent occurrence in certain families in those days.

As to the instructional heritage of Uddyotana, he received lessons in Siddhānta (i.e., in Jaina scriptures) from Ācārya Vīrabhadra who was like a moving wish-fulfilling tree satisfying all (spiritual needs) and shining with great fame; and his Guru in Pramāṇa and Nyāya (i.e., *yukti-śāstra*) was Haribhadra who has propounded most of the principles (of Jainism) in his vast range of works.

Uddyotana gives some specific details as to where and when he composed the *Kuvalayamālā*. Comparable to Aṣṭāpada, or mount Kailāsa, there is Jābālipura (possibly including also the township on the hill itself) which is lofty, insurmountable, charming with Jina-temple(s), full of Jaina house-holders (*sāvaya*=*śrāvaka*) and inaccessible. Vīrabhadra had got constructed a temple (there) dedicated to Ṛṣabha-jinendra which is lofty, white and fluttering with charming and rich banners. While staying there (at Jābālipura, in that temple) this *Kuvalayamālā*, which is expected to be instructive and enlightening to all the pious people, was completed on the fourteenth day of the *kṛṣṇapakṣa* of Caitra, during the afternoon, when one day was less for the śaka year 700. At that time (*jaiyā*) the (ruling) king was (Śrī-) Vatsarāja, the (proud) elephant on the battle-field, who crushed the enemical and loved the friendly.

In conclusion, Uddyotana expresses his modesty and acknowledges his inspiration to Hrīdevī: he calls himself (at the fag end of his career, perhaps when or after he completed the *Kuvalayamālā*) an Ācārya of the Cāndrakula.

That Toramāṇa, or Torarāya, is referred to by Uddyotana is an important piece of information.[1] He was the chieftain of a Hūṇa invasion of India and is known to have been established as a ruler of Mālwā in Central India prior to A.D. 500. Lately we have some detailed study about Hūṇas and their invasion of India.[2] Dr. D. C. SIRCAR observes: "That the Hūṇas were a patent force in the social and political life of the Punjab—Rajasthan—Malwa—Gujarat region during the early medieval period seems to be clear from their mention in a large number of epigraphical and literary records." Toramāṇa assumed the style and titles of an Indian 'sovereign of *mahārājas*.' He died about A.D. 502. His dominion passed on to his son Mihiragula whose capital in India was modern Siālkot in the Punjāb. His Guru was Harigupta who came from the Gupta-Vaṁśa and was initiated as an *ācārya*, in the Jaina order of monks. Harigupta stayed at Pavvaīyā, the capital of Toramāṇa. It is not pretty clear what exact relation he had with the then Gupta dynasty. Any way the age of Harigupta is to be assigned to *c.* A. D. 500. Taking into account the general longevity of life among Jaina monks, a period of 250 years, for six generations, between

[1] V. A. SMITH: *The Early History of India* (4th ed.), pp. 335, 346, Oxford 1957. Three inscriptions naming Toramāṇa are known: Ibidem f. n. 1, p. 335. For the texts of these inscriptions, D. C. SIRCAR: *Select Inscriptions*, pp. 396 f., University of Calcutta, Calcutta 1942. Dr. N. SHASTRI alleges (*Haribhadra ke Prākṛta kathā-sāhitya kā ālocanātmaka pariśīlana*, p. 64, item No. 8, Vaishali 1965) that the *Kuvalayamālā* gives historical facts like the looting by the Hūṇa king Toramāṇa; but nothing like this is found in our text.

[2] R. K. CHOUDHARY: The Hūṇa Invasion of India in the *J. of the Bihar R. Society*, Altekar Memorial Volume, Vol. XLV, i-iv, pp. 112-42, Patna 1959. U. THAKUR: *The Huns in India*, Chowkhamba Publication, Varanasi 1967.

Harigupta and Uddyotana, is quite natural. Harigupta's pupil was Devagupta who is called Mahākavi and who seems to be identical with one referred to by Uddyotana at 3.28. Devagupta also came from the Gupta-vaṁśa, a ruling family, for he is called *rājarṣi*: possibly he had composed a work with some title like Su- or Tri-puruṣacarita.

The note on Toramāṇa by N. C. MEHTA[1] who depended mainly on an article of Muni JINAVIJAYAJI has been sharply criticised by some scholars; and their views require to be scrutinised at this stage. Some of the statements of N. C. MEHTA are half-truths, and some bold conjectures. K. P. MITRA[2] has been hypercritical and is not quite fair to the facts. N. C. MEHTA apparently considers that Uddyotana was a southerner, because he writes a kind of Prākrit which is of the southern type Māhārāṣṭrī, because he uses the Śaka era, and because he is *dakṣiṇa-cihna*. All these are partial truths. Once Māhārāṣṭrī became a literary language, it could be used by any author, staying anywhere. As a matter of fact, Uddyotana tells us that he composed his work in Prākṛta (*pāiya-bhāsā-raïyā*, 4.11). Some Jaina authors have used Śaka era in the north as well, for instance, Jinasena just five years later, uses the śaka era; and he is writing his Harivaṁśa at Vardhamāna.[3] Lastly, the title *dakkhiṇṇa-iṃdha* really stands for *dākṣiṇya-cihna* which has nothing to do with his being a southerner. Ratnaprabhasūri, who prepared the Sanskrit Digest of the *Kuvalayamālā*, clearly describes its author as *dākṣiṇya-cihna-munipa*. So MITRA's argument how Uddyotana hailing from Deccan could have known about Toramāṇa loses all force. Now as to the readings, J gives Torarāyeṇa and P Toramāṇeṇa: *s* and *m* are very much alike in appearance. In the light of what I have observed about the authenticity of the readings of both P and J,[4] I do not see any reason why this reference to Toramāṇa should be doubted. It is true that *Kuvalayamālā* is a religious romance: this reference does not come in the story of the text, but occurs in a paragraph where Uddyotana is giving biographical details, almost at the close of his work. He is primarily mentioning his ascetic ancestry. His Teacher-ancestor, Harigupta, an Ācārya of the Jaina Church six or seven generations earlier, was camping (obviously during the rainy season) at Pavvaïyā, the metropolis of Torarāya or Toramāṇa. This Harigupta is described as the Guru of Toramāṇa and as having hailed from Guptavaṁśa. There is no eulogy bestowed on Toramāṇa by Uddyotana, nor there is any hint that the king was converted to a creed of 'kind-heartedness'. All that Uddyotana says is that Harigupta was a Guru of Torarāya or Toramāṇa; and if one is aware of the rigorous life of detachment which a Jaina monk leads, there is nothing improbable that Toramāṇa respected him as Guru, even as matter of expediency, as some have tried to understand it. There are many instances of Jaina Teachers winning royal respects like this. There is no doubt

[1] N. C. MEHTA: Jaina Record on Toramāṇa in the *J. of the Bihar O. R. Society*, Vol. XIV, pp. 30 f., Patna 1928; also *Jaina Siddhānta Bhāskara*, XX, 2, pp. 1-6, Arrah 1953.

[2] K. P. MITRA: Toramāṇa in *Kuvalayamālā* in the *I. H. Quarterly*, Vol. XXXIII, 4, pp. 353-59, Calcutta 1957.

[3] N. C. MEHTA himself quotes this verse.

[4] See above pp. 12 f.

that Uddyotana tells us that Harigupta came from Guptavaṁśa and Devagupta was a Mahākavi (who elsewhere is assigned to Guptavaṁśa and is called Rājarṣi): but there is no sufficient evidence before us to connect them with one or the other namesake from the Gupta dynasty known to us. What was a conjecture put in a question form has been taken almost as a fact by MITRA and elaborately refuted. This all belongs to the realm of conjecture and probability. We must wait for more positive evidence. There might have been many persons belonging to the Gupta family, and we have hardly any contemporary census to come to positive conclusions. We should not hesitate to accept what is plainly stated by Uddyotana.

Though the Indian capital of Mihiragula was known to be Sākala or Siālkot, Uddyotana is the first to tell that Toramāṇa ruled from Pavvaīyā and it was on the bank of the river Candrabhāgā. The Candrabhāgā is the modern Chinab, the Asikni of the Vedic literature and the Acesines of the Greeks. Ptolemy calls it Sandabala or Sandabal.[1] It sometimes stands for the united stream of the Jhelum and Chinab.[2] The location of Pavvaīyā is to be sought on the bank of this river. A territory in Punjab to the north-west of Multan between the Ravi and the Sutlej was called Parvata:[3] may be Pavvaīyā= Pārvatikā[4] was located in that area, down the stream where Sutlej conflows into Candrabhāgā. Pt. DASHARATH SHARMA[5] has drawn our attention to a very good context that Sīharas[6] had established four maliks, or governors, in his territories. The first at Brahmanābād and the forts of Nīrūn, Debal, Lohāna, Lakha and Samma, down to the sea (*daryā*), were placed in his charge. The second at the town of Siwistān: under him were placed Būdhpūr, Jankān, and the skirts of the hills of Rūjhān to the borders of Makrān. The third at the fort of Askalanda and Pābiya, which are called Talwār and Chachpūr; under him were placed their dependencies to the frontier of Būdhpūr etc. According to ELIOT 'Māībar and Chachpūr still exist, under the modernised names of Mīrbar and Chāchar, close together at the very junction of the Acesines and Indus, on the eastern side of the river, opposite to Mittankot.' All this means that Pābiya is possibly our Pavvaīyā and identical with modern Chāchar. The

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[1] D. C. SIRCAR: *Studies in the Geography of Ancient and Medieval India*, p. 40, 44, Varanasi 1960.

[2] N. L. DEY: *The Geographical Dictionary of Ancient and Medieval India*, p. 47, Calcutta Oriental Series, No. 21. E. 13, 1927.

[3] Ibidem, p. 150.

[4] Muni JINAVIJAY and N. C. MEHTA had observed that this might be Po-fa-to or Po-la-fa-to of Hiuen Tsang, but left its modern equivalent to future investigation.

[5] *Bhāratiya Vidyā* (Hindī), Vol. II, No. 1, pp. 62-3, Bombay 1941-2. J. P. JAIN in *The Jaina Sources of the History of Ancient India*, Delhi 1964, p. 195, equates Pavvaīyā to mod. Chachera, but he does not give any evidence of his source. The Prākrit passage quoted on p. 193 is very badly printed and some names are wrongly written. He adds in a foot-note on p. 195: Another plausible identification of Pavvaīyā may be with Padmāvatī (or Pawaya near Gwalior) and in that case Candrabhāgā might be identical with river Chambal. Is Chambal called Candrabhāgā anywhere?

[6] ELIOT and DOWSON: *History of India as told by its own Historians*, Vol. I, Kitab Mahal, Allahabad, pp. 138, 366, also p. 140.

only difficulty, I feel, is that Pābiya, in ELIOT's extracts, is often described as 'south of the river Bīās', 'on the southern bank of Bīās' etc. Any way Pt. SHARMA's suggestion is quite welcome.

Śivacandra is moving probably from the area of Pavvaīyā towards Bhillamāla[1] with a view to paying respects to Jina-temples: this shows how Jainism was well rooted and neatly established in the Gurjara-deśa corresponding to modern Rajasthan of which the capital was Bhilmāl or Śrīmāla about fifty miles to the north-west of Mount Ābu. Vaṭeśvara had a temple constructed in the town of Ākāśavapra[2] by name. Shri HEMASAGARASURI suggests in his

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[1] Bhillamāla (the ancient Śrīmāla), written variously as Bhīnmāl, Bhīlmāl, Bhinnamāla, Bhilmāl etc. (Pi-lo-mo-lo, of the Chinese traveller) finds plenty of references in Jaina works: it must have been a thriving cultural centre for the Jainas. According to the *Niśīthacūrṇī* (10.255) of Jinadāsagaṇi-mahattara (*c.* 676 A.D.) king Varmalāta had a silver statue of Jina (made or installed) in Bhillamāla. An inscription of A.D. 625 of a king of this name is found; and it is plausible that Suprabhadeva, the grand-father of Māgha, was a minister of this king. The famous astronomer Brahmagupta (A.D. 628) is called Bhil (l) a-mā (lā) cārya and was a contemporary of Vyāghramukha of Cāpavaṁśa or Cāvaḍā family who ruled possibly at Bhillamāla. Siddharṣi refers to Bhillamāla as a prosperous town with a gorgeous Jina-temple. It is in this very town that his grand-preceptor Durgasvāmi passed away and that he completed his *Upamitibhava-prapañcā kathā* in A.D. 906. Vāmana, son of Jajju, who belonged to the Prāgvāṭa family hailing from Bhillamāla (had got) constructed a beautiful temple of Jina in 1034 A.D. at Kāyandrā. Vādivetāla Śāntyācārya (A.D. 1038) wrote his commentary on the *Uttarādhyayana* at Aṇahila-pāṭaka (Pattan in Gujarat) in the Jina-temple constructed by Amātya Śānti of Bhillamālakula, possibly a famous family hailing from Bhillamāla. Āsaḍa, the author of *Vivekamañjarī* (A.D. 1191), refers to himself as the son of Kaṭukarāja of the Bhillamālakula. Those who migrated from Śrīmāla or Bhillamāla mentioned this as their family name or *vaṁśa*. It is learnt from an inscription of A.D. 1276 that a statue of Mahāvīra was brought to Śrīmāla or Bhillamāla after the fall of Valabhī (mod. Valā) and since then Śrīmāla became a *mahāsthāna*. Even a branch of Jaina monks, Bhinnamāla-gaccha, is referred to in an inscription of A.D. 1506. References to the discovery of an image of Pārśvanātha, with miraculous powers, are found in records of the beginning of the 17th century A.D. Epigraphical records show that Jayantasiṁha (Saṁ. 1239), Udayasiṁha (Saṁ. 1262-74), Cācigadeva (Saṁ. 1333-4), Sāmantasiṁha (Saṁ. 1339-45) ruled over Bhillamāla (See for the above details L. B. GANDHI: *Aitihāsika Lekha-Saṃgraha*, pp. 153 ff., Baroda 1953.) Shri RATIBHAI DESAI, Ahmedabad, has given me some notes in Old-Gujarati. Their language is as much interesting as their contents. They are from the family records (*vaiyāvaṭa*) of Mahātmā NARASIMHAJI of Radhanpur, and their writing may be assigned to the beginning of the 19th century of Saṁvat era. Possibly they are copied from older notes. The first note claims to give an episode which occurred in Saṁ. 503. One Vīrasūri instructs a Rāṭhoḍa ruler in Jainism. The ruler gets a son by fasting and propitiating a Śāsanadevatā, and subsequently becomes a good Śrāvaka. A second note refers to Devabhadrasūri's arrival to Śrīmāla or Bhinnamāla in Saṁ. 785 where a statue and temple of Ādīśvara were consecrated. Later, he came to Jalor and a similar statue and temple were constructed there. Thus Bhinnamāla and Jalor were centres of Jaina cultural activities; the śrāvakas were pretty rich; and the propitiation of Śāsanadevatās was sufficiently popular in this part.

[2] Muni JINAVIJAYAJI and others proposed that it might correspond to Vadanagar, the old Anandapur. Ākāśavapra means a city which has the sky for its walls, i.e., unfortified town. Anandapur got a wall around it only in 1157 A.D. during the reign of Kumārapāla,

Gujarati Translation that it stands for Ambarakoṭṭa or Umarakot.[1] It looks quite apt *ambara* and *koṭṭa* being rendered as *ākāśa* and *vapra*. Now a town of this name is shown in the maps in Sind; there is one Ambargadh in Rajasthan; and a place Amarakota has Jaina associations even in later days.[2] The exact identity needs, however, further confirmation, just as Mahādvāra requires identification.[3]

Uddyotana calls himself Dākṣiṇyacihna (280.18, 282.16), perhaps his pen-name, as many others have called themselves Vimalāṅka, Abhimānāṅka, Parākramāṅka, Sāhasāṅka, Virahāṅka etc. It has nothing to do with his alleged connection with the South, as explained above, but refers to his quality of *dākṣiṇya*.

Uddyotana composed this *Kuvalayamālā* while he was staying at Jābālipura, modern Jalor, which is situated about 75 miles south of Jodhpur city on the left bank of a river called Sukrī. It is now a Railway station of the Northern Railway on the Bhildi-Raniwar-Samdari line at a distance of thirtythree Kms. from Bhinmal or Bhillamāla. As Uddyotana describes it, Jābālipura included the hill as well as the township at the foot of it: that alone explains better the adjectives *tuṃga*, *alaṃgha*, *aṣṭāpadam va* and *śrāvakākulam*. Perhaps the hill-fort was the best part of that place; and it is on the hill that Vīrabhadra must have got constructed a temple dedicated to Ṛṣabha.

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[1] Published in Śrī-Ānanda-Hema Granthamālā, No. 10, p. 457, foot-note 2, Bombay 1965. In this context Dr. DASHARATH SHARMA writes to me thus (his letter of 17-6-68): 'Ambarakoṭṭa (mod. Amarkot). Here *amara-ambara-ākāśa*. The identification was proposed by Muni KALYANAVIJAYA. Amarkot belonged at one time to Jodhpur State and is now in Western Pakistan. Akbar was born here. The exact position is 25.21′ N. and 69.46′ E. It was a medieval Rajput fort. Today there are a few Jaina families. Some old images are said to have been discovered there. Dr. N. J. SHAHA, Ahmedabad, reminds me, in this connection, of Amber, the ancient but now decayed capital of Jaipur at a distance of 7 kms to the north-east of Jaipur. Some Jaina temples also are there. It has a fortified hill and a fine lake. Ptolemy also refers to Amber. 'The picturesque situation of Amber at the mouth of a rocky mountain gorge in which nestles a pretty lake, has attracted the admiration of all travellers including Jacquement and Heber. Founded by primeval Minas, it was flourishing in A.D. 967 (See *The Impreria1 Gazetteer of India*, Vol. I, by W. W. HUNTER, pp. 228-9, also *A Handbook to India, Pakistan, Burma and Ceylon* by L. F. R. WILLIAMS, pp. 181-2, 472.). Shri A. P. SHAHA, Ahmedabad, draws my attention to Amargadh in Rajasthan as the possible modern equivalent of Ākāśavapra. It is not far away from Śrīmāla; and it has Jaina associations. Without or in the absence of more positive clues one can only conjecture that Ākāśavapra may be either Amarkot in Sindh, Amber near Jaipur or Amargadh in Rajasthan.

[2] In Saṁvat 1561, a statue of Sumatinātha is consecrated at Amarakoṭa (ṃ) nagare. See *Jaina Inscriptions*, Jaisalmer, by P. C. NAHAR, Part III, No. 2487, Calcutta 1929.

[3] Dr. SHARMA writes to me (his letter of 17-6-68): 'Mahādvāra cannot be identified satisfactorily. Most probably it stood near some hill and commanded the road leading to some hill-town, i.e., Haradvāra and Koṭadvāra.'

Today the town Jalor, at the foot of the hill Sovangiri or Songiri,[1] is gradually extending towards the Railway Station; it has quite a modern look on the outskirts of the old part of the town adjacent to the hill-fort. I am given to understand that in the population of the town there are more than two thousand Jainas, mostly of the Mūrtipūjaka Śvetāmbara section: some of the Jaina families have trade contacts with big towns like Bombay, Bangalore etc. Besides the Śaiva temple, Masjid etc., there are, in the town today, a dozen Jaina temples: one on the Station Road still under construction is an eloquent proof of the traditional religious zeal of this ancient locality. On the hill, within the fort, there are four Jaina temples: i) Of Mahāvīra, known as Candanavihāra, renovated some time earlier than thirteenth century A.D., perhaps at the time when Kumārapāla constructed the Kumāravihāra in this fort. This is considered to be the same as the Yakṣavasatiprāsāda. ii) Of Śāntinātha, popularly called Aṣṭāpadāvatāra. The *garbha-gṛha* etc. are older than thirteenth century A.D. iii) Of Pārśvanātha, rebuilt on the remains of the Kumāravihāra constructed by Kumārapāla in 1164 A.D. iv) Of Ādinātha, which is a place for the annual festival of the locality. None of these can be definitely proposed for identification with the temple of Ṛṣabha, which was got built by Vīrabhadra and referred to in the *Kuvalayamālā*.

According to Merutuṅga's *Vicāraśreṇī*, it was during the reign of king Nāhaḍa,[2] the temple of Mahāvīra, called Yakṣavasati was built on the Suvarṇagiri, i.e., the hill-fort of Jalor. As the story goes, this Suvarṇagiri was inhabited by the richest section of the society: those who were worth less than a crore even by one lakh had no accommodation there. The gāthā in this respect runs thus:

नवनवइ - लक्ख - धणवइ - अलद्धवासे सुवण्ण - गिरि - सिहरे ।
नाहड - निव - कारवियं थुणि वीरं जक्ख - वसईए ॥ ८० ॥

After this traditional information about Nāhaḍa, the history of Jalor is in dark till Uddyotana's time. According to TOD's information the ruler lent his help to Rāṇā Khomāna when Chitor was beseiged by foreign armies some time between

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[1] Dr. S. N. VYAS, in his Hindi monograph *Universal Poet Kālidāsa: A Study*, (Gwalior 1957), pp. 71 ff. puts forth his view that Alakā, the Yakṣabhūmi, referred to by Kālidāsa in the *Meghadūta*, is this Suvarṇagiri with its Yakṣavasati and its inhabitants each possessing not less than a crore. He has shown some common points in the description of Kālidāsa and of Jalor and its premises. The following is the description of the Jalor fort from the *Rajaputana Gazetteers*, Vol. III-A, pp. 189-90, The Western Rajputana States Residency and the Bikaner Agency, Allahabad 1909: 'On a hill to the south and entirely commanding the town stands the fort, one of the most famous in Rajaputana. Built early in the Christian era by the Parmar Rajputs, its walls, composed of huge masses of cut stone remain even now in a perfect state of preservation, although the place has been many times besieged. The fort is about 800 by 400 yards in extent, and accessible only by an ascent of three miles up a steep and slippery stone roadway, passing three distinct lines of defence, all of considerable strength; it is amply supplied with good drinking water from a couple of tanks within the walls, and possesses several handsome palaces and temples, as well as the tomb of Malik Shah, a noted Muhammadan saint.'

[2] Nāhaḍa stands for Nāgabhaṭa, and he is to be put in the first half of the 8th century A.D. See *Rajasthan through the Ages*, pp. 122 etc., Bikaner 1966.

A.D. *c*. 801-35. At the close of the 10th century A.D. Muñja of Mālwā appointed Candana as the Governor of Jalor. Then in 1026 A.D. Buddhisāgara refers to Jalor as a prosperous town in his Sanskrit grammar (*sa-śrīka-Jāvālipure*). A number of inscriptions are locally available from which it is learnt that in 1164 A.D. Kumārapāla had the image of Pārśva installed there with due ceremonies. Some more events of the later years are also recorded. During the last part of the 12th century Kīrtipāla and Samarasiṁha ruled from Jalor: the latter built the extensive ramparts of the fort. About 1310 A.D. Alāuddin Khilji took advantage of the feudal factions among Rājputs; and Jalor and Suvarnagiri came under him with the result that the temples and statues there suffered terrible damage at the hands of the iconoclasts and adversaries. In 1608 Jahangir had the enclosure of the fort rebuilt. It is only at the beginning of the 17th century, when Jalor became a part of the Jodhpur State after the death of Aurangzeb, renovation and reconstruction of the temples started on the Sovangiri under Jayamalaji Muhnot of Jodhpur. This 'Muhaṇota Jayamala was a great warrior and philanthropist. The Mughal emperor gave two districts of Jalor and Sanchor to Mahārāja Gajasiṁha who appointed Muhaṇota Jayamala as the governor. Jayamala carried on the administration successfully. He defeated five hundred Marathas who invaded Sanchor. When a dreadful famine broke out in 1630 A.D., he distributed grains free of charge among the needy and distressed. Besides, he spent his entire property in these charitable activities.'[1] He used to stay at Jalor.[2]

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[1] K. C. JAIN: *Jainism in Rajasthan*, p. 218, Sholapur 1963.

[2] For these details about Jalor, see Jaina-tīrtha Suvarṇagiri by Muni KALYANAVIJAYA in the Silver Jubilee Number of the *Jaina*, pp. 42-55, Bhavnagar Saṁ. 1985, i.e., 1928. Dr. K. C. JAIN gave me a typed note on Jalor from his dissertation on the ancient towns of Rajasthan for which I feel very thankful to him. Shri RATIBHAI DESAI, Ahmedabad, kindly sent me a translation into Hindi of a note on Jalor from the *Jaina-tīrtha-sarva-saṃgraha*, Vol. I, part ii, pp. 187-92 by A. P. SHAHA, (in Gujarati) and published by Anandaji Kalyanaji, Jhaveriwad, Ahmedabad 1953. Since I read the *praśasti* of Uddyotana and his reference to Jalor, I was yearning to visit that place which was once hallowed by the presence and movements of Uddyotana. Thanks to Pt. DALASUKHBHAI MALAVANIA and Shri RATIBHAI DESAI our trip was very comfortably arranged, and Pt. BECHARDASAJI and his daughter also accompanied us. After the session of the International Congress of Orientalists we all left Delhi on the night of 10-1-1964. We reached Jawai Bandh Rly. station at about 3 p.m. next day. Some Śrāvakas from Jalor had already come there to receive us. We reached Jalor by evening. We paid respects to Muni KALYANAVIJAYA. He knew me through correspondence for the last many years. He stays in Jalor nowadays, and he is very old. He gave me a good deal of information about the locality and its past history. He mentioned to me his Gujarati article, noted above, and obliged me with copies of some local inscriptions. Even though he is very old, he has a good memory for a number of details. Next morning we three (Pt. DALASUKHBHAI, Shri RATIBHAI, and myself) accompanied by some local śrāvakas and a guide started climbing the hill fort, Songir, at about 9 a.m.; and we were on the top of it by about 10.30 a.m. We saw all the temples, the palace, rampart etc.: the town below gives a picturesque view; and so many anecdotes are narrated about the fort and brave fighters during the Rajput and Mugal periods of history. Some of the temples have an appearance of antiquity, but they are often renovated, We came down late in the noon. In the afternoon we visited some more temples in the town: some are old, some new, and some under construction, dedicated to different Tīrthakaras. They all speak for the wealth and religious zeal of the local Sangha. The new Nandīśvara temple on the station road is worth a visit, both by the pious and the artistic. Next morning we started by train for Ahmedabad and on the way passed Bhinmal, the ancient capital of Gujarat. Any way my impressions about Uddyotana and his associations with Jalor were given a more concrete form by actually visiting this place and by moving about in the fort in a temple of which the *Kuvalayamālā* was composed more than eleven hundred years ago.

Uddyotana refers to a contemporary king Vatsarāja (whom he calls *raṇa-hatthi*) who crushed the frowny soldiers of the enemy and who was a source of joy to his own people. The word *jaïyā* only shows that Vatsarāja was the king *at that time;* Jalor was possibly a part of his territory; and it cannot be inferred, without additional evidence, that he was ruling at Jalor.

This title, *raṇa-hastin*, of Vatsarāja is quite important. Some nine coins bearing the Brāhmī legend Śrī Raṇahastin have come to light. One was found in Kanauj; one was discovered in Rajasthan; five of unknown locality, now in the Indian Museum, Calcutta; one obtained from somewhere in Saurashtra; and one more coming from Uttara Pradesh or Rajasthan. The characters appear post Gupta-Brāhmi. According to P. L. GUPTA 'the characters are not earlier than eighth century A.D.' RAPSON suggested once that this ruler is identical with Mahārāja Hastin of the Parivrājaka family. Dr. DASHARATH SHARMA has already suggested that this Raṇahastin is the same as Vatsarāja who is qualified with the adjective Raṇahastin by Uddyotana. This identification is accepted as quite plausible by P. L. GUPTA. The provenance of the coins points to Vatsarāja having ruled in the West.[1]

King Dhruva of the Rāṣṭrakūṭa dynasty prided himself on his defeat of Vatsarāja whom he made to enter upon the path of misfortune in the centre of the desert of Maru. He despoiled Vatsarāja of two white umbrellas taken by him from the king of Gauḍa, perhaps Gopāla, who had suffered defeat at the hands of Vatsarāja, the Gurjara king of Bhinmāl.[2] There is no doubt that Uddyotana is referring to this Vatsarāja in A.D. 779. Five years later, in Śaka 705 (*c*. 783-4),[3] when Jinasena completed his *Harivaṁśa* at Vardhamāna-pura,[4]

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[1] *Journal of the Numismatic Society of India*, XVI. 282-3, XVIII. 222-3 and XX. 189-91, Bombay 1954-58.

[2] V. A. SMITH: *The Early History of India* (4th ed.), pp. 413, 445, Oxford 1957. For more details about Vatsarāja, B. N. PURI: *The History of the Gurjara-Pratihāras*. Bombay 1957. D. SHARMA: *Rajasthan through the Ages*, pp. 124 ff., Bikaner 1966.

[3] Seeing that the earlier expressions are in the Acc. sing. (*uttarām, dakṣiṇām, pūrvām* and *aparām*), the *Saurāṇām adhimaṇḍalam* is quite in order, and need not be amended into Loc. sing. *-adhimaṇḍale* as some scholars seem to propose. Both the editions of the *Harivaṁśa* (Manikachandra D. J. Granthamālā, Bombay 1930 and Bhāratīya Jñānapīṭha, Varanasi 1962) have the form in Acc. sing.

[4] The identification of Vardhamāna-pura has become a matter of controversy which is linked with the interpretation of the famous verse from the *Harivaṁśa* of Jinasena on which the scholars have differed. After much thought and studying respectfully the views of my predecessors (For my earlier observations, see *Bṛhat-Kathākośa*, Bombay 1943, Intro. pp. 121 ff.), I would understand the verse as noted above. Jinasena, in my opinion, is speaking in general and noting the directions without any particular locality in view. He has in view four rulers in the four directions in general: Indrāyudha in the North; Śrīvallabha, the son of Krishṇa in the South; the king of Avanti in the East; and the king Vatsarāja in the West. Some have taken Avanti-bhūbhṛt, -rāja or -nātha as the name of the king himself, and parallels can be quoted from literature (For instance, *Raghuvaṁśa*, VI 32: *Avantinātho'yamudagrabāhuḥ* etc.). Or politically it was a period of instability, and no outstanding ruler could be specified. Jinasena does not stop here, but goes on further to add that Sauramaṇḍala was ruled by Jaya Varāha. The reason why he is not satisfied by merely mentioning four rulers in four directions

he tells us that Indrāyudha was ruling (in) the North, Śrīvallabha, the son of

is that the place where he is writing, namely Vardhamāna(-pura), is located in Sauramaṇḍala, also known as Saurāṣṭra-maṇḍala (as in the Una grants), roughly corresponding to Kathiawar. Vardhamāna gets correctly equated with modern Wadhwan in that area. When any other place outside is suggested for identifying Vardhamāna (-pura) the significance of mentioning Sauramaṇḍala, in addition to the general directions of the country with their rulers, is missed; and any such attempt, therefore is out of context. Thus in Śaka 705, Jinasena associates Vardhamāna(-pura) with the Punnāṭa Saṃgha of his own and with the local chief Jaya Varāha.* In this connection, the Haḍḍālā grant is of special significance. This was discovered in Eastern Kathiawar. It refers to Dharaṇī Varāha resident in Vardhamāna 'who was *samadhigat aśeṣa-mahāśabda-Mahāsāmantādhipatiḥ*, and who through the favour of Rājādhirāja-Parameśvara-Śrī-Mahīpāladeva ruled the Aḍḍāṇaka-deśa named after his own grand-father.' It is dated in Śaka S. 836. This Aḍḍāṇa is the same as modern Haḍḍālā 'a large village on the old road from Dholkā to Dhandhukā, but belonging to Eastern Kathiawar.' The contents of this grant confirm what Jinasena says that there was a Varāha Sāmanta at Vardhamāna, (a subordinate of Mahīpāladeva); this Vardhamāna is in Eastern Kathiawar and obviously to be identified with mod. Wadhwan (G. BUHLER: The grant of Dharaṇīvarāha of Vadhvān, *I. A.*, July 1883, pp. 190 f. H. C. RAY: *The Dynastic History of Northern India*, Vol. I, pp. 582-3, Calcutta 1931, P. C. BAGCHI: Baurah or Baruza? *I. H. Q.*, XIX. iii. pp. 266 ff.). *Then in Śaka 853, Hariṣena, like Jinasena, belonged to the Punnāṭa Saṃgha and completed his (*Bṛhat*) *Kathākośa* while staying at Vardhamāna(-pura). There are good reasons to believe that this Vardhamāna(-pura) is the same as the one mentioned by Jinasena and referred to in Haḍḍālā grant. First, Jinasena and Hariṣena belong to the Punnāṭa Saṃgha. Secondly, if Jinasena speaks about Vardhamāna -(pura) as *kalyāṇaiḥ parivardhamāna-vipula-śrī-Vardhamāne pure*, Hariṣena adds *kārtasvarāpūrṇā-janādhivāse*. Both Jinasena and Haḍḍālā grant refer to the ruling local family of -varāhas; and the Haḍḍālā grant (in śaka 836) and Hariṣena (in Śaka 853) rightly refer to successive rulers Mahipāla and Vināyakapāla. If Hariṣena has not mentioned any -varāha ruler, either he did not think it necessary or the rulers of that family had lost their prestige after Dharaṇī Varāha. The linking is so perfect in the details supplied by Jinasena, Haḍḍālā grant and Hariṣena that one is perfectly justified in identifying Vardhamāna(-pura) with modern Wadhwan in Kathiawar.* The other locality which has been suggested (H. L. JAINA: *Indian Culture*, XI. 4, pp. 161 ff., April-June, Calcutta 1945; also *Madhyabhāratī*, No, 3, pp. 1 ff., Jabalpur 1965) for identification with Vardhamāna(-pura) is Badnawar(Dhar): North of Dhar, on Mhow-Neemuch road; 12 miles from Baruanagar, a station between Rutlam and Indore on the W. Rly. Numerous remains like images, mosque, fort, temples etc. are discovered there (*Central India State Gazetteer Series*, V, Pl. A 1908, and also *The Bibliography of Madhya Bhārata Archaelogy*). The claims of this place to be identified are to be judged on their own merits. First, the corruption of Vardhamāna (-pura) into Badna(war) is not at all intelligible: the proposed change is speculative acrobatics of vowel and consonant changes. The fact is obvious that Badnawar is a natural corruption or changed form of Vardhana(ā)pura as local inscriptions mention it (Lekhas 1-3). Secondly, no clear-cut evidence has come forth from the locality to show that the place was called Vardhamānapura. The quotation from Dr. H. TRIVEDI's report only shows that Badnavar possesses Jaina antiquities. The inscription on which the proposed identification is based is Lekha No. 3 (of Saṁ. 1229, p. 168) which clearly mentions Varddhanā-pura and not Vardhamānapura, as claimed. In fact, Dr. TRIVEDI plainly says (*Jaina Antiquary*, XVII, p. 72, foot-note 10): 'The inscription is important as it records the ancient name of the place which is Vardhanāpura'. A few months back I was in Ujjain. Shri SATYANDHAR SETHI is a zealous upholder of the view that Vardhamānapura-Badnawar. He showed me some images from Badnawar in the Ujjain Museum in a Jaina temple there, and gave me a typed copy of some 17 short and long inscriptions which cover those reproduced in the papers referred to above. On the images and in the inscriptions the reading is Varddhana(ā)pura. In some records there is a reference to Vardhamāna-vara (-pura) anvaye, As a rule, an *anvaya*

Kṛṣṇa (in) the South, the king of Avanti (in) the East, the king Vatsarāja (in) the West, and Jayavarāha over the Saura-maṇḍala.[1] I agree with Dr. DASHARATH SHARMA[2] and Dr. H. L. JAIN that Vatsarāja need not be connected

gets mentioned in a locality with reference to a Teacher who hails from a different locality: a man mentions the locality as a part of his surname only when he migrates to some other place. This reference, therefore, cannot be adduced as an evidence to show that the place was called Vardhamānapura. Thirdly, the equation of Dostaṭikā with Dotāriya is tempting (apart from its conjectural etymology). but it cannot be proposed without first proving that Vardhamānapura-Badnawar. Fourthly, to bring *ūrjayantālaya-siṃhavāhini* to Ujjain and associate her with Mahākāla there is only a forced conjecture. Fifthly, in none of the epigraphs found at Badnawar is mentioned the Punnāṭa Saṃgha with which both Jinasena and Hariṣeṇa are associated. Sixthly, the Badnawar records mention neither any local Varāha ruler nor any suzerain -pāla king referred to by Jinasena and Hariṣeṇa and also in the Haḍḍālā grant. Seventhly, Badnawar presumes an earlier form of its name to end in *-pura* (like Varddhanāpura, as the local records show). But the locality which Jinasena (*Vardhamāne pure*, and not *Vardhamānapure*) and Hariṣeṇa (*Vardhamāna*+*ākhya-pure*) mention (along with the Haḍḍālā grant which I am using from a second hand source) Vardhamāna is really the name of the locality, and the term *pura* is more a descriptive appendage than a part of the name of the town proper. So it cannot be equated with Badnawar but it can be with Wadhawan with greater justification. Lastly, the list of Nannarājas is quite welcome, but no specific evidence is brought forth to prove that any one of them had built a temple either at Vardhamāna(-pura) or at Badnawar. Proposing identity based on similar names either in the case of Jaina Ācāryas or dignitaries is always fraught with uncertainty, because our information is necessarily limited. Lately, a scholar (see the Introduction of the *Pārśvābhyudaya* by Shri M. G. KOTHARI, Bombay 1965) has identified Nannarāja, in whose name a temple stands at Vardhamāna-pura in Śaka 705, with Nanna, the patron of Puṣpadanta who completed his *Mahāpurāṇu* in Śaka 887: all this on the basis of similarity in name. Thus the well-established dates of these authors are upset. The above discussion shows that Badnawar has no claims for being identified with Vardhamāna (-pura) of Jinasena and Hariṣeṇa. For verifying the details of the political history discussed in this connection, I do not have here the necessary material on which the theory is built; nor is this discussion needed for the identification of Vardhamāna (-pura). Some historians have not taken this discussion sympathetically (B. N. PURI: *The History of Gurjara Pratihāras*, p. 35, Bombay 1957, where these theories are considered to be highly speculative.). Dr. V. V. MIRASHI (*Studies in Indology*, Vol. IV, pp. 137 ff., Varanasi 1966), however, would like to endorse the view of Dr. H. L. JAIN, merely because he has not examined the basic facts on which the structure of arguments is based. Some of these facts have been duly scrutinised above. There is one more inscription found in Ujjain and assigned to the time between the Vikrama years 1197-1200. It mentions Jayavarmadeva residing in Vardhamānapura and informing his officials. He was dethroned soon after his succession by Ajayavarman. The various places mentioned there including Vardhamānapura are not identified. May be that Jayavarman was staying at Vardhamānapura perhaps during the period of his exile: the identity of this place in Malwa is still to be proved (*Indian Antiquary*, Nov. 1890, p. 350, and reference to this in the article of Dr. V. V. MIRASHI noted above). For a reference to Vardhamānanagarī in the South, see *I. A.* XI, January 1882, pp. 11, 18.

[1] D. SHARMA: *Annals* of the B. O. R. I., XVIII, iv, pp. 396-98; *J. of I. History*, XXII, ii-iii, pp. 92 ff.; Ibid. XXIII, i, pp. 43-44; Ibidem XLI, iii, Dec. 1963, pp. 757 f. Also the observations of Drs. H. L. JAIN and V. V. MIRASHI, noted above. G. C. CHOUDHARI: *Political History of N. India*, Amritsar 1963, pp. 40 f.

[2] D. SHARMA: *Rajasthan through the Ages*, Bikaner 1966, pp. 126 ff., Bikaner 1966. H. L. JAIN: Identification of Vardhamānapura and the Ruler of Avanti in Śaka 705, *Madhya Bhāratī*, Vol. III, p. 8, Jabalpur 1965.

with Avanti, the name of the ruler of which is not obviously mentioned by Jinasena. Vatsarāja is ruling over or in the West. Uddyotana does not clearly specify that Vatsarāja ruled at Jalor; and it is not unlikely if he ruled at Bhilmāl, the traditional capital of the Gurjaras. Had Vatsarāja been the ruler of Avanti, Uddyotana would not have depicted (in the *Kuvalayamālā*) a Mālava prince brought as a captive and put in a humiliating condition.[1] If any further inference is justified, Uddyotana indicates that the ruler of Avanti (or Mālava)might not have been on good terms with Vatsarāja in whose kingdom Jalor was included.

While mentioning his parentage, Uddyotana only specifies that he hails from a Kṣatriya family and nothing about his lunar lineage. But when he describes himself as an Ācārya, he mentions that he was an *avayava* or member of the Candrakula. The Ms. P describes Uddyotana as *śvetapaṭa-nātha-muni*; so Candrakula is the name of the Gaccha of which a number of authors are known from the 10th century onwards.[2] Some of them have later changed over to Rāja-, Kharatara-, Khaṇḍilla-gaccha etc. This Kula seems to have split into other branches like Bṛhad-, Paurṇimika-gaccha etc.

Uddyotana specifies the Śaka year in which he completed the *Kuvalayamālā*; and as worked by H. JACOBI (see Notes on 283.6) it corresponds to March 21, 779 A.D.[3] Jinasena writing at Vardhamāna(pura) also uses Śaka era, 705; and Hariṣeṇa who composed his *Bṛhat-Kathākośa* (931-2 A.D.) at the same place gives both the Śaka (853) and Vikrama (989) eras.

After knowing so much from Uddyotana about himself and after critically scrutinising these details, it is interesting to see what Prabhācandra[4] says about him in his *Prabhāvaka-carita* (1277 A.D.) while writing the biography of Siddharṣi (906 A.D.):

स चोपदेशमालाया वृत्तिं बालावबोधिनीम् । विदधेऽवहितप्रज्ञः सर्वज्ञ इव गीर्भरैः ॥ ८८ ॥
सूरिर्दाक्षिण्यचन्द्राख्यो गुरुभ्रातास्ति तस्य सः । कथां कुवलयमालां चक्रे शृङ्गारनिर्भराम् ॥ ८९ ॥
किंचित् सिद्धकृतग्रन्थसोत्प्रासः सोऽवदत् तदा । लिखितैः किं नवो ग्रन्थस्तदवस्थागमाक्षरैः ॥ ९०
शास्त्रं श्रीसमरादित्यचरितं कीर्त्यते भुवि । यद्रसोर्मिप्लुता जीवाः क्षुत्तृडाद्यं न जानते ॥ ९१ ॥
अर्थोत्पत्तिरसाधिक्यसारा किंचित्कथापि मे । अहो ते लेखकस्येव ग्रन्थः पुस्तकपूरणः ॥ ९२ ॥
अथ सिद्धकविः प्राह मनोदूनोऽपि नो खरम् । वयोऽतिक्रान्तपाठानामीदृशी कविता भवेत् ॥ ९३ ॥
का स्पर्धा समरादित्यकवित्वे पूर्वसूरिणा । खद्योतस्येव सूर्येण मादृग्मन्दमतेरिह ॥ ९४ ॥
इत्थमुत्तेजितस्वान्तस्तेनासौ निर्ममे बुधः । अज्ञदुर्बोधसंबन्धां प्रस्तावाष्टकसंभृताम् ॥ ९५ ॥
रम्यामुपमितिभवप्रपञ्चाख्यां महाकथाम् । सुबोधकवितां विद्वदुत्तमाङ्गविधूननीम् ॥ ९६ ॥
ग्रन्थं व्याख्यानयोग्यं यदेनं चक्रे शमाश्रयम् । अतः प्रभृति संघोऽस्य व्याख्यातृबिरुदं ददौ ॥ ९७ ॥

[1] Though this is accepted, Dr. H. L. JAIN's suggestion that Vinītā - mod. Bink in the old Sonapur State is contradicted by Uddyotana himself for whom Vinītā is Ayodhyā. See *Kuvalayamālā* 8.27, 180.18, 156.26, 177.7, etc.

[2] M. D. DESAI: *Jaina Sāhityano Itihāsa* (in Gujarati), Bombay 1933, pp. 192, 207, 236, 238, -9, 275, 340, etc.

[3] Even though H. JACOBI had worked out the details about this date, some have expressed doubt about its correctness, of course, without offering any evidence to substantiate their view. Prof. HARIHARA BHATTA's further elucidation sought and given by Pt. SUKHALALAJI in his *Samadarśī Ācārya Haribhadra* (Hindi ed., Jodhpur 1963), pp. 8 ff. should set at rest all such doubts in this connection.

[4] *Prabhāvakacarita* of Prabhācandra, pp. 123-4, ed. JINA VIJAYA MUNI, Singhi Jaina Series, Ahmedabad-Calcutta 1940,

As to the gist of the above verses, Siddharṣi composed the *Bālāvabodhinī Vṛtti* on the *Upadeśamālā*; and he was obviously proud of it. But his *guru-bhrātā* (both Uddyotana and Siddharṣi being presumed to have been the pupils of Haribhadra), Dākṣiṇyacandra, who had composed his *Kuvalayamālā* full of erotic sentiment, laughed at his new literary feat. He incidentally referred to the *Samarādityacarita* (of Haribhadra) which is so much flooded with flavour that its readers would forget their hunger and thirst (while reading this *śāstra*), and also to his own (*Kuvalayamālā*-) Kathā, quite worthy for its contents and flavours. He derided Siddharṣi's performance as a scribe's stuff. Siddharṣi was quite modest about his poetic gifts as compared with those of Haribhadra; but this worked as an inner challenge, and he composed consequently his *Upamitibhava-prapañcā kathā*. Then the Saṃgha gave him a title of *vyākhyātṛ*. That Siddharṣi was a contemporary pupil of Haribhadra is a myth exploded long back.[1] Prabhācandra's statement that Siddharṣi (906 A.D.) and Uddyotana (779 A.D.) were contemporaries is an anecdote devoid of any historical foundation.[2]

The *Kuvalayamālā* is the only work of Uddyotana so far known to us. The references like the above clearly show that very few Ācāryas seem to have read the whole of it. Very few authors like Guṇapāla (*c.* 11th century A.D.),[3] Āmradeva (1134 A.D.) show some acquaintance with it.[4] The *dakkhiṇhaiṃdha* is misunderstood both by Devendra (A.D. 1103)[5] and Prabhācandra (1277 A.D.).[6] The Mss. of it are few, so far known, only two. After Ratnaprabha prepared its Sanskrit Digest, very few authors appear to have touched the Prākrit original. There is no wonder, therefore, that what were just characters in a religious and diadactic romance came to be looked upon as Religious Heroes, great Saints of yore in flesh and blood who attained liberation after practising penances (see Notes on 280.17, the details about *Pañca-ārādhanā-prakaraṇa*). For Prabhācandra, Dākṣiṇyacandra was just a title and his *Kuvalayamālā* had a little romantic hallo with the result that he put both Uddyotana and Siddharṣi as contemporaries of Haribhadra.

After studying the various aspects of the *Kuvalayamālā*, quite a clear-cut personality of Uddyotana as a man of letters stands before us. His aim is to elevate man to his highest spiritual height by eleminating the baser elements in him and by cultivating the more sublime qualities. Man's baser instincts are anger, vanity, deceit, greed and infatuation; and if they are not kept under proper restraint, they run amuck to his ruin and also to that of humanistic qualities so needed for an orderly and balanced society. This basic problem is handled by Uddyotana in this Dharmakathā. The characters which Uddyotana

[1] Siddharṣi calls Haribhadra *me dharma-bodhakaro guruḥ*, because, as he puts it, Haribhadra wrote (even before Siddharṣi was born) his *Lalitavistāra* that it may prove to be for the benefit of Siddharṣi. See H. JACOBI: Introduction, p. i, *Samarāïccakahā*, B. I. No. 169, Vol. L, Calcutta 1926.

[2] Such disclosures only indicate that one should not take these tales as historical without additional and corroborative evidence.

[3] See Notes at the end on 1.2-18, 4.13-14, 5.27. etc.

[4] See above, Intro. p. 95, Āmradeva's use of the tale Māyāditya.

[5] Intro. p. 19, footnote 4, above.

[6] See the verse No. 89 quoted above from the *Prabhāvakacarita*.

introduces can be seen anywhere in our Indian society under the environments so well sketched by him with personal experience and observation and study: this invests the story with some eternal values which need sympathetic understanding and renewed explanation for the betterment of man as a social being. Uddyotana is a good teacher; he knows the psychology of the audience; and he tells us how the minds of people are to be captured for better ends (§ 9).

Uddyotana is typically modest. His literary gifts and equipments have not made him vain. He has regard for his critics, but their alleged criticism does not undermine his faith in his involvement in and dedication to a purpose, namely, composing a Dharmakathā to instruct men and women in correct behaviour in their social set-up. He has as much regard for the appreciative critics as he has faith in his pursuit (6.11-2). In fact, he anticipates what kinds of flaws might be found in his Prabandha, and tries to explain them in a way (§§ 427-8). All the details, howsoever discordant, are justified in a *dharmakathā*, because they ultimately lead to Samyaktva. He wrote this only as a Dharmakathā, not out of any pride of his poetic abilities and not with the intention of composing a Kāvya, a piece of ornate poetry. He is prepared to admit grammatical lapses here and there. He adds that he was merely a mouthpiece in composing this work which was all inspired by Hrī-devī dwelling in his heart (§ 429): otherwise how could he compose 100 *granthas* within a *prahara*. The work is meant primarily for reciting by those who know *desī-bhāsā* and the style of Gāthā, otherwise it may be read from a Ms.

Despite his modesty, Uddyotana exhibits significant poetic talents throughout his work. His descriptions are often of the Varṇaka type, rather ready-made for setting up wherever needed; so now and then some ideas get repeated (49.7 f.; 72.20 f.; etc.). Long metres and heavy descriptions add to the dignity of his verse and prose which often go together in this work as is the style of a Campū.[1]

[1] On the Campū style see A. B. KEITH: *A History of Sanskrit Literature*, Oxford 1948, pp. 332 f. K. K. HANDIQUI: *Yaśastilaka and Indian Culture*, pp. 85 ff., Sholapur, 1949; Ch. TRIPATHI: *Campū-kāvya kā ālocanātmaka evaṃ aitihāsika adhyayana*, Chowkhamba Prakāśana. No. 83, Varanasi 1965. The Campū style is characterised by a natural blending of prose and verse both of which flow out spontaneously for the poetic effect of the narration. One or the other cannot be detached without harming the current of composition: in fine, both are inseparable constituents of the poem. It is but inevitable from the trends of literary currents and from the age-old literary training and habits of our poets that prose would be used for narrating events and the verse would be better impregnated with poetic flash and flavour. Still it is not that they cannot serve each others' functions. Judged in this light, many works could not be called Campū simply because of the mixed presence of prose and verse. In the *Pañcatantra*, for instance, the verses stand detached; and the narration does not suffer, even if they are omitted. Likewise in the *Samarāiccakahā* of Haribhadra many verses are introduced for descriptions, religious instructions and moral exhortations: some of them can be skipped over and the narration is not affected. To a less extent, however, the same tendency is seen in the *Kuvalayamālā*. Here and there Uddyotana adds a description for heightening the effect of the context: he does not hesitate to duplicate such descriptive sections in verse and prose. Comparatively speaking the *Kuvalayamālā* has better claims for being called a Campū than the *Samarāiccakahā*. Some earlier Kannaḍa Kāvyas like the *Ādipurāṇa* and *Bhārata* of Pampa (A.D. 941) are in the Campū style. Though Trivikrama and Somadeva are pioneers of this style, it is rather in later works like the *Bhārata-campū* that the style becomes more effective.

He is quite at home in strings of similes, *rūpakas*, *utprekṣās*, *śleṣa* etc. The *śṛṅkhalā-yamaka* is often used. His descriptions of towns, seasons, natural scenes etc. are a significant contribution to the poetic wealth of the *Kuvalayamālā*. At places, his style is appropriately swift and catching on account of short sentences (199.30 f.). In certain descriptions more than one piece is added, for instance, that of Narmadā (§ 206, also § 118). As in oral delivery some looseness in construction is seen (§ 143, *ciṃtiyaṃ*, *ciṃtiuṃ* etc.). His conversational style is throughout successful (§ 104, § 129 etc.). The talk between the prince and Vetāla (§ 380), amongst water-carrying ladies (§ 243), in the circle of boys in the Maṭha (§ 245) and between ladies at the sight of Kuvalayacandra (§ 59) are quite poetic and attractive. Sometimes the style suits the context (§ 61) with apt expressions and similes.

Uddyotana is a master of Prākrit expression, not of the rigid type seen in the *Rāvaṇavaho* etc. but elastic enough to absorb popular traits from Apabhraṁśa as well as Deśī styles. His illustration of the Mid-Indian Colloquial (§ 245) and the bazaar talk (§ 246) in eighteen *deśa-bhāṣās* are a speciality of this work, and not found anywhere else. He uses a string of verbal forms with a slight shade of difference in meaning (18.26 f.).

As a religious teacher, he has packed his work with details about Jaina doctrines put in the mouth of Tīrthakaras, eminent teachers and offered by himself at suitable contexts. The painting of *saṁsāra-cakra* is a fine occasion to project in details the picture of life and illustrate the law of Karman and retribution (§§ 292 ff.). There are pieces of advice full of ethical rigour and moral elevation (§ 85). Then throughout the work stand scattered gems of moral maxims and worldly wisdom, more or less *arthāntaranyāsas* (10.17, 12.24, 13.16, 18,20; 34.1, 48.14, 51.19, 57.9-10, 61.31-2, 127.24, etc.).

Though the society depicted in the *Kuvalayamālā*, on the whole, is an affluent one with plenty of comforts, pleasures and pastimes (§ 209 f.) for which Uddyotana has a keen eye, he has uniformly held detachment, equanimity and renunciation as the highest values. In fine, ascetic attitude is writ large in various contexts. All the characters, whatever their antecedents, renounce the world and attain better status by their life of piety and austerity. The author does not want the defaulters to be duped by priestly *prāyaścittas*, but puts them on the path of good conduct, placing before them a philosophy of hope and spiritual progress on their own strength. It is a touching context that even birds are talking the language of renunciation when their kith and kin are trying to dissuade them from entering the order of asceticism (§ 402 f.). The parable of *kuḍaṃgaddīva* (§ 166), the *juga-samilā dṛṣṭānta* (§ 326), symbolic interpretation of certain popular notions (§ 306), the episode of Priyaṃkara and Sundarī (§ 349), the biography of *raṇṇaṃdura* (§ 181), Ratnamukuṭa trying to save the butter-fly from dying (§ 230) etc. give good finishing touches to the general atmosphere of renunciation in this work.

Uddyotana is deep in his learning, cosmopolitan in outlook and broad-based in his information. His exposition of Jaina dogmatics and religious doctrines (see pp. 67 f. above) shows his thorough study of Jaina scriptures. He shows good knowledge of *aśva-śāstra* (§ 56), *rāśi-phala* (§ 48), *khanya-vāda* (§ 187),

sāmudra-śāstra (§ 216), *dhātu-vāda* (§ 311) etc. He is quite conversant with traditional and contemporary philosophical tenets (§ 320 f.) and religious practices (§ 157), modes of worship (say that of Kātyāyanī, § 32), customs and rituals (§ 286) etc. His similes are homely and apt (113.22 f.) drawn from various walks of life and different layers of literature and mythology (§ 19). His work thus reflects the entire society more than an isolated socio-religious sector to which he might belong. He has an open eye for everything, and presents the same in a catching manner. He depicts in a pleasing style a number of scenes noticed by the prince when he enters Vijayāpurī (§§ 243 f.).

Uddyotana has introduced many episodes which are instructive, engrossing and entertaining. He has a keen insight into the workings of human mind; and his experience of human relations and patterns of behaviour is realistic. The way in which Mānabhaṭa behaves while striking a Pulinda prince who unintentionally occupied former's seat in the Durbar of Āvantivardhana is typical of feudal vanity (§ 98). Kāmagajendra's love-madness is well caricatured; and he is duped in his trap for his spiritual benefit (358 f.): his love-mad mood and his transportation to Aparavideha are a fine study in contrast. The activities of *kāminī-sārtha* (§ 158), the conversation between the *taruṇa* and *yuvati* (§ 161) and the dedicated love of a self-willed lady moving about with a purdah (§ 163) are remarkable for their erotic touch which gets diluted as it were by a fine comparison, in that context, between the behaviour of monks and courtezans (§ 160). The first night of Kuvalayamālā and Kuvalayacandra and the arbitration of friends on the robbery of heart is skilfully worked out (§ 275). If the meeting of Kuvalayamālā and Kuvalayacandra in the park, even with previous appointment, depicts a tense mood of the loving parties (§ 269 f.), the scene of Vyāghradatta and Mohadatta fighting for the hand of Vanadattā has a thrilling effect: all this becomes simply tragic when the gifted monk discloses their mutual relation (§§ 151 ff.)

Uddyotana has a balanced mind for logical deduction (about the sound etc., § 269) and a sense of humour. The latter is obvious when the king cuts a joke (15.12) even with the goddess who is sportive enough to take it as a *parihāsa* and bless him with the boon of a son. Likewise, Anaṅga's enacting a counter-situation by presenting a dead body of his beloved (Māyādevī) and by declaring that she eloped with (dead) Priyaṃkara is at once amusing but effective enough to bring Sundarī to her senses and to herald the dawn of enlightenment about the vanity of attachment and inevitability of death (§ 349 ff.). The conversation between the Prince and Bhillapati is logical and jocular enough to bring out a serious conclusion and correct understanding (§ 228). Uddyotana has a knack of probing into the minds of his characters and then give out fine specimens of loud thinking (§ 256). To this category belong the thoughts in the minds of men and women who are witnessing the prince and the princess on the back of an elephant (§ 287 f.).

Uddyotana is primarily a religious moralist, out to teach lessons in good behaviour. He is endowed with deep learning, wide experience of men and matters, mastery over catching expression and entertaining style and earnestness of purpose. As such, he deserves to be ranked, as the author of the *Kuvalayamālā*, with the great classical writers of our country.

A CULTURAL NOTE ON THE KUVALAYAMĀLĀ OF UDDYOTANASŪRI

By

[The Late] Dr. V. S. AGRAWALA[1]

The *Kuvalayamālā* is a Prākrit Campū written by Uddyotanasūri (779 A.D.). It is full of cultural material which gains in value because of the firm date of its composition. It had long been known in Mss. form. It has been edited and printed by Dr. A. N. UPADHYE who has very kindly invited me to make a study of the text from the cultural point of view. Obviously the material belongs to the post-Harsha period when the three great empires of the Gurjara Pratihāra in the North, Rāshṭrakūṭas in the Deccan and Pālas in the Eastern India had been established. That played a magnificent rôle in the glorious rehabilitations of art, literature, philosophy, culture and commerce. Uddyotanasūri was a writer of a very keen observation gifted with the same pictorial memory as Bāṇa; and his knowledge of men and matters was of a wide character as shown by the description of the *Kuvalayamālā*.

The Campū opens with salutations to the great Tīrthaṃkaras on the occasion of whose birth even the gods take part in the great festival, clapping their hands with bejewelled bracelets (*maṇi-valaya*, 1.2). The personified beauty mentioned as *māhava-sirī*, *gimha-lacchī*, *pāüsa-sirī*, *saraya-lacchī* and *hemaṃta-sirī* is full of beautiful expression not found elsewhere (1.9-14).

There is a reference to gold of highest purity (*jacca-suvaṇṇa=jātya-suvarṇa*, 2.2). Whatever impurity or dross was contained in the gold brought to the goldsmith was removed by the latter by subjecting it to different processes of testing it on the touch-stone (*kasa*), cutting (*cheda*), heating under regulated fire (*tāva*), beating out into flat sheets (*tāḍaṇa*), filing the sheets and the same process of beating it into a different shape, giving it a shape of round bar and dividing into several parts for final testing (*vihaḍaṇa*). The purest gold (*jacca-suvaṇṇa*)

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[1] The late lamented Dr. VASUDEV SHARAN AGRAWALA, in whom I had an intimate friend and academic associate for over thirty years, was a versatile Indologist; and his Cultural Study of the *Harṣacarita*, published by the Bihār Rāshṭrabhāshā Parishad (Patna 1953), in Hindi, has proved a pioneer study and a model in the field for a number of subsequent monographs. As he had always a keen eye for the cultural data, he was very much attracted by the *Kuvalayamālā* of Uddyotana. I earnestly requested him, therefore, to spare some time to study the *Kuvalayamālā* and shed some light on its cultural aspects. Despite ill health, he sent these notes to me, which are of immense value for a student of cultural history of medieval India, especially in its western parts. The Notes were dictated by him, and what reached my hands was the first typed draft. Due to indifferent health, he could not spend more time on their revision. I retyped them for the Press. If some different opinions are there between my views and these Notes, I should submit that we had no occasion to discuss them; and the scholars may take them for what they are. My sincere thanks are due to the departed soul. What pains me, however, is that Dr. AGRAWALA did not live to see these Notes in print (a.n.u.).

was styled as *dohdahi* in Persian. In India it was called Bārahvāṇī (*bārahi vannīya*) as in *Dravya-parīkṣā*, 17 (Jodhpur 1961) of Ṭhakkura Pheru, i.e., gold refined to the twelfth degree which was regarded as the standard gold (*bhitti-kanaka*). In the pre-Muslim period, the highest purity was of sixteen degree, and such gold was called *ṣoḍaśa-varṇaka* (*Kāvyamīmāṁsā* of Rājaśekhara, Śaka 900, chapter 17) which must have been the *jacca-suvaṇṇa* of Uddyotanasūri. We also find reference to *ṣoḍaśa-varṇa* gold in the *Mānasollāsa* (*yat syāt ṣoḍaśa-varṇākhyaṃ kośe sthāpyaṃ tad eva hi*, 1.2.398, Mysore ed. p. 797) from which was derived the Hindi word *solaha vānī* which in Rājasthānī became *solamo sono* referred to as *solen* in the *Jñāneśvarī* (1290 A.D.). For more details see my article: The highest purity of gold in India, (*The Journal of the Numesmatic Society of India*, Vol. 16, pp. 270-74). This seems same as the *śṛṅgī-kanaka* mentioned in the *Kādambarī* (§ 85).

On page 2.9 occurs a list of peoples in a country in which persons are born: i.e., Śaka, Yavana, Barbara (the Negro tribe), Kirāta, Khasa, Pārasa (the Persian name given to the Sassanian rulers upto their extinction by Muslims in the 7th century and continued even later), Bhilla, Muraṃḍa (a branch of the Śaka which the author must have borrowed from some *varṇaka* list, since there were no Muraṃḍas left in the 8th century A.D.), Oḍḍa, Bokkasa (a mythical tribe called Bhokas in medieval Hindu literature), Śabara, Puliṃda and Siṃghala.

On pp. 3.18-4.12, Uddyotanasūri gives the names of a number of Kathās and their authors, in Sanskrit, Prākrit and Apabhraṁśa, i.e., Pādalipta and his *Taraṅgavatī*, Hāla (Sālāhaṇa) and his Kośa, the club of poets known by the term Chappaṇṇaya, *Bṛhatkathā* of Guṇādhya, Vyāsa and Vālmīki to whom we owe *Bhārata* and *Rāmāyaṇa*: that was the usual practice of all writers like Subandhu, Bāṇa, Daṇḍin, Haribhadra, Svayaṃbhū etc. We are able to know the names of about fifty works including romances. Dr. A. N. UPADHYE has dealt with these in his paper entitled 'Works and Authors referred to in the *Kuvalayamālā* of Uddyotanasūri' submitted to the A.I.O.C. Session at Gauhati. There is an important reference to a story book named *Supurisacariya* written by Devagupta of the Gupta dynasty.

The poet mentions five kinds of Kathās (4.5): Sayala-kahā, Khaṃḍa-kahā, Ullāva-kahā, Parihāsa-kahā etc. His disquisition on the nature of the different Kathās according to the metres, topics, serious or humourous, and style of writing is very enlightening and shows the richness of Kathā literature during his time. It is noteworthy that the topics of these were cast into the mould of the Rāsa literature that carried forward the Kathā-sāhitya in Apabhraṁśa, Avahaṭṭā, Old-Gujarātī, Old-Rājasthānī, etc. and later in Avadhī, Bṛja-bhāṣā and Rājasthānī languages. It is a fascinating subject worthy of classified investigation.

It was customary with the poets beginning from Kālidāsa, Bāṇa etc. to prefix their narration with an account of *durjana-nindā* and *sajjana-praśaṁsā*; and Uddyotanasūri too has done the same at some length. Kālidāsa gives it in the minimum way, while Gosvāmi Tulasīdāsa at much length. Uddyotana-sūri gives *durjana-nindā* in nineteen lines and *sajjana-praśaṁsā* in fifteen lines. Several of the epithets of this topic were common; so, in that, he has followed a conventional description of *varṇaka* nature.

On page 7, § 13, we find an exhaustive description of the Madhyadeśa which closely follows in spirit and word the description given in the *Mūlasarvāstivāda-vinaya* of Sanskrit Buddhism. A bunch of architectural terms is available (7. § 14): *tumga-bhavaṇa, maṇi-toraṇa, dhavala-dhaya, maṇi-sihara* in the description of the city Viṇīyā. There were usually eightyfour market places in a medieval town of which a list is given in the *Pṛthvīcandracarita* (Saṁ. 1161 [?]; but here [§ 15] some names of shops according to articles displayed in them is given, i.e., 1) *kuṃkuma-kappūra-agaru-mayaṇa-abhivāsa-paḍavāsa*; 2) *elā-lavaṃga-kakkolaya*; 3) *mattāhala-suvaṇṇa-rayaṇa*; 4) *ṇetta-juyala*; 5) *vasaṇa* (= cloth); 6) *viḍāo*: 7) *saṃkha-valaya-kāya-maṇiya*; 8) *sara-sarāsaṇa*; 9) *saṃkha-camara-ghaṃṭā*; 10) *viviha-osahīo*; 11) *siṇeha-ṇiraṃtara-bahu-khajja-pejja*; 12) *haliddī*: 13) *surā-mahu-māsāo*. Thus Uddyotana has in his view a complete form of a medieval market place with the number of lines full of different commodities on the basis of which was compiled later on a list of 84 *caühaṭṭas*.

There is (9. § 20) a reference to *abbhaṃtarovatthāṇa-maṃḍava*, Hall of Private Audience, corresponding to *bhuktāsthāna-maṇḍapa* of Bāṇa, or Darwār khāsa of Mugal architecture. There (9.20) is a reference to *vettalayā paḍihārī* which throws light on the Mathurā railing figure (No. 2) in the Mathura Museum showing that such attendants actually existed in royal palaces. Later (11.15), there is a reference to *bāhirovatthāṇa-maṃḍava*, the Hall of Public Audience, to which all people were admitted and which was known as Darwāre Ām in Mugal times. That was also known as *savvāvasara* (= *sarvāvasara*) in Apabhraṁśa texts. On page 11.21 there is a clear statement that the king, after dismissing the public Durbar, entered the private apartment of his palace known as *vāsa-bhavana*. At 12.1 there is a reference to *kovahara* (= *kopa-gṛha*). On page 12, line 11, there is a reference to *suvaṇṇaddha-sahassaṃ*, five hundred of Suvarṇa. At 12.27 there is a reference of Mahākāla Śiva of Ujjain which had a crowd of *joya-joyaṇī-siddha* and of those who were proficient in Tantras and Mantras. This is a welcome reference to Mahākāla about a century and half later after Bāṇa's *Kādambarī*. The description given by Uddyotanasūri is much more detailed about the bloody offering and sacrifices and use of wine and the skull of human beings and Vetāla-sādhanā carried on in the temple.

On page 14. § 34, there is repetition of gods mentioned at 2.23. At 14.13-7, there is a Stotra of Rāyasirī Bhagavaī describing her beauty and ornamental glory. On p. 15.18 there is again a reference to *bhoyaṇa-maṃḍava* and *abbhaṃtarovatthāṇa-maṃḍava*; and further at 16.18, there is again a reference to *bāhirovatthāṇa-bhūmi* which are already mentioned. There is also a reference to *rayaṇa-viṇimmaviya-mahariha-sīhāsaṇa*, i.e., the *siṁhāsana* of the king, also called Indrāsana. On the same page a graphic account is given of Rājasabhā which included Maṃtiṇo, Mahāṇariṃdā, Mahāvīrā, Mahāvejjā, Mahābaṃbhaṇā, Mahākaiṇo, Mahāseṇāvaiṇo, Mahāpurohiyā, Vāravilāsiṇīo and authorities on different subjects of learning of which the list is given. At 17.24 there is a description of festivities; and at 18.26-8 there is a reference to cast fabrics and coins. At 20.28 there is a reference to *āvāṇaya-bhūmī* and again to *bhoyaṇatthāṇa-maṃḍava* and *atthāṇa-maṃḍava*.

An important topic during early medieval times was the education of

princes. We have a detailed description in the *Kādambarī* of the education of Prince Candrāpīḍa. The description presented by Uddyotanasūri is no less important. The prince was sent under an auspicious star to his *vijjā-ghara* (21.14). The prince spent twelve years in receiving instructions from his Teachers. The author has given a list of 72 Kalās (*kalā-kalāve*, 22.1-10).

At page 23.22 f. there is an enumeration of 18 kinds of horses, e.g., 1) Mālā, 2) Hāyaṇā, 3) Kalayā, 4) Khasā, 5) Kakkasā, 6) Ṭaṃkā, 7) Ṭaṃkaṇā, 8) Sārīrā, 9) Sahajāṇā, 10) Hūṇā, 11) Seṃdhavā, 12) Cittacalā, 13) Caṃcalā, 14) Pārā, 15) Pārāvayā, 16) Haṁsā, 17) Haṁsagamaṇā, and 18) Vatthavvayā. Further, there is a very important reference of three kinds of horses named Vollāha, Kayāha and Serāha. These were Arabic names of horses introduced by Arab Horse-Traders. The first mention of Vollāha is found in the *Samarāiccackahā* of Haribhadrasūri in the beginning of the 8th century A.D. The Arab traders entered into very good relations with the Rāshṭrakūṭa rulers who depended on them for the supply of the horses. Gradually the names of Indian horses as given by Bāṇa and Daṇḍin were taken from the market terminology, and they were replaced by Arabic names until the author of *Mānasollāsa* and Hemacandra in his *Abhidhāna-cintāmaṇi* completely left out the Indian names and replaced them by the Arabic terms. Hemacandra was so ignorant of their origin that he considered them of Sanskrit origin and has treated them in his Sanskrit commentary (See my article: Indian Names of Hoses [?]).

Page 33, § 70: The Puṣpakaraṇḍaka Udyāna at Kosambi is elaborately described as of a Varṇaka type. Page 35, § 74: it is an important passage describing an assembly of followers of the different religious schools discussing from the point of views of sorrow, although the names of those schools are not mentioned: only their several views are given. In this context a list of hells is also given.

On page 55.11 f., there is a description of poor home (*aṇāha-maṃḍava*) in the city of Mathurā. In its population there was a sprinkling of disabled persons: leprosy (*koḍḍhīe*), suffering from leucoderma (*valakkha*), tuberculosis (*khaiyae*), extreme poor (*dīṇa*), extreme helpless (*duggaya*), blind (*aṃdhala*), lame (*paṃgula*), slothful (*maṃdula*), hump-backed (*maḍaha*), short in stature (*vāmana*), clipped or cut-nose (*chiṇṇa-ṇāsaya*), clipped-ear (*toḍiya-kaṇṇa*), cut-lips (*chiṇṇoṭṭha*), scorched (*taḍiya*, better *taṇuva*), a parasite (*kappaḍiya*) and several classes of mendicants. The invaders of the orphan home exchange their views as to which sin may be washed at which holy place. Some one said that the sin of leprosy could be washed out at Vārāṇasī. Another said that it could be done better at the Sun temple of Mūlasthāna (mod. Multan). Another one said that six months' stay at Mahākāla would wipe this sin. Another said even long accumulated sin could be washed at Akṣaya-vaṭa of Prayāga. Some said that even the most horrible sin of killing one's father and mother could be cleaned at Gaṅgāsaṃgama, i.e., at the holy confluence of Ganges with the sea and paying homage to the deity Bhairava Bhaṭṭāraka there.

Page 56.27: There is a description of the holy city of [Vāṇārasī, in the territory of] Kashi where, among other subjects, there was provision of the teaching of *Arthaśāstra* of Kauṭilya (*Cāṇakka-satthaiṃ*). Uddyotanasūri does

not mention by name any other text except the treatise of Cāṇakya which shows that the *Arthaśāstra* of Kauṭilya was existing and formed an important subject of study by young men at the educational centre at Varanasi.

Page 57.13-15: There is an expression of views about the relative importance of Trivarga consisting of Dharma, Artha and Kāma in which emphasis is laid on Artha, according to individual precipitation, adding that wealth should be earned even by crooked means. It was a topic on which the political thinkers usually express their opinions.

Page 57.27: There is a vivid description of a commercial prosperity of the city of Pratiṣṭhāna where rich merchants earned plentiful of gold and jewels.

Page 58.32: There is a reference to *racchā-caükka* or Police posts which were like defence citadels garrisoned by soldiers and were a common feature of medieval administration Ṭhāṇe. These were also known as *gulma-sthāna*, the garrisioning contingent of the government, in Gupta administration and found in *Mṛcchakaṭika*. In the medieval period, the *rakṣā-cātuṣkika* had come into existence and is recorded in the inscription of Vastupāla and Tejapāla (*Tejāpāla-praśasti*, about 1225 A.D.). According to Malika Muhammad Jāyasi, Allauddin also continued this practice of establishing defence posts (*ṭhāṇe*) along the path of his marching army which suggested the means of his occupations. Abul Fasal in the *Ain Akbari* also refers to this practice in the time of Akbar (*Ain Akbari*, BLOCHMAN'S Trans., Vol. I, p. 369, foot-note). The words *ṭhāṇe* and *chaukī* are still current terms in Hindi languages, sometimes used together as an instance of poly-glottism showing that the origin of the word *sthāna*, which is also used by Kauṭilya, proceeded by *catuṣka* to denote this meaning.

Page 59.4: There is a reference to a *gujjara-pahiya*, that is, a traveller of the Gujjara clan which seems to be one of the earliest references to the Gūrjara settled down in the region of south Rajasthan and Gujarat.

Page 59.5: This is a Dvipadī: a new metre is availed in Prākrit in which the first and the second line agree in *tukānta*; and each line consists of 24 moras with a *yati* at 13 and 11 moras which correspond exactly Dohā-chanda of Apabhraṁśa and Hindi languages.

Page 62.5: There is a reference of Pallī, which was a forest settlement, and to its śabara chief, the description being partly modelled after Bāṇa's *Harṣacarita*.

Page 63. § 124: The author has given specimen of spoken dialects as used by the village people. In line 22 there is a reference of Kāpālika sect as a means to get rid of sins. The details of this religious practice are not given; but it appears to be quite familiar. It implies the assumption of Śaiva practice of eastern character and roaming about the country visiting great teachers and centres of pilgrimage. There are references to Kāpālika mendicants in contemporary literature. In line 24 there is a reference to Jyeṣṭha Mahā-mahattara who was placed in charge of all the Drangas, or defence posts, in that area. The word is very often used in the Rājataraṅgiṇī of Kalhaṇa to denote an institution which was common in the North-west. Its mention by Uddyotanasūri is significant as showing its extension to Rajasthan area.

Page 64. § 127: There is a description of the capital city of Taksila which

seems to have been resounding with its fame during the 8th century, about 150 years after the visit of Yuan Chuang who found it in flourishing condition. The *Kuvalayamālā* describes Taksila with its deep mote (*parikhā*) and high city-walls and as a centre of Jainism where the Samavasaraṇa of the first Tīrthaṃkara was being held.

Page 65.13 f.: This is a brilliant description of a Sārthavāha taking his caravan, or a trading expedition, from Taksila to Sūrpāraka which was the biggest sea-port. Here there are two motifs well-known from Gupta time, firstly, relating to the ardent desire (11.5 f.) of a young son of a rich merchant to earn wealth by his own diligence. His father at first dissuades him from undertaking the journey saying that there was wealth enough in his house to last for several generations, but, in the end, allows the young man to travel to foreign country for earning wealth. The second motif is the description of the caravan consisting of an army of horses and wheeled vehicles for transport of merchandise. In Sūrpāraka he sold away the excellent horses of the northern breed which he had brought with him and earned large profits thereby. At Sūrpāraka there was the merchant Bhaddaseṭṭhi whose wealth lasted for several generations, and there was also a guild of local merchants. It was their custom to hold a reception in honour of merchants from outside and to learn from them the country of their origin, the destination, field of trade, the nature, value and volume of commodity in which he is interested and all such matters relating to his business. It was the ancient and traditional custom of the great emporium city of Sūrpāraka which was also a flourishing sea-port for oceanic commerce with the western world. He was offered essence, betel leaf and perfume as a mark of honour.

An interesting record is preserved here (65.27 f.) of the conference of the merchants relating to the conditions of their trade. The topic was the countries visited and the goods brought on return journey. One said: 'I went to Kosala with a troop of horses. The king of the country gave one she-elephant-calf equal in value to my horses.' Another said: 'I went to Uttarāpatha with a load of betel nuts, and I bought horses out of the earned money profits.' Another said: 'I went with pearls to the eastern country (probably Assam) and brought fly-whisks.' Another said: 'I went to Dvārāvatī and brought conch-shells from there.' Another said: 'I went to the coast of Barabaricum (a region along the sea-coast of Sindh) taking fabrics with me and brought superior pearls (probably of Persian gulf) and ivory (of African origin).' Another said: 'I went to Suvarṇa-dvīpa (Sumatra) taking flowers of the Palāśa tree (Butea frondosa) and brought gold from there (contemporary with the Śailendra emperor of Sumatra and Java).' Another said: 'I went to China (Indo-China) and Mahācīna (great Chinese mainland) taking buffaloes and the naval dear and brought from there two kinds of fabrics named *gaṅgāpaṭṭa* and *netrapaṭṭa*. This information is important; and Gaṅgāpaṭṭa seems to have been a special kind of silk manufactured for export to India which was here famous under the name of *cīnāṁśuka*. It seems to have been white silk known in India as *gaṃgājul*. The other fabric known as Netrapaṭṭa is a colour-silk mentioned for the first time in the *Raghuvaṁśa* of Kālidāsa (7.39). Bāṇa mentions Netra about 150 years

before Uddyotanasūri, and it appears that Netra was a special kind of figured and coloured silk which according to Śaṃkara was synonymous with *pṛṅga*. It is new information that figured Chinese silk was given the new trade name of Netra in India (See *Harṣacarita*: *A Cultural Commentary* [in Hindi], pp. 78-9 and 149). Somadevasūri (959 A.D.) refers to Netra as a superior silken fabric that was in use in the Rāshṭrakūṭa empire. The *Varṇaratnākara* of Jyotirīśvara Ṭhakkura (about 1400 A.D.) mentions two kinds of Netra cloth mostly according to their different colours. Jāyasī (circa 1528 A.D.) mentions Neta as a superior silken fabric used in the royal houses. Another said: 'I went to Mahilārājya, the kingdom of women, taking men with me and brought gold in exchange.' Mahilārājya was a name applied to several kingdoms; but this was probably the state of Kerala in South India ruled by amazon chiefs. Another said: 'I went to Ratnadvīpa with leaves of the Nimba tree and brought gems from there.' The above is a graphic cross section from the commercial life of India during the 8th century drawing a picture of trade from China to Barabaricum and from Taksila to Sumatra within which brisk commerce was maintained and valuable goods were exchanged by international merchants.

Page 66.28: *sijjhaü jattā* is a Prākrit rendering of the Sanskrit *siddha-yātrā* that was applied to sea-journey including going and safe return. This had become a technical phrase in medieval literature.

Page 67.1-3: Details of preparation for sea-voyage are given which include the following items relating to preparatory ritual and the equipment of the ship: i) arrangement of boats or ships (*jāṇavattāiṃ*); ii) loading of merchandise (*bhaṃḍāiṃ*); iii) bringing together other sailors (*ṇijjāmayā*); iv) calculation of the duration of the journey both outward and inward (*gaṇijjae diyahaṃ*); v) fixation of the date and time of departure (*laggaṃ*); vi) observation of portends whether favourable or vice versa (*ṇirūvijjaṃti ṇimittāiṃ*); vii) making announcements about the journey (*kīraṃti avasuīo*); viii) prayers to proper deities (*sumarijjaṃti iṭṭhadevae*); ix) feeding the Brahmins (*bhuṃjāvijjaṃti baṃbhaṇe*); x) paying respects to select persons (*pūijjaṃti visiṭṭhayaṇe*); xi) worshipping of deities (*accijjaṇti devae*); xii) arrangement of sails (*sajjijjaṃti seyavaḍe*); xiii) raising of the mast (*ubbhijjaṃti kūvākhaṃbhae*; xiv) fitting the furniture for sitting and sleeping (*sayaṇe*); xv) collecting loads of timber for plank and fuel (*kaṭṭha-saṃcae*); and xvi) filling the containers with fresh sweet water (*jala-bhāyaṇe*).

When the ship was to take off auspicious musical instruments were sounded, conch-shells were blown, auspicious songs were sung, Brahmins muttered the *āsīsā*; and thus in the sound of invocation and *jaya jaya* the ship took off its voyage, the sails were unfurled, the ropes and riggings were pulled up, the oars began to be operated, the helmsman took observations, the ship fell into its course, favourable winds began to blow: thus the ship started its journey being tossed on the high sea waves.

The ship reached to its destination. It touched the landing, and the merchant got on the coast. It was then the custom to pay a visit to the king by making suitable presents, while obtaining from him his consent or tacit charter to trade in his territory. They paid all the customs, charges and taxes (*diṭṭho rāyā kao pasāo*). In the trade of precious stones and gems, it was customary not

to utter the value loudly by word of mouth but through a piece of cloth or a scarf on the jewels and pearls to be sold and then the buyer and seller put their hands under the cloth, both of them negotiating by means of some signs conveyed through the fingers of the hands (*diṇṇā hattha-saṇṇā*). It is also stated that after taking other goods in exchange and before leaving the place the foreign merchant makes some charitable gifts to the local religious teachers and establishments (*diṇṇaṃ dāṇāṃ*).

On the return journey the greedy merchant pushed his friend in the mid-ocean and raised a false cry of his having slipped into the sea. The pious merchant after struggling for some time against the waves sank under the water and lost his life. He however became a Vyantaradeva who, in order to revenge himself against the mischief-making merchant, caused the storm leading to ship-wreck. This had become a literary motif as appears from Jāyasī (1527 A.D.) describing a similar situation of a storm and ship-wreck brought about by a Rākṣasa when Ratnasena was returning from Singhala (*Padmāvata*, dohās 389-90, p. 68.12). A vivid description of the storm is given consisting of rushing or gathering of clouds, dashing of waves, splashing of sea-monsters, etc. As a result the ship was tossed from side to side, the masts were broken, etc. In such a plight the men on the ship uttered prayers to their respective gods of motley pantheon, e.g., reciting a stotra to Nārāyaṇa, promising an annual sacrifice or offering to Caṇḍikā, a holy pilgrimage to Śiva and prayers to Mātṛkas, Sūrya, Viānyaka, Skanda, Yakṣa (probably Kubera), Revanta (the son of Sūrya), Buddha and others. Others vowed to feed Brāhmaṇas on their return. The ship was split into splinters and completely lost into vicious sea, the goods under water, and the sailors all died.

Page 69.18: A strange reference is found to the capture of the floating merchant by some people on Tāradvīpa and preparing from his blood and flesh an ingredient considered essential in making of gold. This ingredient was known as *momāi* in Muslim time and was highly praised by Unani physicians.

The motif of the Bhāruṃḍa bird darting from the sky and catching hold of and carrying a human victim to another place otherwise difficult of access was well-known in medieval time story-literature and occurs in the *Bṛhatkathā-ślokasaṃgraha* of Budhasvāmi, ascribed to Gupta period.

Page 71.1-8: There is a mention of four major languages, namely, Sanskrit, Prākrit, Apabhraṁśa and Paiśācī; and during the 8th century, vast body of Apabhraṁśa literature appears to have been already produced. The Paiśācī language seems to have been represented by the *Bṛhatkathā* which had survived in its original form upto the time of Uddyotanasūri. This appears to be very probable since the original Paiśācī *Bṛhatkathā* was known to Kṣemendra who based his Sanskrit version on it.

Page 77.16-28; There is a reference to Madana Mahotsava on the *madana-trayodaśī* day in the *bāhyodyāna* where there was a temple at which the festival was held.

Page 80.17: There is a reference to Cāraṇa Śramaṇa who moved alone in the air from place to place, whereas the other kind of teacher was *gaccha-pariggahi* who took his whole Gaccha or Gaṇa with him while on the move. In

line 18 there is a reference to the holy mountain Śatruṃjaya which seems to have become a famous religious centre before 779 A.D. when Uddyotanasūri was writing.

Page 82.30: Here is a list of religious establishments of different denominations as Mantra-jāpa-maṇḍapa, Brāhmaṇa-śālā, Rudra-bhavana, Dhārmika-maṭha, Home of Kāpālikas, Holy platforms of Yakṣas, Nāgas etc., Brahmanical songs were sung in *āvasati*, Jinagṛha, Buddha-vihāra or Buddhist monasteries, Shrine of goddess Koṭṭavī, Temple of six-headed god Kārttikeya and temple of other deities. In this list mention of Koṭṭajjā-ghara is most important as Koṭṭavai was the most ancient goddess of Tamil land whose worship is spread towards many centres in North India upto the Himālayas where, at Koṭṭal Garh, in Almore District, there was a shrine dedicated to her. She is mentioned in Bāṇa's *Harṣacarita* as a nude woman. According to the *Vāmana-purāṇa*, Koṭṭavai was the name of ancient Goddess at Hingulas in Baluchistan who was later on renamed by Scythians as Nani and by the Hindus Carcikā during the Gupta period. It is gratifying to note that Uddyotanasūri refers to the shrine of Koṭṭavi [Koṭṭajjā]. In the *Deśīnāmamālā* (12th century) Koṭṭā is given as the name of Pārvatī (2.35) which seems to have been due to a later religious synthesis of Goddess' name.

Page 83.3-9: Here is the description of the house or the sleeping chambers of young ladies which were beautified for the reception of their husbands. The select items in this list are as follows: cleansing the dust from the painted walls *citra-śālikā* (*papphoḍesu citta-bhittīo*); dropping pieces of Karpūra in *madirā*; arranging pendant garlands in the houses; painting scroll-designs on the floor (*koṭṭime pattalayāo*); arranging of flower-beds; burning of incense pots; placing the pet birds in the cages (*jaṃta-saüṇae*); prepare clusters of *nāgavallī* leaves in their cases; filling camphor sticks in boxes (*kappūra-phaḍā-sumuggae*); placing of Kakkola globules; spreading of coverlets and seats in the *jāla-gavākṣa* (airel windows); putting on the *śṛṅgāṭaka* and *valakkhala* necklaces and round earrings ornaments; lighting of lamps; collecting wine on the drinking tables; dressing the hair and pouring the jugs; handing over the drinking cups; and arranging of eatables by the side of the beds.

Page 87.14: There is a reference to Khaḍga-vidyādhara, the other classes being Mālā-vidyādharas wearing garlands, and Gulikā-vidyādharas, wearing necklaces of beads as depicted in an Ajanta painting.

Page 87.20-28: Here is a vivid description of the intellectual and spiritual life in the Āśrama of a Jaina Muni, somewhat similar to that in the hermitage of Divākara Mitra described by Bāṇa in the *Harṣacarita* where scholars studied, devoted and held controversies, disputations and exchange of views on several points of religion and philosophy. A similar atmosphere is envisaged by Uddyotanasūri writing a century and a half after Bāṇa. He gives a list of twentyone methods of study and discussions and approaches to the tenets of religion and philosophy, e.g., self-study, teaching, reflecting, resolving doubts, exposition by those who had grasped the meaning, listening to the texts after reciting them, composing new poems or Stotras, practising meditations and attending to the service of teachers, learning of rules of Vinaya, observing of

Triratna in the form of *darśana*, *jñāna* and *cāritra*, extolling the knowledge of the Tīrthakaras and their Gaṇadharas, interrogating about points of doubts about the scriptures, practising the art of disputation, developing points of controversies in matters relating to Dharma and Adharma, deliberating about Bondage and Salvation of souls, pursuing the stages of Śukladhyāna and Dharmadhyāna, condemning the evils of egoism, pride and anger and greed, and speaking against the suffering of the world.

Page 88.32: Here is a reference to Kuḍaṅgadvīpa to which had floated three merchants after experiencing shipwreck on return journey from Ratnadvīpa, Suvarṇadvīpa and Laṅkāpurī. It is stated that those merchants mounted a lofty tree and brandished remains of the wrecked boat to attract the attention of the passing ship. It happened that certain merchants noticed their sign and despatched the sailors in a small *doṇī* to take them.

Page 92.24-31: A Devī-vimāna is described as being decorated with rubies, pearls-pendants and festoons, rows of bells (*kiṅkiṇī-mālā*) attached to banners (*dhvaja-paṭa*), rows of *vaijayantī* flags fixed on the top, lotus-medallions formed by the inset work of rubies (*maṇi-pomarāya-ghaḍiyaṃ*), figures of the lotus-pond and thus giving appearance of Padma-vimāna. Such was the external appearance of Vimāna but in its middle portion or inside (*vimāṇa-majjha*) there were living apartments with rooms or retiring chambers beautified all-round with pearl-festoons (*mauktika-jāla-mālā*) furnished with a bed spread (*sayaṇa*) of chalcedony and blue stone, foot-stool of emerald, placed on a floor of precious stones and furnished above with a *devāṅga* cloth and upper canopy like *devadūṣya* cloth.

Page 93.17-8: There is a list of eight auspicious girls holding respectively sprouted water-jars, fan-palm, fly-whisk, parasol, mirror, *mṛdaṅga*, harp, drum and cloth and ornaments. These were regarded as eight celestial nymphs of Indra's heaven and frequently referred in literature as *aṣṭakanyā* or *subhā-kanyā*. They are mentioned as forming part of the articles collected for Rāma's coronation (*Ayodhyā-kāṇḍa* 15/8) and that of Sugrīva where their number became sixteen. King Yudhiṣṭhira looked at these auspicious maidens as amongst the objects seen by him every morning (*svalaṃkṛtāḥ śubhakanyāḥ*, Droṇa-parvan 58/20). These were regarded as auspicious to be seen before starting on a journey (*prāyātrika-maṅgala-dravya* 2/28). It is stated in the Vālmīki *Rāmāyaṇa* (Sundara-kāṇḍa 18/11-4) that these eight auspicious girls moved in the train of Rāvaṇa holding respectively: i) a golden lamp; ii) fly-whisk; iii) fan-palm; iv) golden water-pot; v) sword; vi) rolled-up seat; vii) platter of gems; viii) parasol with golden star. These were depicted on the railing pillars at Mathura during the Kushan period some of which were obtained from the Jaina Kankali Tila and others from Buddhist Stūpa, they being accepted in both religions as auspicious. The list of eight auspicious girls also occurs in the *Lalitavistara* (VII, p. 71) where their names are: 1) Pūrṇakumbha-kanyā; ii) Mayūrahasta-kanyā; iii) Tālavṛntaka-kanyā; iv) Gandhodaka-bhṛṅgāra-kanyā; v) Vicitra-paṭalaka-kanyā; vi) Pralambaka-mālā-kanyā; vii) Ratnabhadrālaṃkāra-kanyā; and viii) Bhadrāsana-kanyā. These were also known as the eight women of Indra's court (*aṣṭau yoṣitaḥ* or *aṣṭau apsarasaḥ*).

Page 96.27-33 and p. 97.1-24: Here is a description of Samavasaraṇa

consisting of enclosures, gateways, beautified by figures of Śālabhañjikā women and in the centre of all was placed on a high terrain the throne of the Tīrthakara furnished with three parasols, fly-whisks, a rain of heavenly flowers, an Aśoka tree and halo (*bhāmaṇḍala*).

Page 103.15: Here is a reference of the Kaumudī Mahotsava celebrated in the city of Campā on the Śaratpaurṇimā day (line 32). It was attended by great festivities of music, dance and drama. In the city-square a Naṭa gave demonstration of his dance. The Naṭa is called Bharata-putra, i.e., the follower of Bharata or an adept in *Nāṭya-śāstra*.

Page 103.20: It is said that a Subhāṣita listened got the award of one lakh of money. This is the earliest reference to such a practice and also indicates the high value put on Subhāṣita literature in that age.

Page 104.26: There is a reference again to a sea-voyage undertaken by Sāgaradatta of Campā with his starting from a big sea port of south India named Mahāsamudra-nagarī Jayaśrī with its destination to Yavana-dvīpa. Details about the taking off of the boat are similar to those already given. Sāgaradatta sold the goods in Yavana-dvīpa and purchased from there gems and precious stones and took emerald, pearls, gold and silver as his *pratibhāṇḍa* of the value of seven crores. A special official of the ship is named as *pañjara-puruṣa* (106.6), the person who made observation from the high top of the mast. In the time of a storm the ropes and riggings were unfastened, the sails were rolled up, the goods on the ship were consigned to the hull, and the ship was brought to a standstill.

Page 107.34: Here is a reference to *lakkhavai kirāḍa* in which the word *kirāḍa* means a retail merchant who was not regarded much, thus spoken of as *lakṣapati* and not a *koṭipati*. The word is used for the first time in the *Pañcatantra*, and it is still in use in the dialects of western U.P.

Page 112.28-33, also 113.1-26: There is a description of the summer season which is extremely rare both in Sanskrit and Prākrit literature, the only other instance known to me is in the *Harṣacarita* of Bāṇa.

Page 113.27 f.: There is a description of Vindhyāṭavī. The other comparable examples being that of Bāṇa in the *Kādambarī* and that of Bhavabhūti in the *Uttararāmacarita*, the latter having been written about fifty years before Uddyotanasūri.

Page 119.3-4: There is a reference to colossal image of Tīrthakara made of white marble (*muttāsela-viṇimmiyā*, see also p. 115.3-4). A similar big image was made by the Yakṣa for himself on the crown of which he depicted a miniature figure of Tīrthakara (*ṇivesio esa mauile bhagavaṃ jiṇayaṃdo*) (120.16). This is important as showing the use of white marble for making Tīrthakara images during the 8th century, a practice continued later throughout the medieval period.

Page 124.27-30: There is a short inset of Ujjayanī with its rich market place, city gates, rampart and moat. There are also references to some famous cities as Bhṛgukaccha, Nandipura (mod. Nāndeḍa), Padmanagara (mod. Paunāra), see pp. 125.29-30, 126.1.

Page 128.6: There is a reference to *ratnamaī mahāpratimā*. By the time

of Uddyotanasūri the distinctive signs (*laṃchaṇa-laṃchiya*) of Tīrthakaras (line 11) had come into existence. They did not exist on the image of the Kushan period but appear to have been introduced in the religion and art of the Gupta period.

Page 128.17-8: There is a reference to a Śabara and his wife who knew the *desi-bhāsā*, probably a reference to the dialect of the Śabaras. There is also a reference to Patra-śabaras or Parṇa-śabaras who were foresters living in much greater wilderness.

Page 132.1-3: The special cult-practices and beliefs in Mantras amongst the tribes of Pulindas, Kāpālikas, Mātaṅgas, Rākṣasas, Vānaras on hilltops and forests formed part of the Śabaravidyā. This was a cult involving occult practices like the muttering of śabara Mantras and uttering the same through the ear (133.5). It appears that during the 8th century, in the time of Uddyotanasūri, Jaina occult religion and mysticism brought into close touch such practices as Śabaravidyā of which Vidyādhara godlings were considered medium of transmission (133.9-10). The shrine of Ṛṣabhanātha became a centre for performance of *sādhanā* and for the perfection of Vidyās.

Page 134.32-33 f.: There is a description of a caravan with a large number of camels, bullocks, horses and donkeys. It had come from Vindhyāpurī and was going to Kāñcīpurī.

Page 135.6: There is a reference to Vijayā Mahāpurī which was situated on the sea shore and the same as Nagarjuna Kunda, the famous capital of the Ikshvāku kings as stated in their inscriptions. It seems to be a historical fact that the monument of Vijayāpurī stood intact and the place enjoyed wide celebrity. The leader of the caravan was one Vaiśramaṇadatta. There follows (lines 27 f.) a description of the attack on the Sārtha and its plunder by wild Bhillas.

Page 150.17 f. & 151.1-5: There is described an educational institution (*mahaṃtaṃ maḍhaṃ*) which included students from Lāṭa, Karṇāṭaka, Mālava, Kaṇṇujja, Godāvarī (Nasik), Mahārāṣṭra, Saurāṣṭra, Śrīkaṇṭha (Thanesvar) and Sindha. The courses of study comprised Vyākaraṇa, Buddhism, Sāṃkhya, Nyāya, Anekānta or Jaina and Lokāyata or Cārvāka philosophies. At another place (151.6-11) the prince came across persons who cultivated the seventytwo arts and sixtyfour sciences, such as, Nimitta, Mantra, Yoga, Añjana, Black magic, Dhātuvāda, Yakṣiṇīsiddhi, Military Science, Yogamālā, Yantramālā, Jyotiṣa, Rasabandha, Rasāyaṇa, Metre, Vṛtti-nirukta, Patraccheda etc. Further (12 f.) there is a caricature of the fattened Vedic students (*dālivaṭṭā caṭṭā*) committing to memory the Vedic texts, who were of robust, sturdy body with developed muscles, living by rough exercises a care-free life and were of violent dispositions. And they were a set of fools (*vijjā-viṇṇāṇa-nāṇa-viṇaya-virahiyā*) and bereft of upright morals (*para-juvaī-daṁsaṇa-maṇā*).

Page 152.24 ff.: Here we have a specimen of eighteen Deśī dialects spoken in: 1) Region of Godāvarī (Nasik), 2) Madhyadeśa, 3) Magadha, 4) Antarvedī (region between Ganges and Jumna), 5) Kīra (Kullu Kangra), 6) Dacca, 7) Sindhu, 8) Maru, 9) Gujarat, 10) Lāṭa, 11) Mālava, 12) Karṇāṭaka, 13) Tāpti, 14) Kosala, 15) Mahārāṣṭra, 16) Āndhra, 17) Khasa, and 18) Pārasa. These different idioms of speech were spoken by the shop-keepers in the market

place of Vijayāpurī which was thus a big cosmopolitan town where merchants from all over the country displayed their goods. This reminds us of Ujjainī where the citizens knew the languages and scripts of many countries as stated by Bāṇa in the *Kādambarī* (*sarva-deśa-bhāṣā-lipijña*).

Page 157.2: The situation of Vijayāpurī is given as south sea coast (*dāhiṇa-samudda-velā*). Vijayāpurī was actually situated on the bank of Krishna [?] a few miles above the sea coast upto a point the river was navigable to big ships which landed on docks. The distance from Ayodhyā to Vijayāpurī was mapped out in successive stages and covered in one month and three days (*ekkaṃ māsaṃ tiṇṇi vāsārattassa*) (157.11).

Page 160.13: There is a reference to stencil cutting in which a figure of Rājahaṁsī and the name of prince Kuvalayacandra were reproduced. It was one of the seventytwo arts. The price Kuvalayacandra himself cut a stencil design of a water pond with *haṁsa*, *sārasa*, *cakravāka*, *nalinī*, *śatapatra*, *bhramara* and also cut a Gāthā verse on it (169.8).

Page 170.21 f.: Twentyfour items are mentioned in connection with the marriage of Kuvalayamālā, for instance, pounding of grain, arranging the palace, building high pavillion, colouring of the fire altar (*vedī*), decorating the floor of the interior of the palace, white-washing the wall, making ornaments of gold, sowing of barley off-shoots in wide mouthed pots for decorating the Vedī (as mentioned in the *Harṣacarita* on the occasion of Rājyaśrī's marriage), sewing of Kūrpāsaka garments (as sleeveless or half-sleeved for female body), hanging of buntings and flags, making of beautiful fly-whisks and bundles of peacock feathers.

Page 171.1 f.: There is a beutiful description of marriage festivities; and the author has chosen for it a new metre of the Amṛtadhvani type carrying the last part of the foregoing stanza into the first part of the succeeding stanza *ll*.18 f.).

Page 173.31 f.: We have here a conventionalised description of sea as it was visible from the top of the Vijayāpurī palace.

Page 175.10: Here is a reference to Jaina Śāsana in which the word Jaina has been used for the teaching of religion of the Tīrthakaras. During the 7th century, in the writings of Bāṇa, the terms Jina, Jinendra, Jinanātha and Jaina were used with reference to Buddha and Buddhism, and the same is the case in the *Amarakośa* and the *Lalitavistara*, etc. It is an open question as to when for the first time the word Jaina was used in its present meaning.

Page 185.21 f.: Here follows a description of two printed scrolls, one illustrating the Jaina conception of Saṁsāracakra and the other of Bhavāntaras. The Saṁsāracakra was also painted by Buddhists on a ceiling at Ajanta. It is stated in *Divyāvadāna* that Bhavacakra was painted in the *dvāra-prakoṣṭha* or the entrance of the royal palace. It is little surprising that the different parts of the painting were explained by being pointed out with a long stick. The Saṁsāra-cakra illustrated the three worlds of hell, human world and the world of gods.

In the portion about the various hells, the beings undergoing sufferings were also painted: The figure of a king riding on a horse and going for hunting; then the various animals trembling for fear of impending death; then

a crowd of people making noise to bring the animals together, i.e., engaged in what is now known as *hānkā*; then a way-farer captured by the robbers and subjected to various tortures, torments, splitting, hanging, scorching etc. Then, in another portion, were painted the agriculturists engaged in ploughing their field with plough, bullocks with pierced nostrils and with ropes tied round their necks, having ploughs on their necks, and bleeding owing to their having been pricked with sharp pointed whips (*totta*); farmers engaged in tearing the walls of earth and becoming sinful thereby; other house-holders engaged in field operations and undergoing much suffering for their sons and wives; farmers harvesting ripe crops and collecting heaps of pulse and paddy and crushing them with bullocks tied to the middle of the post; people suffering from many kinds of diseases like fever, pain and burning, and lying on their cots and meeting their deaths, to gather their mourning servants, wives and friends; coffins (*śava-śayana*) being borne by their relatives and the body being cremated on the funeral pyres of wood and grass; bemoaning relatives seated round and setting fire to it; the devoted wife crying and weeping for her departed lover, the old father sitting nearby with tears flowing from eyes and his mother becoming unconscious in a swoon; visit of dear ones in condolences; all the dear ones and relatives going to the water tank and performing the obsequies; a young couple engaged in at-random talk and the young women scratching the earth with the toe and smiling; a young man embracing with deep affection his young wife; a number of congruous poses between the male and the female; birth ceremony attended by auspicious rites and music; parties of dancing and singing men and women taking part in birth celebrations; wrestlers with stout bodies giving demonstration of their art; persons proud of their beauties bearing perfumed ornaments; persons puffed with pride of their high families; persons in the grip of greed; persons although ignorant feigning knowledge and holding scriptures in their hands; persons shooting animals with bow and arrow; a person holding a naked sword and showing feats of swordsmanship; parrots and magpies put in cages for amusement; a pregnant woman thinking of the birth of a son or daughter and experiencing *dohada* and labour pains; birth of a son accompanied by female festivities; a young boy amusing himself with the fight of cocks, male parrots, rams; a young man enjoying the company of young girls and maidens; an old man surrounded by his family; a beggar asking for food; a mendicant clothed in tattered garments; a recluse sitting on a palankeen and invited by the king; a soldier fighting with weapons on the battle-field; a king seated on his throne and surrounded by his feudatories and feeding on five mouthfuls of food offered in a leafy cup by a woman; a man entering the sea to save some drowning relation; a man stealing others' money; a fisherman catching a haul of fish with his net; traders engaged in false dealings and not realising the sinful nature of their actions; persons renouncing the world in a state of detachment: these were some of the topics depicting scenes of human life which were painted on the scroll.

Then follows a description in 19 verses of scenes of bird and animal life depicted in the painting, e.g., fight between lion and elephant (as depicted in the Kailāsa temple at Ellora); fight between a tiger and a wild bull, and killing of a

tiger with bull horns; fight between wild buffaloes; fighting antelopes; a serpent being swallowed by a large monster; large fish swallowing smaller fish; crocodiles swallowing their own species; wounded beasts attacking the other wounded ones; peacock swallowing a serpent; a number of animals making a composite form, one upon another: spider caught in the web of another spider, the latter catching an insect pursued by a lizard and the latter caught by a black bird (*sāmā*) which flying in the sky with its feed was caught by a bird of prey, and the latter falling to the ground was caught by a wild cat which in turn was attacked by a wild boar, the latter was being attacked by leopard, and the leopard was attacked by a tiger, the latter instantaneously by a lion and the lion by a wild Śarabha (stronger than a lion and said to have eight feet). The animals, reptiles, insects and birds described as locked in mutual engagements create a very strange atmosphere of their buoyant life and activities; and Uddyotanasūri deserves credit for creating such a motif in a painted scroll in the 8th century A.D. Then follows a description of the various hells depicted in the painting on cloth (p. 189.18-9). There is given also a description of the Svargaloka or the heavenly abode of Devī, Devakumāra and Indra seated in the Āsthāna or Saudharmasabhā (p. 189.32-3, p. 190.1-19).

Pages 190 ff.: Here we have a description of the second Citrapaṭa. It was a painting depicting the city of Campā with its people, houses, citizens, beautified with bejewelled ornaments, market places, its rich merchant and his wife and detailed account of one's *bhavāntara* or past life.

Page 191.28-32: Here is a reference to various Siddhis practised in medieval times, for example, Dhātuvāda, Añjana-siddhi, Bila-praveśa, Mantra-siddhi, Devatā Ārādhana. The Añjanasiddhi conferred the occult power of seeing treasures (*mahānidhāna*). We get some details about Dhātuvāda (p. 195), i.e., the art of making artificial gold, being practised in a secluded part of the Vindhya forest. It is said that the red colour of flames of the fire indicated the making of copper, yellow of gold, white of silver, black of iron and colourless of bronze. Others thought that its true technique was an unknown secret. If the fire is of lower heat, lead was produced, but if the heat became excessive, then granular gold (*phuṭṭaṇaṃ kaṇayaṃ*) was manufactured. If the fire was of moderate heat, the metallic contents of the crucible (*mūsā*) just drained in liquid form. If the flame was greasy, the contents would turn black. After putting the requisite content in the crucible, some kind of herbal powder (*cuṇṇa-joga*) was added. It is said that the assembled Dhātuvādins or alchemists (*kemiyāgāra*) were failing in their attempt. Prince Kuvalayacandra tried his own knowledge and succeeded in the making of gold. It appears that one of the epithets of the Dhātuvādins was Narendra, meaning a master of charms or antidotes. The word is also used in this sense in classical Sanskrit literature. Dhātuvāda is also called Narendra-kalā (*ṇariṃda-kalā*, 197.16).

Page 199: Here is described Yuvarāja-abhiṣeka-mahotsava when the city of Ayodhyā put on gala appearance by means of beautifying streets, sprinkling of scented waters on its roads, hanging of flower-garlands, putting up golden gates, adorning the palace, decorating the floor in front of the entrances, making paintings on the walls of the public audience (*cittijjaṃti rāya-sabhāo*), making

offerings on the cross roads, beginning dramatic performances, hoisting of the lion banners (*siṁghavaḍae*), installing canopies (*caṃdoyave*), cloth pieces were being torn in proper pieces *pāṭī* for being wrapped round the post, pendants like the Kaṭisūtra ornaments were hung from the ceilings of doorways and walls of the houses, the great jewels were being taken out and put on show in the treasury, the pearls-strings were hung as festoons, so also were hung the flower-pendants. In the Āsthānamaṇḍapa was placed a big royal throne which was occupied by prince regent Kuvalayacandra and decked with golden pitchers studded with many kinds of jewels and covered with golden lotuses (*kaṇaya-paüma-ppihāṇāiṃ*).

Page 201.26: There is a reference to Kanakaśilā engraved with the docrines of a Dharma which was offered to the king by the Kuladevatā of the Ikśvākus.

Page 203.20 f.: There is a detailed description of about 60 doctrines of different religious sects and schools of philosophy that had developed before the time of Uddyotanasūri, for example, Agnihotra, Gomedha, Bhṛgupatana, Guggula-jvalana, a Pāśupata sect, Paṃḍara Bhikkhu, an Ājīvaka sect (also mentioned in the *Pañcatantra*), abstaining from all kinds of dairy products like milk, curds and clarified butter, Sāṃkhya who believed in the twentyfive categories including Īśvara known as Pañcaviṁśati Sāṃkya in the *Liṅgapurāṇa* and *Matsyapurāṇa*, Leśyādharma (blue, yellow and white), living on wild fruits and putting on bark garments like the Ṛṣis of old. This list of different sects of Uddyotanasūri's may be compared with the lists given by Bāṇa in the *Harṣacarita* (Books 5, 8).

Page 217.11: Here is a reference to the city of Kākandī which was a pair word with Mākandī.

Page 233.7: There is a mention of a young painter bringing a cloth-painting on which was depicted the portrait of the daughter of the king of Ujjayinī (*paṭṭe lihiyā citta-puttaliyā*). The painting was marked with the purity of lines, richness of colours, according to different compositions, beautiful stripling or seedling to show the effect of surroundings or high and low surfaces and right measurements and representation of different lines of painting like *sādṛśya*. In the *Citrasūtra*, *rekhā*, *varṇa*, *vartanā* and *bhūṣaṇa* are mentioned as four qualities of a good painting (*rekhāṃ praśaṁsānty ācāryā vartanāṃ ca vicakṣaṇāḥ/striyo bhūṣaṇam icchanti varṇāḍhyam itare janāḥ//*). A motif of a princess of a Citrapaṭa was popular in medieval literature and also found in the *Tilakamañjarī*.

Page 247.27 f.: Uddyotanasūri has introduced the Mahāmāṁsa motif and created an atmosphere of the Kāpālika Dharma. That was an age in which it was predominant from Bengal to Rajasthan as also painted in the works of Bhavabhūti. Uddyotanasūri gives his comments from the Jaina point of view that the Vetāla and Piśāca as Vyantara classes of Devas did not eat flesh and blood but enjoyed it like playful children. This can hardly be said to be satisfactory, and it would have been better if the author had refrained from depicting such hedious picture in his story at all.

Page 249.19: There is a reference to mineral colours used in painting and made from the powder of stones of different colours. Such mineral colours

were used in the wall paintings of Ajanta and also at Ellora during the 8th century. Perhaps Uddyotanasūri was working on facts as had reached his ears. There actually was in the erstwhile state of Shakti in Madhyapradesh a place named Ṛṣabhapura which is mentioned in the Āraṇyakaparvan as a place of pilgrimage and visited by many persons to which the Pāṇḍavas also went with their teacher. It is pobable that the place was notorious for its Kāpālika practices.

Page 251.24: Here is a motif of a magical sword being exposed from inside the earth as in the case of Puṣpabhūti in the *Harṣacarita*.

Page 256.31-2 ff.: Here is a mixed list of 25 gods and godlings of all religions. These were worshipped and propitiated to obtain favours. The list includes Goviṃda (Nārāyaṇa), Khaṃda (Skanda), Rudra, Vyantaradevas, Gaṇādhipa (Gaṇeśa), Durgā, Yakṣa, Rākṣasa, Kiṃpuruṣa, Gandharva, Mahoraga, Candra (moon), Tāraka (stars), Uḍu, Graha, Āditya (sun), Nāga, Udadhi, Suparṇa, Agni, Vidyut and Indra.

Page 261.7-8: Here is a reference of various processes of heating and firing of base gold to convert it into gold of the highest purity called *jacca-suvaṇṇa*, the same as *ṣoḍaśa suvarṇa* of Hindu period.

TABLE OF TOPICS

[First set of figures refers to the pages and lines of the Prākrit Text of *Kuvalayamala*, and the second set with asterisks to those of the Sanskrit Digest.]

i) Author's Introduction

ii) Prince Kuvalayacandra: his Horse Flies

iii) Dharmanandana: Biographies of Five Souls

iv) Kuvalayacandra's Journey to the South

v) Kuvalayacandra in Vijayāpurī

PREFACE

To the Edition of the Sanskrit Text

The text of the *Kuvalayamālā-kathā* of Ratnaprabha-sūri is based on the following material:

C-This stands for the printed edition of the *Kuvalayamālā-kathā* edited by Śrīmac *Chaturavijayamuni*, published by Śrī Jaina Ātmānanda Sabhā, Bhavanagar, Śrī Ātmānanda Granthamālā, No. 54, and printed at the Nirnayasagar Press, Bombay 1916, Crown pp. 10-250. It is carefully edited; prose and verses are neatly separated and presented; proper nouns are put in black types; and additional punctuation-marks like the comma, dash, sign of interrogation and interjection etc., which are quite helpful in understanding the text, are introduced. Verses are numbered group to group wherever they come. In places where the readings are obviously obscure, fresh ones are proposed in brackets, round or square; and in doing so, the editor claims, the original Prākrit text is consulted in different contexts. The editor would prefer the name Dṛḍhavarma, though the Mss. indiscriminately write Dṛḍhavarma or Dṛḍhadharma. He suggests that the opening expressions, '*namaḥ Śrī-Hrī-devatāyai* etc. to *Om Arham*' belong to Ratnaprabhasūri himself, and that is highly probable.

In preparing this Bhavanagar edition, it is stated that the following three Mss. were used; and now and then important readings from them are noted in the foot-notes. Their readings are also adopted in this edition, and they are indicated as below, their description being taken over from the Preface of C, p. 9.

Ck: It belongs to Paṁnyāsa Śrīmat *Siddhivijaya;* it contains 29 leaves; and it is written in Saṁvat 1466 [-57=] 1409 A.D.

Ckh: It belongs to Śrīmat *Kantivijaya;* it contains 73 leaves; and it is written in Saṁvat 1961 [-57=] 1904 A.D.

Cg: This was secured through Paṁnyāsa Śrīmat *Ānandasāgara* from the Bhaṇḍāra at Stambhanapurī or Cambay; it contains 42 leaves; and it is written in Saṁvat 1487 [-57=] 1430 A.D. The concluding passage runs thus:

एवं श्लोक ३८९४ परं मया किमपि किमपि स्तोकं कुत्रचिद्वर्णनादिकं मुक्तमस्तीति ज्ञेयं सर्वैः। संवत् १४८७ वर्षे भाद्रपदमासे कृष्णपक्षे एकादश्यां तिथौ बुधवारे मालवकदेशेऽद्येह श्रीगोरीखानराज्ये सीण-उराग्रामे पूज्य-प्रभुभट्टारकपुरन्दरसोमसुन्दरसूरिस्स्तच्छिष्यपण्डितहर्षमूर्तिगणियोग्यवाचनार्थं कुवलयमाला-चरित्रं श्राद्धपद्येन लिखितमिदम् ।

It is clear that this shows abridgement in descriptions here and there.

P-This is a paper Ms., so kindly lent to me by Muni Śrī *Punyavijayaji* (camp Ahmedabad). It is well preserved: only in some corners and in the middle of some folios, it is bored by white ants. It measures

12.5 by 4.25 inches and contains 54 folios written on both sides, the first page being blank. Each page has 16 lines and each line about 78 letters. The Devanāgarī hand is neat, and *paḍmātrās* are used. There is a square black spot at the centre and black margin on all the four sides of a page with border lines on the right and left. Here and there red chalk is used to spot the numbers of verses and beginning of sentences etc. In many places it leaves blank space showing its agreement with C which makes additions in square brackets. Though neatly written there are scribal errors arising out of auditory and visual reception, while writing the Ms. The only punctuation-mark used is a single or double *daṇḍa*. Letters to be scored off are dotted on the head. Visarga is often misunderstood as a *daṇḍa*. Often visarga, instead of *s*, is used before *k*, *p* and *ph*. In a conjunct group with *r* as the first member, the other consonant is written as double almost uniformly. As the Ms. does not use commas or inverted commas, it has *saṁdhi* wherever possible, though it is not rigorously adopted always. Generally, *anusvāra* is used and not *para-savarṇa*, and it stands even at the end of a *pāda*. Often *ṣṭ* and *ṣṭh* are not distinguished; *ś* and *s* are mutually confused; and *ṣ* and *kh* are interchanged. The opening and concluding portions are already reproduced in the foot-notes on pp. *1 and *87. The Ms. is more than 525 years old, being written in Saṁvat 1489 [-57] i.e., 1432 A.D.

B-This is a paper Ms. belonging to the Govt. Collection now deposited in the Bhandarkar Oriental Reseach Institute, Poona. It is numbered 1327 of 1891-95. The colour of the folios has turned brown, and some portions of the edges have marks of dampness. Total number of folios is 65 of which the first four are missing; the opening words are: *tṛṇaṁ apy acalāyate*, coming on p. *61.5 of this edition; and the pages are renumbered in pencil from 1-124/33. The folios measure 14.5 by 4.5 inches. There is a square blank spot in the centre, and margin is left on all the four sides. Most of the border-lines are filled with red chalk with which are also spotted nos. of verses and beginnings of sentences etc. Each page has 17 lines and each line some 56 letters. The Ms. is written in Devanāgarī with *paḍimātrās*. The letters are squarish and the hand is uniform. Additions and glosses are noted on the margin: some of the latter are given in the foot-notes of this edition. Some spots are left unwritten whenever the ink from the other side has percolated. There are scribal errors now and then. The use of *saṁdhi* and the position of *daṇḍas* are rather loose. Very often *ś* and *s* are confused; *visarga* is put for *ṣ* before *k* or *p*; and *ṣ* and *kh* are interchanged. Often, when *r* is the first member of the conjunct group, the other consonant is double (*rvv*, *rmm*, *rpp*, but *nirbhara*). Generally *anusvāra* is used and not *para-savarṇa*. In many places words which are separated in this text by commas, *daṇḍas* and inverted commas are joined in *saṁdhi*. The concluding portion is reproduced in the foot-notes on p. *87 of this edition.

The Ms. is about 570 years old, being written in Saṁvat 1445 [-57=], i.e., 1388 A.D.

It is interesting to compare C, P and B mutually. In many places P and B agree between themselves as against C in their readings, but in having or not having *saṁdhi* and in putting the *daṇḍas* they do not agree. Now and then B gives some independent readings; marginal glosses are its speciality; and in one place at least it is B alone that supplies a line which is not found in any other Ms. P shows blank space in some places where C makes additions in square brackets. May be that P preserves some older readings than those of B, but B has its independence in many crucial contexts; and as such, it has proved useful in building the critical text.

The text is presented here according to some uniform standards of editorial discipline. The main features of the excellent edition of Muni Śrī *Chaturavijaya*, called C here, are basically adopted. In the Mss. there is no uniformity in the numbering of verses; and their being numbered in groups does not serve any useful purpose for reference. So, in this edition, the verses are continuously numbered in each chapter; besides, lines are numbered on every page and paragraphs are marked out for practical convenience. All this will be useful for referential purpose. One can refer to the Prastāva and paragraph or verse as required, or the page and line. Most of the gaps in C are filled after collating the two new Mss. Only one line is left blank on p. *61; and even there I am wondering whether the author did have three lines in an anuṣṭubh unit. It will be seen that a better and more authentic text is presented in this edition by collating the Mss. P and B, the latter genuinely of an independent tradition. The various readings are selective; and if their number is more, it is only to help the critical reader to judge for himself the basic readings from which the deviations might have originated.

With the publication of the *Kuvalayamālā* of Uddyotanasūri (Singhi Jaina Series, No. 45), greater interest is sure to be taken by scholars in this important religious romance in Prākrit. The stylistic digest of it in Sanskrit by Ratnaprabhasūri obviously serves as a companion volume for its thorough study. The excellent edition of this digest by the late lamented Muni Shri *Chaturavijayaji*, however, is long out of print. Muni *Jinavijayaji* suggested, therefore, that it might be republished along with the text of the *Kuvalayamālā*. So a critical edition of this Sanskrit text is presented here after collating some new and independent Mss. It is hoped that this Sanskrit text, presented along with its source, would prove helpful in studying the Prākrit Campū of Uddyotanasūri. Some of the problems connected with this Sanskrit digest, namely, how far it is a summary of the original work, whether it has got any additional

matter, and on which of the two Mss. J and P, it is directly based, will be discussed in details in the Introduction to the *Kuvalayamālā*, Part II, which is to be published soon. This work is also included in that volume, but some copies are separately issued for the benefit of those who are interested only in the Sanskrit Text. My sincere thanks are due to Muni Shri *Punyavijayaji* who kindly lent to me the Ms. P and to Muni Shri *Jinavijayaji* who generously published this work in the famous Shinghi Jaina Series.

karmaṇyevādhikāras te /

Kolhapur
15-9-1961.

A. N. UPADHYE

रत्नप्रभसूरिविरचिता

कुवलयमालाकथा

[अथ प्रथमः प्रस्तावः]

卐

1 ॥ ओं अर्हं ॥ 1

§ १) आदित्यवर्णं तमसः परस्ताद्वस्तान्यतेजःप्रचयप्रभावम् ।
3 यमेकमाहुः पुरुषं पुराणं परात्मदेवाय नमो ऽस्तु तस्मै ॥ १ 3
लोकालोकलसद्विचारविदुरा विस्पष्टनिःश्रेयस-
द्वारः स्फारगुणालयस्त्रिभुवनस्तुत्यांह्रिपङ्केरुहः ।
6 शश्वद्विश्वजनीनधर्मविभवो विस्तीर्णकल्याणभा 6
आद्यो ऽन्ये ऽपि मुदं जनस्य ददतां श्रीतीर्थराजश्चिरम् ॥ २
गोभिर्वितन्वन् कुमुदं विमुद्रं तमःसमूहं परितः क्षिपंश्च ।
9 ददातु नेत्रद्वितयप्रमोदं श्रीशान्तितीर्थाधिपतिर्मृगाङ्कः ॥ ३ 9
शिवाय भूयादपुनर्भवाय शिवाङ्गजन्मा स शिवालयो वः ।
जन्मप्रभृत्येव न यस्य कस्य ब्रह्मव्रतं विश्रुतमेतदत्र ॥ ४
12 अष्टमूर्तिरिव भाति यो विभुर्नम्रनागमणिराजिबिम्बितः । 12
दर्पकोपचितिविच्युतिक्षमः क्षेममेष तनुतां जिनः स वः ॥ ५
यन्नाममन्त्रश्रवणतो ऽपि शरीरभाजां नश्यन्ति सामजघटा इव दुष्कृतौघाः ।
15 पादाग्रलाञ्छनमृगेन्द्रभुवा भियेव देवः स वः शिवसुखानि तनोतु वीरः ॥ ६ 15
सा भारती यच्छतु वाञ्छितानि यस्याः प्रसादात्कवयो वयन्ति ।
प्रबन्धवासः सुगुणाभिरामं न यस्य मूल्यं न च जीर्णता च ॥ ७
18 भास्वन्तमत्यन्तमुदा द्विधा तं गुरुं तमस्तोमहरं प्रणौमि । 18
गोसंगतो यस्य भवत्यवश्यं विकस्वरं ज्ञानसरोजमेतत् ॥ ८
कुवलयमालेव कथा कुवलयमालाख्यया कुवलये ऽस्मिन् ।
21 अर्थप्रपञ्चपरिमलपरिमिलिताभिख्यरोलम्बा ॥ ९ 21
दाक्षिण्यचिह्नमुनिपेन विनिर्मिता या प्राक् प्राकृता विबुधमानसराजहंसी ।
तां संस्कृतेन वचसा रचयामि चम्पूं सद्यः प्रसद्य सुधियः प्रविलोकयन्तु ॥ १०

The references 1), 2), etc. are to the numbers of the lines of the text, put on both the margins. 1) After the symbol of *bhale*, which looks like Devanāgarī ६०, P opens thus: अर्हं ॥ श्रीगौतमाय नमः ॥ नमः श्रीश्रीदेवतायै ॥ नमः श्रीबृहत्कुवलयमालाकथाविधायिने श्रीदाक्षिण्यचिह्नसूरिप्रवराय ॥ ओं अर्हं ॥ आदित्यवर्णं etc.; B has its opening folios missing; C is made to open thus: ॥ अर्हं ॥ न्यायाम्भोनिधिश्रीमद्विजयानन्दसूरीश्वरपादपद्मेभ्यो नमः ॥ श्रीमद्रत्नप्रभसूरिविरचिता कुवलयमालाकथा । आदित्यवर्णं etc. 12) P विभुर्नांम्र (°नांम्र ?). 13) P विच्युतिक्षमः. 15) P से वः for देवः. 18) P द्विधातुं गुरुं 19) P नाम for ज्ञान. 22) P प्राग् प्राकृता.

1 § २) गतिचतुष्टयसंभूतप्रभूतदुष्कृतमयापारसंसारसागरे परिभ्रमता जन्तुना महता कष्टेन मनुष्य-
भवः प्राप्यते। तत्रापि दुर्लभप्राप्तपुरुषत्वेन सत्पुरुषेण पुरुषार्थेष्वादरः कर्तव्यः। ते पुनस्त्रिरूपाः। धर्मो ऽर्थः
3 कामः। केषांचिन्मोक्षश्चेति। एतैर्विरहितस्य पुरुषस्य महद्दर्शनाभिरामस्यापि केवलं निष्फलं जन्मेति।
यतस्तेषु च विशेषत एव धर्मः श्रेयस्तरः। स पुनस्तावद्बहुविधो लोकप्रसिद्धश्च। सर्वेषां मणीनामिव
कौस्तुभः, कुञ्जराणामिव सुरगजः, सागराणामिव क्षीरसागरः, नृणामिव चक्रवर्ती, शाखिनामिव
6 कल्पशाखी, शैलानामिव सुमेरुः, सुराणामिव देवेन्द्रः, तेषां धर्माणामुपरि विराजते जिनेन्द्रप्रणीतो
धर्मः। स च चतुर्विधो दानशीलतपोभावनाभेदैः। तत्र प्रथममेव प्रथमतीर्थपेन प्रथितपृथुमहिम्ना
धनसार्थवाहभवे व्रतिभ्यः प्राज्यमाज्यं ददता रोपितो दानधर्मः। ततः सिद्धगन्धर्वादीनां प्रत्यक्षं
9 प्रतिज्ञां समाश्रयता भगवता सर्वं मम पापमकरणीयमिति प्रकटीकृतः शीलधर्मः। वर्षोपवासस्थितेन
प्रकाशितो लोके तपोधर्मः। तथैकान्ताशरणत्वकर्मवर्गणाबन्धमोक्षनारकतिर्यग्गतिनरामरगमनागमन-
दुःखसुखधर्मशुक्लध्यानादिभावनां भावयता भगवता निवेदितो भावनाधर्मः। ततो ऽस्मादृशस्तादृशैर्दा-
12 नादिभिस्त्रिभिर्दूरत एव परित्यक्ताः। यतः सत्त्वसंहननवर्जिताः। तस्मादेष संवेगकारको भावनाधर्मः
सुखकरणीय इति। यतः सदा सत्पुरुषालीकदोषप्रवृत्तिपराः प्रमादपरवशश्चेतसो दुर्जनपार्श्ववर्तिनः
परमर्ममार्गानुसारिणस्तिष्ठामः, ततः श्रीमज्जिनेन्द्रश्रमणपुङ्गवसत्पुरुषगुणग्रामाभिरामोत्कीर्तनेन सफली-
15 क्रियते जन्मेति। अन्यच्च, ये च पूर्वं पादलिप्त-शातवाहन-षट्कर्णक-विमलाङ्क-देवगुप्त-बन्दिक-प्रभञ्जन-
श्रीहरिभद्रसूरि-प्रभृतयो महाकवयो बभूवुः। येषामेकैको ऽपि प्रबन्धो ऽद्यापि सहृदयानां चेतांस्य-
नुहरति। ततः कथं तेषां महाकवीनां कवित्वतत्त्वपदवीमनुभवामः। यद्यूर्णनाभलालाभिर्मदोन्मत्ताः
18 करिणो बध्यन्ते, यदि वा तुच्छगुञ्जाफलैरनुपमानां विद्रुमाणां शोभा प्राप्यते, यदि वा काचशक-
लैर्वर्यवैडूर्यमणिप्रभा प्रकाश्यते, यदि वा भुजाभ्यामुभाभ्यामम्भोधिस्तीर्यते, यदि वा काञ्चनगिरि
स्तुलया तोल्यते, ततश्चतुरचेतसां चमत्कारिणी कथा मादृशैरपि समुद्ग्रीर्यते। परमियं तु न कवि-
21 त्वमदेन, न च शब्दशास्त्रप्रावीण्येन, न च साहित्यसौहित्येन, न च कर्कशतर्ककौशलेन, किंत्वात्मनो
विनोदाय। सा च पञ्चधा सकल-खण्ड-उल्लाप-परिहास-वराकथादिभिः कथाभिः। एताः कथाः
सर्वा अपि प्रसिद्धाः। एतासां लक्षणधरा संकीर्णकथा ज्ञातव्या। अथ संकीर्णकथैवोच्यते। सापि
24 त्रिविधा धर्मार्थकामकथाभिः। ततो धर्मकथैव भण्यते। सा च धर्मकथा चतुर्विधा, आक्षेपिणी १
विक्षेपिणी २ संवेगजननी ३ निर्वेदजननी ४ चेति। तत्राक्षेपिणी मनो ऽनुकूला १, विक्षेपिणी मनः-
प्रतिकूला २, संवेगजननी ज्ञानोत्पत्तिकारणम् ३, निर्वेदजननी वैराग्यजनका ४। ततः प्रस्तुतकथा-
27 शरीरमुच्यते। तच्च कीदृशम्। सम्यक्त्वलाभगुरुतरं परस्परनिर्व्यूढसुहृत्कार्यं निर्वाणगमनसारमेतद्
दाक्षिण्यचिह्नेन सूरिणा निर्मितम्। यथा स कथास्वामी कुवलयचन्द्रो जातः। यथा च प्राक्संगतेन
देवेन हृतः। यथा च तेन सिंहो देवः साधुश्च दृष्टाः शून्ये कानने। यथा स पूर्वजन्म पञ्चानामपि
30 जनानां मुनिमुखाच्छुश्राव। यथा स सिंहश्च सम्यक्त्वं प्रतिपन्नौ। यथा स्वर्गाच्च्युताः परे ऽपि स
कुमारश्च दुस्तपं तपो विधाय स्वर्गमार्गमगमन्। तत्र विविधान् भोगान् भुक्त्वा यथा पुनर्भरतक्षेत्रे
समुत्पद्यान्योन्यमजानन्तः सन्तः सर्वे ऽपि केवलिना बोधिताः। श्रामण्यं च निरन्तरं प्रपाल्य संवि-
33 ग्नास्तपस्तीव्रं निर्माय कर्म विनिर्मथ्य यथा मोक्षलक्ष्मीमीयिवांसः। तत्सर्वमपि प्रसन्नाया ह्रियो देव-
ताया मुखतः श्रुत्वा कुवलयमालायां कथायां पूर्वकविना निबद्धम्। तथात्राप्यसारवचसापि मया
भण्यमानं महात्मभिः श्रोतव्यम्। यतः,

36 निस्तेजसो ऽपि माहात्म्यं महानर्पयति श्रितः। भर्गसंसर्गतः पश्य पावित्र्यं भस्मनो ऽपि ॥ ११
सर्वथैव परित्याज्यः स दूराद्दुर्जनः सताम्। छिद्या स्वेनार्पितेनापि यः परं कुरुते द्विधा ॥ १२
तद्विहाय तयोश्चर्चां स्वस्वकार्यविहस्तयोः। अस्याः कथायाः संक्षेपः क्रियते स्वार्थसिद्धये ॥ १३

2) P om. सत्पुरुषेण, C पुनस्त्रिरूपा धर्मार्थकामाः।. 3) P रामस्यापि स्यैव केवलं. 7) P तपोभावभेदैः. 8) P धनसार्थ-भवे, P प्राज्यमार्थ. 13) P परवशश्चेतसे पार्श्वदुर्जनपार्श्ववर्तिनः. 15) P षट्कर्षण्णिक. 18) P यदि तुच्छ. 20) P चमरिणी कथा. 28) P प्राग् संगतेन. 34) P तथा अत्रापि असारवचसापि. 36) C explains भर्गसंसर्गतः as शिवसंसर्गादित्यर्थः in a footnote.

1 § ३) तथाहि । जम्बूद्वीपे द्वीपे धर्मवारणसधर्मणि षट्खण्डभरतक्षेत्रस्य दक्षिणार्धे मध्यमदेशा-
वनीमौलिमण्डनमणिर्विनीता नाम नगरी । या महापुरुषनाभिजन्मनो जिनेश्वरस्य समेतवासवकृत-
3 राज्याभिषेकानन्तरं संप्राप्तनलिनीदलनिक्षिप्तवारिव्यापृतकरमिथुनकपर्यस्तचरणयुगलाभिषेकदर्शनस-
हर्षहरिप्रजल्पितसाधुविनीतपुरुषाङ्किता विनीतेति प्रसिद्धा तदाभवत् । यत्र च शक्रः स्वयं प्रमुदितचेता
भक्तिभरनिभृतो वासनावासितान्तःकरणो ऽनन्तमहिमामेयगाङ्गेयच्छायकायश्रीनाभेयस्य समुच्छ्रितम-
6 पनीतहृदयावसादं प्रासादं कारयांचकार । या चानन्तप्रवरसुरभुवननिवहाग्रध्वजाञ्चलैः करैरिव मत्सदृशी
पुरी नापरास्ति [इति] निवेदयतीव । यत्र शुभ्रशरदभ्रविभ्रमधारिणि स्फुटस्फाटिकमयान्यभ्रंलिहाग्राणि
हर्म्याणि सुरपथपथसंचरिष्णोरुष्णांशोरपि विरचयन्ति स्यन्दनस्खलनम् । यत्र द्विमुखो मृदङ्गः, तीक्ष्णो
9 मण्डलाग्रः, भ्रमणशीलो मधुकरः, सकलङ्कश्चन्द्रः, प्रवासी राजहंसः, चित्रलो मयूरः, अविनयी बालः,
चपलः प्लवगः, परोपतापी ज्वलन एव न पुनर्जनः । यत्र च स्पर्श एव प्रस्तरः, पीयूषमेव जलम्,
छायाद्रुम एव द्रुमः ।

12 वर्ण्यते सा कथं देवैः किल शक्रनिदेशतः । या श्रीमन्नाभिपुत्रस्य निवासार्थं विनिर्ममे ॥ १४
यां वीक्ष्य पथिका नैककौतुकानां निकेतनम् । प्रवासालापवैधुर्यं स्वप्रियाणां विसस्मरुः ॥ १५
तद्वस्तु नास्ति यत्तत्र प्राप्यते प्राणिभिः सुखम् । यत्कथास्वपि वर्तेत तत्सर्वमपि वीक्ष्यते ॥ १६
15 यत्र वक्राङ्गता हंसे मत्स्ये च स्वकुलक्षयः । अरिष्टं सूतिकागेहे जने नैव कदाचन ॥ १७
राजन्ते यत्र कासारा नराश्च कमलाश्रिताः । सद्वृत्तशालिनः स्वच्छाः सच्छाया द्विजभूषिताः ॥ १८
यन्मृगाक्षीमुखाम्भोजलावण्येन विनिर्जिता । तपस्यतीव त्रपया सरोजालिः सरोजले ॥ १९
18 अनन्तवैभवोपेतनिकेतोन्नतकेतनैः । छन्नायां यत्र मार्तण्डमण्डलं न दृशां पथि ॥ २०

§ ४) तत्र दृढवर्मा नाम राजा । यः सरलो दाक्षिण्यनिधिर्दानशौण्डो दयालुः शरणागतवत्सलः
प्रियंवदः [च] । यस्तु दौर्गत्यशीतसंतापितानां दहनः, न पुनर्दहनः; सुजनवदनकमलाकराणां तपनः,
21 न पुनस्तपनः; घनसमयः स्वजनकदम्बानाम्, शरदागमः प्रणयिजनकुमुदवनस्य, हेमन्तः प्रतिपक्षलक्ष-
कामिनीकमलिनीनाम्, शिशिरकालः सौधयुवतीजनकुन्दलतानाम्, सुरभिर्मित्रकाननानाम्, ग्रीष्मः शत्रु-
जलाशयानाम्, कृतयुगावतारो निजक्षितिमण्डले, कलिकालो वैरिनरेन्द्रराज्येषु, संतुष्टः स्वकलत्रेषु, न
24 पुनः कीर्तिषु; लुब्धो गुणग्रामेषु, न पुनरर्थेषु; गृद्धः सुभाषितेषु, न पुनरकार्येषु; सुशिक्षितः कलासु, न
पुनरलीककपटचाटुवचनेषु । तस्य करालकरवालधाराविदारितवैरिवारणकुम्भस्थलीगलितमुक्ताफलवि-
भूषिताखिलक्षितितलस्य सर्वत्रास्खलितप्रसृतनिस्सीमप्रतापतपनशोषिताशेषविपक्षलक्षकीर्तिसरसीवि-
27 सरस्य शरच्चन्द्रचन्द्रिकावदातगुणसंघातस्य निरवधिसौभाग्यलक्ष्मीकटाक्षलहरीलक्षितसाभिलाषवपुर्वै-
भवस्य नम्रानेकनरेश्वरशिरःश्रेणिमणिमुकुटतटोद्भवप्रभाजालपिञ्जरितपादारविन्दस्य प्रतापाक्रान्तदिक्च-
क्रवालप्रान्तविश्रान्तशासनस्य मधुमथनस्येव कमला, कुमुदबन्धोरिव कौमुदी, निरुपमरूपतिरस्कृतसुर-
30 सुन्दरीसार्था अनन्यसामान्यपुण्यलावण्योपचिता अविकलकलाकलापकलिता सदा सद्धर्मध्यानदत्ता-
वधाना सर्वान्तःपुरप्रधाना समग्रगुणग्रामाभिरामा प्रियङ्गुश्यामा स्वयंवरपरिणीता कान्ता कान्ता
बभूव । अथ तस्य तया सार्कं नाकेश्वरस्येव शच्या विषयसुखमनुभवतः को ऽपि कालो व्यतिचक्राम ।

33 § ५) अन्यदा चाभ्यन्तरसभासीनस्य तस्य भूपस्य कतिपयमन्त्रिजनपरिवृतस्य स्नेहवशप्रियाप्रति-
ष्ठितवामपार्श्वस्य बाहुलतावलम्बितवेत्रलता प्रतीहारी समाययौ । तया विनतया भूपतेः पदपद्मयुग्मम-
युग्मभक्त्या विज्ञप्तम् । 'देव, एष शबरसंज्ञसेनापतिपुत्रः सुषेणाख्यस्तदा देवस्यैवाज्ञया मालवनरेन्द्र-
36 विजयार्थं ययौ स सांप्रतं द्वारि स्वामिनश्चरणाम्बुजदर्शनमभिलषन्नस्ति' । राज्ञोक्तं 'प्रविशतु' इति । 'यदा-
ज्ञापयति देवस्तत्प्रमाणम्' [इति] वदन्त्या तया प्रवेशितः सेनानीः । स च नृपं विलोक्य किंचिद्भूभाग-
मुपसर्प्य ननाम । राज्ञापि 'आसनमासनम्' इति जल्पता दक्षिणकरतलेनोत्तमाङ्गं परिस्पृश्य संमानितः ।
39 ततो विरचितदेवीप्रणामः स सकलसामवायकनायकगणानतिदूरे यथोचितविष्टरे निषसाद । अथ 39
पृथ्वीभृता तमासनासीनं सुषेणं निरीक्ष्य हृदयाभ्यन्तरप्रवर्तितप्रमोदामृतपूरितनिस्यन्दबिन्दुसंदोहमिव

12) P निर्देशतः 13) P पथिकानेक. 16) P स्वच्छाया 19) P C दृढधर्मा. 20) P दहनो न, P तपनो न. 23) P कलिकाले. 24) P लब्धो for लुब्धो. 28) P तटोद्भूतप्राभा. 30) P अविकलाकलंककलाप. 31) C inter. स्वयंवर-परिणीता & प्रियङ्गुश्यामा. 33) Cg वृतस्य सप्रियस्य बाहु. 34) C प्रतिहारी. 35) P शबरसंज्ञः. 36) P द्वारिगौ स्वामिन°. 39) P प्रणामसकल. 40) P om. पूरित, Cg °न्तरे प्रमोदामृतपूरितेन हर्षाश्रूणि विमुञ्चता सुषेण.

1 मुञ्चता स्निग्धधवलपक्ष्मलचलन्नयनयुगलेन 'सुषेण, कुशलं तव' इत्यप्रच्छि। तेनोक्तं 'देवचरणयुगल-
दर्शनेनापि सांप्रतं मम क्षेमम्' इति। नृपेणोक्तं 'मालवनरेश्वरेण सह भवतां को वृत्तान्तः समभूत्'।
3 ततः सुषेणः प्रोवाच। 'देवपादानामादेशेन तदा चतुरङ्गबलेन मालवपतिना समं संग्रामः समजनि।
तावद्देवप्रतापेन प्रसर्पता मत्सैन्येन रिपुबलं भग्नम्। सैनिकैस्तदीयं सर्वस्वमपि लीलया(?) सीवके। तस्यान्तःस्थितो
ऽबालचरितो बाल एकः पञ्चवर्षदेशीयस्तन्नृपतिसुतः स्वशक्त्या युध्यमानो ऽस्माभिर्गृहीतः। स एष
6 सांप्रतं द्वारदेशे ऽवतिष्ठते।' ततो भूपतेरादेशलेशेन मालवनरेन्द्रनन्दनो महेन्द्रनामा स्फुरत्सौभाग्य-
सुभगः पुण्यलावण्यावयवश्रीश्चम्पककुसुमतनुरतनुगुणग्राममन्दिरं भविष्यन्महागन्धगज इवादीनैर्दृष्टि-
पातैर्विलोकयन्नास्थानमुपनृपमाजगाम। ततो राज्ञा विलसत्स्नेहनिर्भरहृदा दीर्घतरभुजादण्डाभ्यां गृहीत्वा
9 निजोत्सङ्गे निवेशितः। भूपतिस्तं निरीक्ष्य प्रमुदितमनाः समुद्र इव चन्द्रमसं स्वयं परिरभ्य बभाषे।
'अहो, वज्रकठिनमानसो ऽस्य जनको यो ऽद्याप्यस्य वियोगे जीवति'। देव्यपि कुमारं देवकुमारमिव
पश्यन्ती पुत्रमिव स्नेहं बिभ्रती जल्पितवतीति। 'धन्या सा युवतिर्यस्याः कुक्षौ रोहणगिराविव गुणैरस-
12 पत्नं पुत्ररत्नम्। दारुणा सा या सुतविरहे आत्मानं बिभर्ति।' सचिवेश्वरैरुक्तम्। 'किं करोत्वेषः, ईदृश
एव विधिपरिणामः। तव सुकृतविलसितं चैतत्।' अपि च।

भवेयुर्न भवेयुर्वा कस्य कस्यापि भूस्पृशः। अतीव स्युः पुनः पुण्यवशातः सर्वतः श्रियः॥ २१

15 § ६) अत्रान्तरे स चाभ्यन्तरगुरुदुःखज्वलनज्वालावलीतप्तचित्तो बाष्पाश्रुभी रोदितुं प्रवृत्तः।
ततस्तस्य महीभृतः ससंभ्रमजलतरङ्गास्फालितशतपत्रमिव समुदितोदयाचलचूलावलम्बिमार्तण्डमण्ड-
लकिरणगणाहतदिवसधूसरशशधरबिम्बमिव दीप्रप्रदीपप्रभापराभूतमालतिप्रसूनमिव बालस्यास्यं
18 पश्यतः किंचिच्चित्ते 'महद्दुःखम्' इति वदतः प्रसृतबाष्पजलार्द्रं नयनयुगमभूत्। प्रकृतिकरुणहृदयाया
देव्या अपि क्षणमश्रुबिन्दुसंदोहेन निपतता कुचकलशोत्सङ्गे हारलीलायितमलंचक्रे, मन्त्रिजनस्यापि
पतितश्चाश्रुप्रसरः। 'अहो अतुच्छगुणवत्सल वत्स स्वच्छचित्त, मा विषादस्यावकाशी भव' इति जल्पता
21 भूभृता स्वदुकूलाञ्चलेन बालस्य विमलीकृतं वदनकमलम्। ततः परिजनोपनीतशीतलजलेन कुमारस्य
स्वस्य च नयनानि प्रक्षालितानि देव्या मन्त्रिगणेन च। राज्ञा भणितम्। 'भो भोः सुरगुरुप्रमुखाः सचि-
वेश्वराः, भणत किं कुमारेण ममोत्सङ्गसंगिना रुदितम्।' तत एकेनोक्तम्। 'किमत्र ज्ञेयम्। यत एष
24 खलु बालः पितृमातृवियुक्तो विषण्णचित्तः, अत एतेन रुदितम्।' अपरेणोक्तम्। 'देव, त्वां विलोक्य
निजपितरौ हृदि स्थितावित्यनेन रुदितम्।' अन्येन च भणितम्। 'देव, तथा अस्मिन् समये सम्यग् न
ज्ञायते यदस्य बालस्य पितरौ किमवस्थान्तरमनुभवतः, अतो ऽनेन दुःखेन रुदितम्।' राजापि जजल्प।
27 'किमत्र विचारेण, इममेव पृच्छामः।' भणितश्च भूपतिना। 'पुत्र महेन्द्रकुमार, कथय कथं त्वयाश्रुपातः
कृतः।' ततः कुमारेण किंचित्सगद्गदं गम्भीरमधुराक्षरं भणितम्। 'पश्यत विधिविलसितम्, यत्तादृश-
स्यापि तातस्य पुरन्दरसमविक्रमस्य राज्यभ्रंशः समभवत्, तथाहं च शत्रुजनस्योत्सङ्गसंगतः शोचनीय-
30 तामगमम्, ततो मयानेन मन्युना बाष्पप्रसरो रोद्धुं न शक्यते।' अथो भूभृता तद्वक्त्रनिर्गतवाक्यविस्म-
याद्भुतरसाक्षिप्यमाणमनसा भणितम्। अहो बालस्यामानो ऽभिमानः, अहो सावष्टम्भत्वम्, अहो वचन-
विन्यासः, अहो स्फुटाक्षरालापत्वम्, अहो कार्याकार्यविचारणं चेति सर्वथा विस्मयनीयमेतत्। यदेत-
33 स्याप्ययवस्थायामीदृश एव बुद्धिविभवः।' इति जल्पता भूभृता वीक्षितानि सचिवेशाननानि। मन्त्रिभि-
रुक्तम्। 'देव, को ऽत्र विस्मयः। यथा गुञ्जाफलप्रमाणो ऽपि ज्वलनो दहनस्वभावः, सिद्धार्थमात्रो ऽपि
रत्नविशेषो गुरुरेव, तथैते महावंशप्रसूता राजपुत्राः सत्त्वपौरुषमानप्रभवैर्गुणविभवैः सह संवर्धितदेहा एव
36 भवन्ति। अन्यत्, देव, नैते प्रकृतिपुरुषाः, किंतु देवत्वच्युताः सावशेषशुभकर्माणो ऽत्र जायन्ते।' ततो
महीभृता जल्पितम्। 'एवमेवैतत्, नात्र संदेहः' इति। भणितश्च सानुनयं कुमारः। 'वत्स, मा चिन्ता-
क्रान्तमना भव। यथाहं भवतां रिपुस्तत्सत्यम्, न पुनः सांप्रतम्। यदा त्वमस्मन्मन्दिरे समागतस्तदा-
39 प्रभृत्येव त्वद्दर्शनमात्रेणापि स त्वत्पिता नृपतिर्मित्रं जातः। भवान् मम पुत्र एव। एवं परिज्ञायाधृतिं
मा कार्षीः। मुञ्च प्रतिपक्षबुद्धिम्। अभिरमस्व वत्स, स्वेच्छयात्मनो निकेतने यथा, सर्वमेव भव्यं भावि'
इति भणित्वा नृदेवेन कुमारस्य वक्षःस्थले स्वकण्ठकन्दलादुत्तार्य निर्मलमुक्ताफलहारो निक्षिप्तः,
42 दत्तानि च क्रमुकफलफालीकलितनागवल्लीदलानि। तेन 'महाप्रसादः' इति भणित्वा तत्सर्वं

11) P बिभ्रती तल्पित° 13) P सुकृतं विलसितं. 17) P मालतीप्रसून. 20) Og स्वच्छचित्त. 22) P भो भो. 26) P °मनुभवतोऽनेन. 28) P गद्गदगम्भीर. 35) P रत्नविशेषोऽपि गुरु°, Og °गुणविशेषैः सह सवर्धित. 40) P वत्सेच्छयात्मनो निकेते यथा. 41) O क्रमुकीफल.

1 स्त्रीचक्रे । अर्पितश्च देवगुरोः सचिवाधीशस्य भणितश्च । 'तथा त्वयैष उपचरितव्यो यथा कदाचन 1
सौधपित्रोर्न स्मरति, सर्वथा तथा कर्तव्यं यथा ममापुत्रस्यैष पुत्रो भवति' इति । ततः किंचित्कालं
3 स्थित्वा राजा भद्रासनात्समुत्तस्थौ । कृतदिवसव्यापारस्य तस्यातिक्रान्तो वासरः । 3

§ ७) अथान्यदिवसे बाह्यास्थानमण्डपमुपगतस्य दृप्तनरेन्द्रमण्डलीपरिगतस्य तस्य भूपतेः सुर-
गिरेरिव कुलशैलमध्यगतस्यागता धौतधवलदुकूलयुगलनिवसना मङ्गलग्रीवासूत्रमात्राभरणशोभमाना
6 सुमङ्गला नामान्तःपुरमहत्तरा, दृष्टा च राज्ञा प्रौढराजहंसीव ललितगतिमार्गा । सा च कञ्चुकिनी 6
नृपतेर्दक्षिणकर्णे किंचिन्निवेद्य निर्गतवती । ततो भूधवः स्वयमनल्पविकल्पसंकल्पदोलायमानहृदयः
क्षणमास्थाने स्थित्वा विसर्जिताशेषसेवकलोकः कण्ठीरवपीठादुत्थितवान् । प्रियङ्गुश्यामामवनं प्रति प्रच-
9 लताचलापतिना चिन्तितम् । 'अहो, सुमङ्गलया कथितं यदद्य देव्या बहुधा विविधभङ्गीभिर्भणितयापि 9
परिजनेनालङ्कारो ऽपि न कलयांचक्रे आहारो ऽपि न, केवलममानो मान एवावलम्बितः । किं पुनर्देव्याः
कोपकारणम् । अथवा स्वयमेव चिन्तयामि, यतः स्त्रीणां स्वभावत एव पञ्चभिः कारणैः कोपः समुत्पद्यते ।
12 तद्यथा प्रणयस्खलनेन १, गोत्रस्खलनेन २, अविनीतपरिजनेन ३, प्रतिपक्षकलहेन ४, श्वश्रूसंतर्जनेन ५ । 12
तत्र तावत् प्रणयस्खलनं न, येन मम जीवितस्याप्येषैव स्वामिनी तिष्ठत्वन्यस्येति । अथ गोत्रस्खलनमपि
न, येनास्याश्चैवाह्वया सकलान्तःपुरपुरन्ध्रीजनमपि व्याहरामि । अथ परिजनो ऽपि कदाचन ममाज्ञालोपी
15 भवति न पुनर्देव्याः । प्रतिपक्षस्खलनमपि न, येन सर्वो ऽप्यन्तःपुरजनो देवतामिव देवीं मन्यते । शेषं 15
श्वश्रूभण्डनं दूरत एव न, येनास्माकं माता महामहीपतेरग्रे ऽग्निमाविश्य देवी भूतेति । ततः किं
पुनरेतद्भवेत् ।' इति चिन्तयन् भूपतिर्देव्या वासवेश्म प्रविवेश । न पुनस्तस्य सा लोचनगोचरतां
18 जगाम । नृदेवेन पृष्टा चेटिका कापि 'कुत्र देवी' इति । तया निवेदितम् । 'देव, देवी कोपौकसि प्रविष्टा ।' 18
तत्र भूमीविभुर्ययौ । दृष्टानेन देवी हस्तिनोन्मूलितेव कमलिनी, भग्नेव घनलता, प्रोत्क्षिप्तेव कुसुममञ्जरी ।
ततस्तां प्रेक्षमाणः क्षितिपतिस्तस्याः सविधवर्ती बभूव । तत आसनात्सविनयमलसायमाना चारुलोचना
21 समुत्तस्थौ, निजमासनमदाच्च । उपविष्टो राजा देवी च । ततः पृथ्वीपतिरुवाच । 'प्रिये कोपने, किमे- 21
तदकारणे चैव शरत्समयवारिधाराहतसरोजमिवोद्वहसि वदनाम्बुजम् । नाहं किंचिदपराधं स्वस्याभ्यस्य
वा स्मरामीति । ततो मनः प्रसन्नतामानीय निवेदय । किं मया न तव संमानितो बन्धुजनः, किं वा न
24 पूजितो गुरुजनः, किं वा न संतोषितः प्रणयिवर्गः, अथवा न विनीतः परिजनः, अथ प्रतिकूलः सपत्नी- 24
सार्थः, येन कोपमवलम्ब्य स्थितासि ।' ततस्तद्वचः श्रुत्वा किंचित्सहास्यमास्यं निर्माय देवी सुधामुचं
वाचमुवाच । 'देव, तव पदपद्मयुग्मप्रसादवशतः किंचिदपि न न्यूनमस्ति, किंत्वनेकभूमिनायकमौलि-
27 मुकुटमाणिक्यकोटिनिघृष्टचरणयुगस्यापि तव प्रणयिनी भूत्वात्र वीक्षापन्ना जातास्मि । यादृशस्तस्यास्त- 27
रलदृशः पुण्यवत्यास्तनूद्भवः स्नेहभाजनं महेन्द्रकुमारस्तादृशो मम मन्दभाग्यायास्त्वयि नाथे सत्यपि
नास्तीत्येतद्भावयन्त्याः स्वस्योपरि निर्वेदः, तवोपरि च मम कोपः समजायत' इति । ततो विस्मयस्मेर-
30 चेतसा नीतिप्रचेतसा विशामीशेन चिन्तितम् । 'पश्यताविवेकित्वं महिलाजनस्य यदलीकासंबद्धप्रल- 30
पितैरीदृशैर्ह्रियन्ते कामिनीभिः कामुकजनस्य चेतांसि ।' ध्यात्वेत्युक्तम् । 'देवि, यदेतत्तव कोपकारणमत्र
क उपायः । दैवायत्तमेतत्, नात्र पुरुषकारस्यावसरो नान्यस्य चेति । यतः,

33 अनुद्यमाय क्रुध्यन्ति स्वजनाय कुबुद्धयः । दैवायत्ताः पुनः सर्वाः सिद्धयो नेति जानते ॥ २२ 33

§ ८) तावदेवंविधे व्यवस्थिते कथमकारणे कोपमवलम्बसे ।' देव्या विज्ञप्तम् । 'नाथ, नाहमकार्ये
कुपिता, किंतु कार्य एव । किं यदि महीपतिरुद्यमं विधाय देवतामाराध्य संततिं याचते ततः कथं
36 मनोरथाः प्रमाणकोटिं नाटीकन्ते, अतः प्रसीदतु मम मन्दभागिन्याः स्वामी देवताराधनेन' इत्युक्त्वा 36
चरणकमलयुगले निपतन्ती राज्ञा भुजाभ्यां धृत्वा प्रोक्ता । 'कान्ते, यत्त्वं वदसि तदवश्यं विधास्ये
सर्वथैवाधृतिं मुञ्च । परित्यज संतापम् । कुरु भोजनम् । भज पञ्चगोचरसंभवं सुखम् । प्रिये, निशि-
39 तासिधारया त्रिनयनस्य पुरो हुत्वा स्वमांसं, कात्यायन्या अग्रतः शिरसा बलिं दत्त्वा वा, महाश्मशाने 39
भूतप्रेतपिशाचादिकं कमपि साधयित्वा, विद्यया वा पुरन्दरमपि समाराध्य मया तनुजो याचनीय एव ।'
इति भूपवचनं समाकर्ण्य हर्षप्रकर्षप्रवृत्तसर्वाङ्गरोमोद्गमा प्रोत्फुल्लवदनाम्बुजा देवी समजनि । ततो
42 नृपतिरुत्थाय कृतमज्जनभोजनविधिर्विधिवन्मन्त्रिगणं समादिदेश । 'भो भोः सुरगुरुप्रमुखाः सचिवाः, 42

1) P यदा कदाचन. 3) P व्यापारस्यातिक्रान्तो. 13) P अथा गोत्र. 16) P माता महीपते°. 22) P धाराहतमिव सरोजमुद्वहसि, Og स्वस्यापरस्य. 23) P सन्मानितो. 33) P कुप्यंति. 35) P कार्य एव च । . 39) Og त्रिनेत्रस्य पुरो. 40) P पिशाचादिकं किमपि, P inter. साधयित्वा & विद्यया, P मनुजो for तनुजो. 42) P विधिर्विधितं, P भो भो.

1 अथेदृशो वृत्तान्तः समभूत्'। देव्याः कोपकारणमात्मनः प्रतिज्ञारोहणं च कथयामास। मन्त्रिभि- 1
रुक्तम्। 'देव, यतः

3 अङ्गणवेदी वसुधा कुल्या जलधिः स्थली च पातालम्। वल्मीकश्च सुमेरुः कृतप्रतिज्ञस्य धीरस्य ॥ २३ 3

तथा,

पराक्रमवतां नृणां पर्वतो ऽपि तृणायते। ओजोविवर्जितानां तु तृणमप्यचलायते ॥ २४

6 ततो देव, यत्त्वया चिन्तितं तत्तथैव। सुन्दरश्चैष ईदृशो देवस्याध्यवसायः। यतो भणितं पूर्वमुनि- 6
भिर्लौकशास्त्रेषु। यथा,

अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च। तस्मात् पुत्रमुखं दृष्ट्वा पश्चाद्धर्मं समाचरेत् ॥ २५

9 अन्यच्च, देव सर्वाण्यपि कार्याणि पिण्डपानीयप्रदानादीनि पुत्रं विना न संपद्यन्ते पुरुषाणाम्। भण्यते च। 9

विद्यावतो ऽपि नो यस्य सूनुरन्यूनविक्रमः। वृथा तज्जन्म शाखीव पुष्पैराढ्यो ऽपि निष्फलः ॥ २६

तेन प्रधान एष स्वामिनः पराक्रमः। देव, तिष्ठन्तु सर्वे ऽप्येते शशिशेखरोपास्तिमहामांसविक्रय-
12 कात्यायन्याराधनप्रमुखाः प्राणसंशयकारिणः सुतप्राप्त्युपायाः। समस्ति स्वस्तिकारिणी महाराजवंश- 12
प्रसूतपूर्वपुरुषसांनिध्याध्यासिनी राज्यलक्ष्मीर्भगवती कुलदेवता। तामाराध्यामाराध्य पुत्रवरं प्रार्थ-
यस्व' इति। ततो राज्ञा जल्पितम्। 'साधु मन्त्रिपुङ्गवाः' इति प्रोच्य भूपतिरासनादुत्तस्थौ मन्त्रिगणश्च।

15 § ९) अन्येद्युः स पार्थिवः स्वयं पुष्यनक्षत्रयुतायां भूतेष्टायामशेषत्रिकचतुष्कादिषु रुद्रादीन् 15
देवानभ्यर्च्य यक्षराक्षसादिभ्यो देवेभ्यो बलिं दत्त्वा दुःस्थितान्धककार्पटिकादीननुकम्प्य निर्मितस्नान-
क्रियः प्रावृतधौतधवलदुकूलयुगलः श्रीखण्डद्रवचर्चिताङ्गः कण्ठकन्दलन्यस्तसुमनोमनोरममालः
18 परिजनधृतकुसुमबलिपटलिकोपचारसारः कमलादेव्यालयं प्रविश्य सपर्यां विरचय्य दर्भसंदर्भितस्रस्तरे 18
निषण्णः कृताञ्जलिः स्तुतिं पपाठ।

पद्मनाभविभोर्वक्षःपद्मभ्रमरवल्लभे। विधेहि पुत्रपद्मां मे पद्मे पद्मासनस्थिते ॥ २७

21 ततो नरेश्वरो भक्तिभरनिर्भरहृदयस्त्रिरात्रं जितेन्द्रियः कुशमये स्रस्तरे स्थितवान्। तुरीयदिने च नृपो 21
ऽजातदेवतादर्शनामर्षवशः श्यामलकुटिलललाटपट्टघटितभ्रुकुटीभङ्गभीषणाननो वामेन भुजादण्डेन
गृहीत्वा कुन्तलकलापं दक्षिणबाहुधृतखड्गरत्नेन कन्धरायां यावत्प्रहारं दातुमारब्धवान् तावद्देवतया
24 हाहारववाक्यपुरःसरं तस्य स्तम्भितो भुजादण्डः। राजापि यावदुन्नसितास्यः पश्यति तावद्वदनविधु- 24
संनिधाने ऽपि विशेषविकचकरकमलपरिमलमिलदलिकुलझङ्कारमुखरितदिक्चक्रवाला कमलालया देवी
राजकमला प्रत्यक्षीबभूव।

27 § १०) तद्दर्शनसमुत्पन्नरोमाञ्चकञ्चुको विस्मितवदनारविन्दः कृतप्रणतिः क्षितिपतिरासीत्। 27
राजलक्ष्म्या भणितम्। 'भो नरेश्वर, विलक्षीकृतप्रतिपक्षलक्षवनितावैधव्यस्थूललक्षं कृपाणरत्नं ग्रीवायां
किमित्याधास्यते।' नृपेणोक्तम्। 'देवि, यत्त्वया त्रिरात्राभ्यन्तरे मम निराहारस्यापि न निजदर्शन-
30 मदायि।' ततो राज्यश्रिया किंचिद्विहस्य प्रोक्तम्। 'वत्स, वद मया किं कार्यं तव' इति। अथो 30
निगदितं मेदिनीशेन। 'देवि, प्रसादं विधाय सर्वकलाकलापनिलयः प्राज्यराज्यधुराधरणधौरेयः
कुलमन्दिरावष्टम्भस्तम्भनिभः पुत्रः पवित्रगुणशाली दीयताम्।' ततः स्मित्वा राज्यकमला समुवाच।
33 'महाराज, किं को ऽपि कदाचन मयि पुत्रो भवता न्यासीकृतो ऽस्ति, येन मां प्रार्थयसे।' राज्ञोक्तम्। 33
'यद्यपि मया तनुजो न समर्पितस्तदवितथम्। परं कल्पलतासंनिधाने किमु को ऽपि बुभुक्षया
विलक्षीक्रियते। स्वर्गापगापुलिनावस्थाने ऽपि किं तृष्णया बाध्यते। असपत्नचिन्तारत्नप्रा-
36 तावपि किं दौस्थ्येन सूयते। त्वयि दृष्टायां किं को ऽप्याधिबाधामनुभवति।' देव्या ऊचे। 'महाराज, 36
मया परिहासः कृतः। सर्वगुणसंपूर्णः पूर्णिमाचन्द्र इव कलाकलापनिलयस्तवैकः पुत्रो भावी' इति
भणित्वा राज्यलक्ष्मीस्तिरोदधे।

39 § ११) ततो नृपतिर्लब्धराज्यश्रीप्रसादः श्रीदेवीगृहान्निर्गत्य निर्मितस्नानभोजनः सभायामुपविश्य 39
मन्त्रिमण्डलमाकार्य च यथावृत्तं निवेदयामास। मन्त्रिभिर्जल्पितम्। 'देवगुरुप्रसादादेतद्भवतु।' ततः

1) P देव्याश्च कोप. 5) C नृणां, P मर्वतोऽपि for पर्वतोऽपि. 6) P सुंदरश्च एष M सुंदरश्च। एष. 8) P B om. स्वर्गो नैव etc. to समाचरेत्. 9) C संपद्यते. 11) B शशिशेषरो°. 15) P स्वयं मनुष्यनक्षत्र. 17) C प्रावृत्तधौत, P सर्चिताङ्गकंठ. 18) P om. कुसुम, P प्रस्तरे for स्रस्तरे. 30) P राजश्रिया. 32) Cg कुलमन्दिरस्तम्भावष्टम्भः पुत्रः प्रदीयताम्। ततः स्मित्वा. 35) Cg विलक्ष्मीक्रियते. 37) P B °स्तवैकपुत्रो. 39) P B श्रीदेविगृहा. 40) C प्रसादाद्भवत्वेतत्।

1 क्ष्मापरिवृढो दृढवर्मा दृढप्रतिज्ञ आस्थानादुत्थाय देव्यै वृत्तान्तमचीकथत् । देव्यपि हृष्टमानसा समज- 1
निष्ट । राज्ञा समग्रे ऽपि नगरे वर्धापनमहोत्सवश्चक्रे । इतश्च घर्मांशुरपि करनिकरप्रसरेण तमःसमूहं
3 निराकृत्यास्तसमस्तकिरणदण्डो ऽस्ताचलचूलावलम्बी बभूव । 3

सति प्रभापतावस्मिन्न प्रभा तनयस्य मे । इति ध्यात्वास्तदम्भेन रविर्भ्रस्तः सरस्वता ॥ २८
विना जीवितनाथं तं किमन्यैरवलोकितैः । इतीव नलिनी जज्ञे निद्राणनलिनेक्षणा ॥ २९
6 तदन्धकारं समभूद्भैरवादपि भैरवम् । यत्र वर्णश्रियां लोपो ज्ञायते स्वः परश्च न ॥ ३० 6

ततः शय्यागृहान्तर्धौतधवलपटप्रच्छादिते मन्दाकिनीपुलिनतलिने तलिनोदरी प्रियङ्गुश्यामा समारा-
धितदेवगुरुचरणकमला प्रमीलामीलितचारुलोचना पाश्चात्ययामिनीयामे स्वप्ने ज्योत्स्नाप्रवाहसंभृतदि-
9 क्चक्रममन्दकुमुदानन्दप्रदं कलङ्कविकलं बहलपरिमलाकर्षितालिकुलकलितया कुवलयमालया परिवृतं 9
कलाभृतमद्राक्षीत् । तावत्प्राभातिकप्रहतमङ्गलमृदङ्गसंगतसंरावेण प्रबुद्धा । ततः स्वभावानुसदृशस्वप्न-
दर्शनरसवशप्रहर्षसमुच्छलद्रोमाञ्चकञ्चितया देव्या विनयावनतोत्तमाङ्गया यथादृष्टः स्पष्टः स्वप्नः
12 क्षितिभर्तुः पुरो न्यवेदि । राजा तद्वाक्यमाकर्ण्य विस्मयस्मेरमनाः सुधासागरान्तस्थमिवात्मानं मन्य- 12
मानः प्रोवाच । 'प्रिये, यो राज्यलक्ष्म्या पुत्रवरः प्रदत्तः स सांप्रतं फलिष्यति ।' ततो देवी 'देवताना-
मनुग्रहेण राज्यश्रियो वरप्रभावेन गुणगुरूणां गुरूणामाशीर्वादेन च वाञ्छितं भवतु' इति जल्पन्ती
15 कवीनामप्यगोचरं प्रमोदं प्रतिपेदे । 15

§ १२) अथो महीनेता कृतावश्यकः समस्तसचिवाधीशैरलंकृतां स्वप्नपाठकैरन्वितां राजहंस
इव सरसीं सभामलंकृत्य देव्या दृष्टं स्वप्नं निवेद्येति पप्रच्छ 'को ऽमुष्य फलविपाकः' । ततः
18 स्वप्नपाठकैरुक्तम् । 'यथा किल महाराज, महापुरुषजनन्यः शशिसूर्यवृषभहरिगजप्रभृतीन् स्वप्नान् 18
पश्यन्ति । तेन तस्येदृशस्य सकलकलाभृद्दर्शनस्य प्रधानपुरुषजन्म सूच्यते ।' राज्ञा भणितम् । 'देव्याः
पुत्रजन्मफलं राज्यश्रिया वरेणैव निवेदितम् । यः पुनः शशी कुवलयमालया कलितस्तद्वयं पृच्छामः ।'
21 ततो गदितं स्वप्नकोविदैः । 'देव, नूनमेषा तव दुहिता भविष्यति' इति । अथ देवगुरुणा मन्त्रिणा 21
भणितम् । 'देव, युज्यत एतत् । यदि कुवलयमालैव चन्द्रतो विभिन्ना भवति ततः संभाव्यत एतत् ।
एषा पुनस्तमेव मृगाङ्कमवगृह्य स्थिता । तेनैषा काप्येतस्य राजपुत्रस्य पूर्वजन्मस्नेहप्रतिबद्धा कुवलयमालेव
24 सर्वजनमनोहरा प्रियतमा भाविनी' इति । भणितं भूपेन 'संगतमेतत्' । ततः किंचित्कालं विद्वद्गोष्ठ्या- 24
मुपविश्य विशांपतिर्दिवसकृत्यकृते कृत्यवेदी समुदतिष्ठत् । अथ देवी तद्दिनमारभ्य लावण्यपुण्यावयवा
परिजनस्य बहुमता साधुजनस्यानुकूला सर्वप्राणिगणे सानुकम्पा संपूरितदोहदसौहृदा सामोदा गर्भं
27 द्यौरिवोद्वहन्ती विरराज । 27

§ १३) अथ कियति काले व्यतीते तिथिकरणनक्षत्रसुन्दरे वासरे शुभे लग्ने होरायामूर्ध्वमुख्यामुच्च-
स्थानस्थिते ग्रहचक्रे वृद्धाङ्गनाभिरनेकाभिः सततं रक्षाभिरुपचर्यमाणा, ताम्रपर्णीव मौक्तिकम्, रोहण-
30 भूरिव रत्नम्, वैडूर्यभूमिरिव वैडूर्यम्, प्राचीव चित्रभानुम्, मलयाचलाचलेव चन्दनपादपम्, वारि- 30
धिवेलेव विधुम्, राजहंसीव विशदच्छदम्, प्रभापहतप्रदीपप्रभम्, विकस्वरवदनकमलम्, कुवलयदल-
लोचनयुगलम्, सा पवित्रं पुत्रमसूत ।

33 ततो देव्यनुजीविन्यो हर्षोत्फुल्लदृशो भृशम् । अहंपूर्विकया श्रीमद्दृढवर्मान्तिकं ययुः ॥ ३१ 33
वर्ध्यसे सुतरत्नस्य जन्मना देव संप्रति । इत्युक्त्वा भूपतिस्तासामभूत् प्रमोदमेदुरः ॥ ३२
दृढवर्मा महीपालस्तदा दानमदान्मुदा । तथा ताभ्यो यथा तासां दारिद्र्ये ऽभूद्दरिद्रता ॥ ३३
36 यथा प्राप्य निधिं को ऽपि भवेद्धर्षप्रकर्षभाक् । तथा तदा तनूजन्मजन्म भूपतिरप्यभूत् ॥ ३४ 36
भूपः प्रवर्तयामास निःसामान्यं महोत्सवम् । महार्हामर्हतामर्हां कारयामास च स्वयम् ॥ ३५
तन्मात्रा युवतीजातिस्तथोत्कर्षमनीयत । यथा दूर्वां नरेशो ऽपि शिरसा तृणमप्यधात् ॥ ३६

1) B also दृढधर्मा. 2) B महोत्सवश्च चक्रे. 4) B प्रभापतावत्र न. 6) B has a marginal note (on भैरवादपि) thus: ईश्वरादपि। ईश्वरपक्षे वर्णा ब्राह्मणादयस्तेषां श्रियस्तासां लोपः । अंधकारपक्षे वर्णा नीलपीतादयः ।. 7) P पट्टप्रच्छादिते, P पुलिनवदतलिने, C adds देवी after प्रियङ्गुश्यामा. 9) B बहुल. 14) P गुणगुरूणां आशी°. 16) C कृतावश्यकः प्रभाते सचिवैः समं सभामुपविश्य स्वप्नपाठकानाहूय तेभ्यः स्वप्नफलं पप्रच्छ कोऽमुष्य. 19) Cg ततोऽनेन स्वप्नेन प्रधान for तेन etc. 21) C B देवगुरुमन्त्रिणा. 22) P कुवलयमाला नैव चंद्रतो, B adds on the margin कदाचित् between कुवलयमाला and चन्द्रतो. 23) P मृगांकमवगृह्य स्थिता. 25) B has a marginal gloss कार्यस्थानं on कृत्यवेदी. 26) P संपूरितदेहसोहृदा, B has a gloss मेघं गर्भं on गर्भं. 34) Cg वर्ध्यते, B इत्युक्त्वा नृपतिः. 35) P B C दृढधर्मा or दृढधम्मा, but the spelling दृढवर्मा is uniformly adopted here. 36) P भवेद्धर्षः प्रकर्षभाक्.

पण्डितान् पूजयामास बालकांश्च नराधिपः । पाठकोलाहलोत्तालान् वहतः सूतिमातृकाः ॥ ३७
प्रीणयन्नर्थिनां सार्थमर्थैर्भुजबलार्जितैः । सूनोर्जन्मोत्सवं चारु चकार पुरि भूपतिः ॥ ३८

§ १४) ततो राजा समाकार्य वर्यं मौहूर्तिकं संमान्य पप्रच्छ । 'हंहो सांवत्सरिक, कथय कुमारस्य जन्मनक्षत्रग्रहाणां फलम् ।' दैवज्ञेन निवेदितम् । 'देव शृणु । आनन्दः संवत्सरः । ऋतुः शरत्समयः । मासः कार्तिकः । तिथिर्विजया । वारो बुधः । नक्षत्रं हस्तः । राशिः कन्या । योगः सुकर्मा । सौम्यग्रहनिरीक्षितं लग्नम् । संपूर्णबलाः सर्वे ऽपि ग्रहाः सौम्याः, एकादशस्थानस्थिताः पापग्रहाः । अपि च ।

वीक्षिते ऽत्र ग्रहैः सौम्यैर्मुहूर्ते स्फूर्तिशालिनि । चक्री वा चक्रितुल्यश्च सुतो जातो भवेदसौ ॥' ३९

नृपेणोक्तम् । 'गणक, कति राशयः, के वा राशिगुणाः ।' निवेदितं निमित्तविदा । 'देव, अवधारय । तद्यथा,

मेषो वृषाख्यो मिथुनश्च कर्कटः सिंहश्च कन्या च तुला च वृश्चिकः ।
धनुः प्रवीणैर्मकरश्च कीर्तितः कुम्भश्च मीनः कथिताश्च राशयः ॥ ४०

सांप्रतमेतेषु राशिषु जातस्य पुरुषस्य महिलाया वा गुणगण आकर्ण्यताम् ।

शूरः कृतज्ञो दीर्घोरुश्चण्डकर्मा पुनर्मृदुः । लोलचक्षुः प्रियः स्त्रीणां मेषजातो भवेन्नरः ॥ ४१
सत्यवादी शुचिर्दक्षो भोगी त्यागी मनोरमः । सुमित्रश्चारुगमनो वृषे जातो भवेन्नरः ॥ ४२
चलचक्षुश्च मिष्टाशो मैथुनासक्तमानसः । कर्णरोगी धनेनाढ्यो जायते मिथुने नरः ॥ ४३
शूरः कृतज्ञो द्रव्याढ्यः कृशाङ्गो गुरुवत्सलः । कोपनो ऽत्यन्तदुःखार्तः कर्के जातो भवेन्नरः ॥ ४४
अभिमानी क्षमाशीलो जननीजनकप्रियः । मद्यमांसरतो नित्यं सिंहजातो भवेन्नरः ॥ ४५
वृद्धभावे च धर्मार्थी सर्वलोकमतो धनी । कामिनीहृदयानन्दी कन्याजातो भवेन्नरः ॥ ४६
ईर्ष्यालुर्मित्रवात्सल्यपरो दुःखनिकेतनम् । स्फुटवाक्यो विरागी च तुलाजातो भवेन्नरः ॥ ४७
क्रूरः शूरः पिङ्गलाक्षो दर्पिष्ठो निष्ठुराशयः । धनी वियोगी पितृभ्यां वृश्चिके स्यान्नरः सदा ॥ ४८
मेधावी सत्यभाषी च सर्वलोकमनोहरः । वर्यभार्यः सुतेजस्वी धनुर्जातो भवेन्नरः ॥ ४९
दर्शनीयः सुधीर्विद्वान् पुत्रवान् दीर्घजीवितः । परदारपरस्त्यागी मकरे जायते नरः ॥ ५०
लोलदृष्टिर्गजाश्वाद्यासनो मानी विचक्षणः । पराक्रमी च तन्द्रालुर्जातः कुम्भे भवेत् पुमान् ॥ ५१
शूरः समुद्रगम्भीरः स्पष्टवाक्यस्तु कोपनः । युद्धप्रधानो गर्विष्ठो मीने जातो भवेन्नरः ॥ ५२

राजाप्येतदाकर्ण्य निमित्तविदो रूपकाणां सहस्रं प्रदाय समुत्तस्थौ । ततः प्रमुदितमना भूपतिर्द्वादशदिने समग्रमपि जनं संमान्य वासोभिः स्वप्नदृष्टकुवलयमालाञ्चितचन्द्रदर्शनानुसारेण तनुजस्य द्विधापि कुवलयचन्द्र इत्याख्यां वितीर्णवान्, अपरमभिधेयं श्रीदत्त इति । एवं धात्रीभिः पञ्चभिः परिपाल्यमानः समितिभिर्यतिधर्म इव कलाकलापेन प्रतिपच्चन्द्र इव, पितुर्मनोरथ इव प्रवर्धमानः, सहस्रकर इव दिग्वधूत्संगसंगतः, सर्वैरपि करतलात्करतलं संचार्यमाणो ऽतितृषितैरिवाशेषजनलोचनैः पीयमानः सुधामय इव निर्मितः प्रजापतिनाष्टवर्षदेशीयः । समुद्रादप इव कुम्भभूः, दिनकरनिशाकरकरनिकरास्पृष्टे परिजनेनाप्यदृश्यमाने ऽमिलितगुरुजने विद्यागृहे यतिरिव जितेन्द्रियः, भोजनास्वादे ऽप्यकृतादरः, अनुकूलदुकूलयुगलपरिधाने ऽप्यदत्तावधानः, तिरस्कृतसुरासुरगुरुधिया कुशाग्रसब्रह्मचारिण्या मेधया द्वादशवर्षाणि यावत् कलाचार्यपार्श्वाभ्यासीकृता इव कलाशालिकलाविमलाः सकला अपि कला हेलया कलयामासिवान् ।

§ १५) अन्यदा च स कुमारः स्फाराकारः परिलसद्विक्रमाधारः कृतमज्जनभोजनोपचारश्चन्दनानुलिप्तः प्रावृतैकक्षौमयुग्मः कण्ठनिक्षिप्तसुमनःस्रक् स्वसदृशप्रसाधनप्रसाधितोपाध्यायपृष्ठलग्नः पितुः पदपद्मयुग्मं नमस्कर्तुमुपागमत् । राजापि तं विलोक्य सकललोचनरोचनाकारं भास्वन्तमिव कमलखण्डो राकाशशाङ्कमिव रत्नाकरः स्मेरमनाः समभूत् । कुमारेण सविनयं प्रणतः क्षितिपस्तमुत्संगे निवेश्य प्रोचिवान् । 'उपाध्याय, कुमारेण तत्रभवतो भवतः सकलो ऽपि कलाकलापः स्वीचक्रे ।' ततः कलाचार्येणोक्तम् । 'देव, कुमारेण मत्सकाशात्काचिदपि कला न गृहीताः । किंतु कुमारो मेधानिधिः

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3) C trans. समाकार्य after मौहूर्तिकं, P spells सम्मान्य. 13) P महेलाया, B गुणगणमाकर्ण्यताम्. 14) C दीर्घायुश्च°. 15) B वृषजातो. 17) C भवेत्पुमान्। 18) Cg भवेत्पुमान्। 25) C मीनजातो. 28) C एवं पञ्चभिर्धात्रीभिः. 31) P समुद्रादाप. 36) P च सुकुमारः. 37) P °नानुलिप्तप्रावृतै°. 40) P B add स after निवेश्य, P कलालापः.

सकलाभिः कलाभिश्चिरादुत्कण्ठितचेतोभिर्वधूभिरिव वल्लभः प्रावृषि नदीभिरिवादीनाभिर्नदीनः स्वयं स्वीकृतः।' अथ नृपेणोपाध्यायं विधिना संभूष्य प्रोक्तम्। 'वत्स, तवातुच्छदुःसहविरहदहनसमुत्थचिन्ताधूमश्यामा यथार्थाभिधाना प्रियङ्गुश्यामा समजनि जननी ते, तत्तां प्रणम।' एवं समादिष्टः पुत्रः 'देवो यथा समादिशति' इति वदन् भूपतेरुत्सङ्गात्समुत्थाय जननीं तन्नास्वविलोकनामन्दानन्दबाष्पभरप्लुतलोचनां समीपीभूय सविनयमाननाम। निःशेषमङ्गलोपचारं कृत्वा सुतं शिरसि चुम्बित्वा स्नेहेन देवगुरूणां सतीनां मातृणां प्रभावेन पितरमनुहरस्व' इति जल्पितवती यावद्देवी तावत्त्वरितमागत्य प्रणिपत्य च जनयित्रीं प्रतीहारी प्रोवाच। 'देवि, स्वामी स्वयमद्य वाहकेलिं कर्तेस्यतः प्रेष्यतां कुमारः।' ततो मात्रा स विसर्जितः क्षितिपसमीपमुपाजगाम। वसुधाधवेनोक्तम्। 'भो महासाधनिक, गरुडवाहनं तुरङ्गममुपनय महेन्द्रकुमारस्य। तथा यथार्हमुत्तमाँस्तुरगानपरेषां राजपुत्राणां नियोजय। ममापि पवनावर्तं तुरङ्गममर्पयेति। अपि च।

रत्ननिर्मितपर्याणं सौवर्णमुखयन्त्रणम्। अर्पयोदधिकल्लोलं हयं कुवलयेन्दवे ॥' ५३

§ १६) तावदादेशानन्तरं तेन कुवलयचन्द्रस्य पुरस्तुरङ्गमः समुपस्थापितः। यश्च कीदृशः। वायुरिव गमनैकदत्तचित्तः, मनोभाव इव क्षणप्राप्तदूरदेशान्तरः, युवतिस्वभाव इव चपलः, विपणिश्रेणिरिव मानयुतः, पण्याङ्गनाप्रेमप्रकर्ष इवानवस्थितचरणचतुष्कः। तं विलोक्य नृपेणोक्तम्। 'कुमार, किंचित्तुरङ्गलक्षणविचक्षणो ऽप्यसि।' कुमारेण विज्ञप्तम्। 'गुरुचरणकमलाराधनेन किंचित्परिज्ञातमस्ति।' भणितं भूपेन। 'वाजिनां कति जातयः, किं प्रमाणम्, किं लक्षणमपलक्षणं च' इति। कुमारेणाभ्यधायि। 'नाथ, अवधार्यताम्। यदश्वानामष्टादश जातयः, बोल्लाह-सेराह-कियाहादयः। ते वर्णलाञ्छनविशेषेण भण्यन्ते। अश्वस्योत्कृष्टवयसः प्रमाणम्।

नराङ्गुलानि द्वात्रिंशन्मुखं भालं त्रयोदश। अष्टाङ्गुलं शिरः कर्णौ षडङ्गुलमितौ मतौ ॥ ५४
चतुर्विंशत्यङ्गुलानि हयस्य हृदयं तथा। अशीतिश्च समुच्छ्राये परिधिस्त्रिगुणो भवेत् ॥ ५५
एतत्प्रमाणसंयुक्ता ये भवन्ति तुरङ्गमाः। राज्यवृद्धिं महीपस्य कुर्वन्त्यन्यस्य वाञ्छितम् ॥ ५६
एकः प्रपाणे भाले च द्वौ द्वौ रन्ध्रापरन्ध्रयोः। द्वौ द्वौ वक्षसि शीर्षे च ध्रुवावर्ता हये दश ॥ ५७
अत ऊर्ध्वं गुणैर्न्यूनानन्यूनान् वा हयानिह। दुःखातिदुःखदान् प्रोचुरश्वलक्षणदक्षिणाः ॥' ५८

यावदेतत् कुमारो निवेदयति तावद्भूपेन निगदितम्। 'वत्स, पुनः प्रस्तावान्तरे श्रोष्यामः' इति वदन्नारूढः क्ष्मापरिवृढः पवनावर्ते तुरङ्गे, कुमारो ऽप्युदधिकल्लोले, महेन्द्रो ऽपि गरुडवाहने, अपरा अपि राजपुत्रा अपरेषु तुरङ्गेषु। अपि च।

गजैस्तुरङ्गैरुत्तुङ्गैरनेकैः पदिकैस्तथा। विस्तीर्णमपि संकीर्णं राजद्वारं तदाभवत् ॥ ५९

§ १७) ततो धृतसितातपत्रश्चलच्चारुचामरयुगलोपवीज्यमानश्चतुरङ्गचमूचक्रपरिवृतः क्षितिपतिः श्रीपथमवतीर्य च वर्यधैर्यगुणशाली कौतुकायातलोकलोचनप्रमोदमादधानः क्षणेन पुरीपरिसरमवाप्य सकलमपि बलं दूरतो विधाय वाहकेलिं कर्तुं प्रवृत्तः। कुमारो ऽपि धौरितकादिपञ्चगतिकमनिरीक्षणाय स्वमश्वं वाहकेलौ मुमोच। यावज्जयजयारवं जनः करोति तावत्सर्वेषां राजपुत्राणां पश्यतामेव तत्क्षणं बहलतमालदलश्यामलं गगनतलमुदधिकल्लोलः समुत्पपात। ततस्तस्य वाजिनो जवेन दक्षिणां दिशं प्रति धावतो ऽनुधावन्तीव शाखिनः। यदग्रे निकटीभूताः पदार्थास्ते ऽप्यनिकटीभूताः। तत एवं ह्रियमाणेन कुमारेण चिन्तितम्। 'अहो, यदि तावत्तुरगस्ततः कथं नभस्तलमुत्पतितः। अथ यदि देवः को ऽपि ततः कथं तुरङ्गत्वं न मुञ्चति।' एवं चिन्तयता कुमारेण परीक्षाकृते यमजिह्वाकरालया क्षुरिकया निर्दयं तार्क्ष्यः कुक्षिप्रदेशे हतः। ततः पतच्छोणितनिवहो वाहः शिथिलसर्वाङ्गसंधिर्मूर्च्छानिमीलिताक्षः क्षितौ पतितमात्रः 'कुमारापहारात् पापी' इति भणित्वा तत्कालमेव जीवितव्येन तत्यजे। ततस्तं गतासुं निरीक्ष्य कुमारेण चिन्तितम्। 'अहो, विस्मापनीयमेतत्।

यद्यश्वस्तत्कथं देवमार्गगामी न चैष चेत्। तुरगस्तदयं किं वा प्रहारेण हतो मृतः ॥' ६०

§ १८) अथ तपात्ययसमयसजलजलदगर्जिगम्भीरधीरः कस्यापि शब्दः समभूत्। "भो निर्मलशशिवंशविभूषण कुवलयचन्द्रकुमार, समाकर्णय मम वचनम्। 'गन्तव्यमस्ति तवाद्यापि गव्यूतिमात्रे दक्षिणदिग्विभागे, द्रष्टव्यं चादृष्टपूर्वमिव किमपि'।" इदं च श्रुत्वा चिन्तितं कुमारेण। 'अहो, कथं

3) PR inter. जननी & समजनि, P om. ते. 4) B तदास्वविलोक°. 6) C इति यावदाशीर्वादं दत्ते देवी ताव°. 7) C प्रतिहारी. 13) P मनोभव इव. 15) Og गुरुप्रसादेन किं°. 19) P लाभ for भालं. 23) P दक्षणः, B दक्षणाः. 28) P °पत्रावरचारु°, B om. चमूचक्र. 30) P धौरिताद्वि. 35) P inter. न & तुरङ्गत्वं. 36) Okh °ताक्षः 'पापी' इति भणन् क्षितौ पतितमात्रो मृतः। ततस्तं. 40) C गम्भीरः कस्यापि. 41) B वंशभूषण, C गव्यूतमस्ति°.

1 पुनरेतत्, को ऽपि मम गोत्रं नाम च जानाति। अथवा को ऽप्येष दिव्यो मम शुभायतये दक्षिणाशाभि- 1
मुखं मां प्रेरयति निष्कारणकरुणापरत्वेन। अतीन्द्रियज्ञानगोचरतया चालङ्घनीयवचनाः किल देवा
3 मुनयश्च भवन्ति।' इति ध्यात्वा दक्षिणाभिमुखं गच्छन् गव्यूतिमतिक्रम्य कुमारो ऽशेषान् दिग्विभागान् 3
यावद्विलोकयति तावदग्रतो ऽनेकपर्वतपादपश्वापदलतागुल्मगहनां महाविन्ध्याटवीं ददर्श। या च
पाण्डवसेनेवार्जुनालंकृता, श्रीरिव महागजेन्द्रसनाथा, महापुरीव तुङ्गशालकलिता। चिन्तितं कुमारेण।
6 'अवश्यं वशीकृतेन्द्रियग्रामः को ऽप्यत्र महर्षिर्महात्मा दिव्यज्ञानावलोकिताखिलपदार्थसार्थः परिव- 6
सति। यत्तस्य भगवत उपशमवतः प्रभावेन विरुद्धानामपि जन्तूनां परस्परमकृत्रिमं प्रेम संजातम्।'
एतच्चेतसि चिन्तयन् कुमारः कुवलयचन्द्रो यावत्किंचिद्भूभागमुपसर्पति तावदनतिदूरे ऽतिस्निग्धबह-
9 लकिसलयविराजमानं बहुद्विजकृतकोलाहलमसंख्यशाखासंकुलं वटपादपमपश्यत्। तं वीक्ष्य तामेव 9
दिशं प्रति चलितो ऽचलापतिपुत्रः, क्रमेण च स वटवृक्षतलमलंचकार। ततो यावत्तत्र कुमारो ऽस्ति
तावत्तस्य तपोनियमशोषिताङ्गस्तेजसा ज्वलन्निव, मूर्तिमानिव धर्मः, उपशमरसराजधानीव, निवास
12 इव चारित्रलक्ष्म्याः, केलिवनमिव सौम्यतायाः, मुनिः को ऽपि महात्मा दिव्यपुरुषमृगेन्द्रयोर्मध्य- 12
स्थितश्चक्षुष्पथमायातः। ततस्तेन कुमारेण चिन्तितम्। 'यदिमं साधुं सकलत्रैलोक्यवन्दनीयचरणार-
विन्दयुगलं प्रणिपत्य स्वस्याश्वापहारं पृच्छामि। केन हेतुनाहमपहृतः, को वैष तुरङ्गः।' इति चिन्तयन्
15 संप्राप्तः पृथुलशिलापट्टस्थितस्य महर्षेः संनिकर्षम्। मुनिना प्रोक्तम्। 'भो शशिवंशविभूषण कुवलय- 15
चन्द्रकुमार, स्वागतं तव। वत्स, आगच्छ' इति। अथ तेन स्वनामगोत्रकीर्तनविस्मितमानसेन महता
विनयेन प्रणतं मुनिपतेः क्रमकमलयुगलम्। भगवता सकलभवभयहारिणा सिद्धिसुखकारिणा धर्म-
18 लाभाशीर्वादं लम्भितः कुमारः। ततो मुनिसमीपस्थदिव्यपुरुषेण प्रसारितः ससंभ्रमं सुरपादपकि- 18
सलयकोमलो माणिक्यकटकाभरणभूषितो वामेतरः करः। ततो नृपतनुजेन करद्वयेन तस्य पाणितलं
गृहीत्वेषद्विनतोत्तमाङ्गेन कृता प्रणतिः। मृगेन्द्रेण च बहलशिथिलकेसरधारिणा उद्वेल्लद्दीर्घतरलाङ्गू-
21 लेन प्रशान्तश्रवणद्वयेन स्तोकमुकुलिताक्षेणानुमानितो राजतनयः। कुमारेण हर्षवशविकसन्मुदितान्त- 21
रस्नेहया स्निग्धधवलया दृशा हरिर्ददृशे। उपविष्टश्च नातिदूरे मुनिपस्य। भगवता निगदितम्।
'कुमार, त्वयेति चिन्तितम्।

24 पृच्छाम्यहं साधुममुं कुतो मे केनापहारः क इवात्र हेतुः। 24
को वायमश्वस्तदिदं निवेद्यमानं मया विस्तरतः शृणु त्वम्॥' ६१

इति श्रीपरमानन्दसूरिशिष्यश्रीरत्नप्रभसूरिविरचिते कुवलयमालाकथासंक्षेपे श्रीप्रद्युम्नसूरिशोधिते
27 कुवलयचन्द्रोत्पत्तितुरगापहारसाधुदर्शनकीर्तनो नाम प्रथमः प्रस्तावः॥ १॥ 27

[अथ द्वितीयः प्रस्तावः]

§ १) ततश्च दन्तद्युतिभिर्मुनीन्द्रस्तमःसमूहं विदधद्विष्ठम्।
30 उवाच तत्संशयभेददम्भात् तद्बोधनार्थं वचनं सुधाभम्॥ १ 30
जीवितं यौवनं लक्ष्मीर्लावण्यं प्रियसंगमः। सर्वं चलाचलं लोके कुशाग्रजलबिन्दुवत्॥ २
दुर्हृदः सुहृदो ऽपि स्युः सुहृदो ऽप्यसुहृत्समाः। मनीषी तेषु सर्वेषु ममतां कः करोति तत्॥ ३
33 एक एव भवेज्जीवः सुखी दुःखी च जायते। एक एवाश्नुते मृत्युं शिवं यात्येक एव हि॥ ४ 33
अर्ज्यते कर्मणा राज्यं हार्यते ऽपि च कर्मणा। विद्वान् विना न को ऽप्यस्ति कर्मणो हन्ति मर्म यः॥ ५
अभाग्यादर्जितापि श्रीः क्षयं याति क्षणादपि। घनाघना घनालीव दुर्दान्तमरुता हता॥ ६
36 अविषह्याणि सहन्ते नरके ऽत्र शरीरिभिः। दुःखान्युद्भुषितं देहं येषां श्रवणतो भवेत्॥ ७ 36
कशापाशाङ्कुशादीनामाबाधाः स्वस्वकर्मणा। सहन्ते नित्यशो हन्त तिर्यक्त्वे ऽपि हि देहिनः॥ ८
वियोगरोगसंतापभूपकोपादिवेदनाः। भवे भवन्ति भविनां मानवे ऽपि नवा नवाः॥ ९

7) O उपशमप्रभावेन. 9) PB किशलय. 10) P inter. स & च. 11) Og चारित्रलक्ष्मीनिवासमिव for निवास इव चारित्रलक्ष्म्याः. 12) P केवलीवनमिव B केलीवन°. 14) P स्वस्याऽपहारं, Og इति विचिन्त्य संप्राप्तः पृथुलशिलातलस्यस्य महर्षेः समीपम्।. 16) P अथ तेन नामगोत्रः की°. 18) B कुमारः। तेन दिव्यपुरुषेण. 27) P B कीर्तननाम. 29) P B add ओं अर्हं॥ before ततश्च etc., B O K °र्मुनीन्दुत्तमः°. 30) P B तच्छंशय. 32) P सुहृदो for दुर्हृदः. 33) Og. भवे जीवः. 34) B Og सिद्धान् for विद्वान्.

1 मायासूयाभयोद्वेगविषादाकुलचेतसाम् । त्रिदशत्वे ऽपि सत्त्वानामभिमानमयं सुखम् ॥ १० 1
इत्थं चतुर्गतावत्रासुमता भ्रमता भवे । कर्मनिर्मथनोपायः प्रापि धर्मः कदापि न ॥ ११
3 कल्पद्रुं दुर्लभं प्राप्य प्रार्थयेत्स वराटिकाम् । स्वायत्ते मोक्षसौख्ये ऽपि यो भवेद्विषयी नरः ॥ १२ 3
संसारमरुकान्तारसमुत्तारं यदीहसे । सम्यक्त्वं सलिलं चित्तदतिस्थं तत्सदोह्यताम् ॥ १३
ततः कुमारकुवलयचन्द्र एतस्मिन्नीदृशे ऽसारे संसारे क्रोधमानमायालोभमोहमूढमानसैरात्मभिर्यदनु-
6 भूतं तत्त्वया तुरगापहरणपर्यन्तमेकमनसा कथ्यमानं निशम्यतामिति । तथा हि, 6

§ २) अस्ति समस्तविशङ्कटयज्ञवाटहुताशसमुत्थबहलधूमश्यामलितातुलविपुलनभस्तलः सर्वदेश-
लक्ष्मीवक्षःस्थलालंकारतारहारो निखिलदेशान्तरसमागच्छदनेकवस्तुसङ्कुतभूभाग इव वत्साख्यो
9 विषयः । यत्र कम्पाङ्ककम्पितपुण्ड्रेक्षुपत्रनिचयशब्दवित्रस्तमिव प्रविशति काननभुवं कुरङ्गयूथम् । 9
तदीयपूर्णतरलाक्षिनिरीक्षणेन स्वकीयकान्ताकर्णान्तविश्रान्तलोचनसंस्मृतिपरो लेप्यमय इव दृषन्निर्मित-
स्तम्भ इव निश्चलः पथि पथिकजनश्चिरं तिष्ठति । तत्र प्रोत्तुङ्गशृङ्गसंगतसुरमन्दिरोपशोभमाना गम्भीर-
12 नीरपरिखालंकृतप्राकारा लवणाम्बुधिवज्रवेदिकाकलिता जम्बूद्वीपलक्ष्मीरिव, सुरपुरीव सद्वृषाश्रया, 12
अलकेव पुण्यजनान्विता, लङ्केव कल्याणमयी, कौशाम्बी नाम नगरी समस्ति ।
तस्या एकत्र विलसज्जगत्त्रयरमाजुषः । किं ब्रूमो वर्णने यस्या न गीष्पतिरपि क्षमः ॥ १४
15 तां प्रियप्रणयिनीमिव भुङ्क्ते पुरन्दरपराक्रमः पुरन्दरदत्ताभिधो वसुधाधीशः । यस्तु प्रालेयाचल इव 15
कीर्तिमन्दाकिन्याः, विश्राम विटपीव गुणशकुनानाम्, कल्पपादप इव यथाचिन्तितदत्तवित्तः ।
अत्यवदातेन जिता हंसाः कंसारिमेचका हरयः । सवितुः सिता बभूवुर्यद्यशसा प्रसरता गगने ॥ १५
18 तत्रैक एव दोषो ऽस्ति समृद्धे ऽपि गुणश्रिया । यज्जैनवचने सौख्यवृक्षमूले न वासना ॥ १६ 18
§ ३) तस्य भूवासवस्य वासवस्येव सुरगुरुश्चतुर्विधबुद्धिनिधानं वासवाभिधः सचिवेश्वरः । स
नृपतिः सहोदरमिव सहचरमिव पितरमिव देवतामिव तं मन्त्रिणं मनुते । स मन्त्री कौस्तुभमणिमिव
21 पुरुषोत्तमो दुर्वारवैरिवारणनिवारणवारणारितुल्यं श्रीजिनेश्वरप्रणीतं सम्यक्त्वं हृदि धारयति । तस्य 21
मन्त्रिणो वासवस्यान्यदा कृतप्राभातिकावश्यकस्य भगवतामर्हतां महार्हाणामर्हणानिमित्तं जिनायतनं प्रवि-
शतो द्वारदेशे ऽनेकविधप्रभूतपरिमलपरिमिलितमधुकरनिनादमनोहरेण पुष्पकरण्डकेन समं बाह्योद्यान-
24 पालकः स्थावराख्यः समाययौ । तेन तच्चरणयुगं प्रणम्य 'देव, वर्ध्यसे । सकलकामिजनलोचनप्रमोदप्रदः 24
प्रातस्तावद्वसन्तावतारः' इति जल्पता पुष्पाण्युपदीकृत्य महामन्त्रिणः करतले सहकारमञ्जरी ततः समर्पिता ।
अन्यच्च 'तत्रोद्याने चन्द्र इव तारकानिकरेण शिष्यगणेन परिवृतः क्षमारामाललामश्चारित्ररत्नरत्नाकरः
27 सर्वमुनिशिरोरत्नं निहतदुर्जेयकषायसंचयः सद्धर्मनन्दनः श्रीधर्मनन्दनो नाम यतीश्वरः समवातरत्' । 27
§ ४) तदाकर्ण्य मन्त्रिणा भ्रुकुटीभङ्गभीमाननेन 'हा अनार्य' इति वदता सहकारमञ्जरीं निजसह-
चरहस्ते समर्प्य साक्षेपमिति जल्पितम् । 'रे रे दुराचार विवेकविकल स्थावरक, प्रथमं प्रधानं सादरं
30 वसन्तं कथयसि पश्चाद् धर्मनन्दनाचार्यम् । 30
क्व वल्मीकः क्व वा मेरुः कालसः क्व च नागराट् । क्व वसन्तः क्व भगवान् सूरिः श्रीधर्मनन्दनः ॥ १७
ऋतुराट् तनुते चित्तं कामार्तं स च साधुराट् । तदेव विपरीतं तु वीक्ष्यतामन्तरं द्वयोः ॥ १८
33 तद्गच्छैतस्यात्मनो दुर्बुद्धिविलसितस्य फलं भुङ्क्ष्व' इति । 'रे प्रतीहार,' अमुष्य वनरक्षकस्य कैवाराणां 33
लक्षार्धं त्वरितं दापय, येन तत्कर्षणायासविवशः पुनरपीदृशं निर्विवेकं न वदति' इत्युक्त्वा मन्त्री
विहितदेवतार्चनः प्राप्य राजसौधं तामेव मञ्जरीं नृपतिकरतलसंगिनीं चक्रे । राज्ञा भणितम् । 'किं
36 बहिरुद्याने पुष्पकालो ऽवततार ।' ततो मन्त्रिणा जल्पितम् । 'वसन्तलक्ष्मीवीक्षार्थं देवपादमवधार- 36
यस्वेति ।' इति श्रुत्वा सुरेश्वर इव चतुर्दन्तं नृपतिरुत्तुङ्गं मतङ्गजमारुह्य चतुरङ्गबलेन वनावनीमीयिवान् ।
मन्त्री नृपं प्रोवाच । 'देव, अवधार्यताम् ।
39 अमन्दानन्दसंदोहस्फुरन्मधुकरस्वरैः । स्थलाम्भोजानि ते सौवागतिकत्वं वदन्ति हि ॥ १९ 39
अमी वृक्षा निरीक्ष्यन्ते नम्राः फलकदम्बकैः । त्वय्यागच्छति भूनाथे कः कुर्यान्न नतिं क्षितौ ॥ २०

4) B सम्यक्त्वसलिलं. 7) B विसंकट. 17) P हारयः for हरयः. 22) P महार्हाणानिमित्तं. 23) P परिमलित B मिलित for परिमिलित. 25) P adds हार and B adds हारि (but later scored) before °मञ्जरी. 29) P B °मञ्जरी for °मञ्जरीं. 33) B दुर्बुद्धे दुर्बुद्धिविलसितस्य. 35) P राज्ञसौधं. 37) P °दन्तं मतङ्ग°. 39) P अमंदामंदसंदोह B अमंदामोदसंदोह.

भ्रमरैर्गीतमेकान्तमधुरैस्ताण्डवं दलैः। तूर्यत्रिकं वितन्वन्ति द्रुमा देव तवाग्रतः ॥ २१
कुर्वन्तीव द्रुमा देव भवतश्चरणार्चनम्। कुसुमैरसमैर्भृङ्गरणितैश्च गुणस्तुतिम् ॥' २२

§ ५) एवं निवेदयन् महामन्त्री परितो वने दृष्टिं व्यापारयन् ध्यायति स्म। 'तावदत्रोद्याने धर्मनन्दनो विभुर्न वीक्ष्यते, तमेव हृदि धृत्वा मयात्र विभुरानीतो विनाप्यर्थमेव, तन्मन्ये ऽन्यत्र कुत्र वा वनस्पतिकुन्थुपिपीलिकाप्रभृतिबाहुल्यात्प्रासुकत्वं विभाव्य सिन्दूरकुट्टिमतले सशिष्यः स्थितो भगवान् भविष्यति' इति चिन्तयित्वा राजानमवादीत्। 'देव, यस्त्वया कुमारत्वे सिन्दूरकुट्टिमासन्ने ऽशोकतरुरारोपितः स कुसुमितो न वा, इति न ज्ञायते।' राज्ञोक्तम्। 'चारूदितं भवता' इति वदन् मन्त्रिणः करं करेण गृहीत्वा गतेन तेन तत्र मुनयो दृष्टाः। केचिद्धर्मध्यानदत्तावधानाः, केचित्प्रतिमापालनलालसमानसाः, केचिच्छुद्धसिद्धान्तपठनप्रवीणान्तःकरणाः, केचिद्विविधासनाध्यासीनाश्च। तेषां च मध्यगतं ताराणामिव ताराधिपम्, सागराणामिव क्षीरसागरम्, सुराणामिव सुरेश्वरम्, चतुर्ज्ञानिनं तं महामुनिं वीक्ष्य मनाक् प्रमुदितः क्षितीशः सचिवमुवाच। 'क एते पुरुषाः, कश्चैष नृप इवैषां मध्यगतः' इत्युक्ते वासवसचिवः प्रोवाच। 'देव, तावदयं मुनिपतिर्भवाटव्यां कुतीर्थिककथितकापथपतितानां जन्तूनां मुक्तिपुरीमार्गोपदेशको भगवान् श्रीधर्मनन्दनाचार्यो देवानामपि वन्द्यपादारविन्दः, तथास्यैव शिष्या महात्मानो ऽमी मुनयः, तदुपसृत्याचार्यस्य समीपे धर्माधर्मं प्रष्टुमुचितम्।' 'अथ भवत्वेवम्' इति वदन् मन्त्रिकरतले लग्न एव भूपतिर्गुरुसमीपमुपेयिवान्। अथ मन्त्री स्तुतिपूर्वं प्रदत्तप्रदक्षिणात्रयः सुगुरुचरणाम्भोजं ननाम तथा वसुधाधिपो ऽपि। भगवांश्च धर्मलाभं दत्त्वा 'स्वागतं भवताम्, उपाविशत' इत्युवाच। ततो 'यदादिशति भगवान्' इति वदन्नृपस्तत्रैव कुट्टिमतले न्यविक्षत, मन्त्री च गुरुजनमनुज्ञाप्य, तदा चान्ये ऽपि नृपमार्गमनुवर्तमानाः पान्थकार्पटिकादयो नत्वा भगवन्तमुपविष्टाः। भगवता सुखदुःखे जानतापि लोकाचार इति शरीरकुशलतावृत्तान्तं ते पृष्टाः। तैरुक्तम्। 'सममथ तत्रभवद्भवद्दर्शनेन' इति। ततश्च चिन्तितमवनीपेन। 'भगवतो ऽमुष्यासामान्यं रूपम्, अगण्यं लावण्यम्, अमेया कान्तिः, अपूर्वकरुणारसः प्रशस्तः, तथा चायं सेतुबन्धः संसारसिन्धोः, परशुस्तृष्णालतावनस्य, अशनिर्मानशिलोच्चयस्य, मूलं क्षमापादपस्य, आकरः सर्वविद्यानाम्, कुलमन्दिरमाचाराणाम्, महामन्त्रः क्रोधादिकषायचतुष्टयभुजङ्गमस्य, दिवसकरो मोहान्धकारस्य, दावानलः स्फूर्जद्रागशाखिनः, अर्गलाबन्धो नरकद्वाराणाम्, कथकः सत्पथानाम्, निधिः सातिशयज्ञानमणीनाम्। सर्वथा सर्वगुणालिङ्गितसफलसंप्राप्तमनुष्यजन्मनो ऽस्य किं वैराग्यकारणं बभूव, येन भगवता यौवनलक्ष्मीभाजापि सर्वदा सर्वदुःखसमुच्चयशय्या प्रव्रज्याङ्गीचक्रे तत्पृच्छामि।' इति चिन्तयन् महीपतिर्मुनिना ज्ञानिना स्वयमेव प्रोक्तः। 'चतुर्गतिके ऽपि भवे सुलभं वैराग्यकारणम्। यदन्ये ऽपि विषयसुखास्वादमोहिता जीवाः पापं कुर्वते तदेव ज्ञानिनां वैराग्यहेतुः। तत्र नरकगतौ तावत्त्रिविधा विबाधा, क्षेत्रजा ऽन्योन्यमुदीरिता परमाधार्मिकसुरकृता च। ततस्तद्दुःखानि वर्षकोट्याप्याख्यातुं न शक्यन्ते, एवं तिर्यङ्मनुष्यदेवगतिष्वपि। इह लोक एतदेव जिननाथवचनं क्रियमाणं धर्मार्थकामदम्। परत्र च मोक्षपुरुषार्थसाधकम्। ततः प्रथमं श्रावकधर्मं समाश्रित्य पश्चाच्छ्रमणधर्मपालने मनो नियोजय' इति।

§ ६) अत्रान्तरे प्रस्तावं परिज्ञाय कृताञ्जलिना वासवमहामन्त्रिणा भगवन्तं धर्मनन्दनं मुनिपं नत्वा सविनयमूचे। 'नाथ, य एष त्वयाशेषदुःखनिलयश्चतुर्गतिलक्षणः संसारः प्रणीतः, एतस्य पूर्वं किं निमित्तम्, येन जीवा भवे परिभ्रमन्ति।' श्रीधर्मनन्दनगुरुणा भणितम्। 'भो मन्त्रीश, नरेन्द्र पुरन्दरदत्त' तच्छृणु संसारपरिभ्रमणे जीवस्य यत्कारणं जिनेश्वरैरुक्तम्। तथा च।

क्रोधो मानश्च माया च लोभश्चाप्यनियन्त्रिताः। अमी कषायाः संसारदुःखसागरहेतवः ॥ २३
अन्तर्दहन् गुणग्राममिद्धः क्रोधधनञ्जयः। बहिर्वस्तुपरिप्लोषकृतः पावकतो ऽधिकः ॥ २४
कदाचन सुधीर्दत्ते स्थानं न स्वान्तवेश्मनि। क्रोधस्य दन्दशूकस्य निःशूकस्य जनक्षये ॥ २५
केवलं सर्पदष्टस्य प्रतीकारो ऽत्र विद्यते। दुर्दान्तक्रोधसर्पेण दष्टस्य तु न सर्वथा ॥ २६

1) B भ्रमरैर्गीतकंठाद्यं शाखाभिस्तांडवं दलैः. 3) B परितस्तत्र दृष्टिं. 4) C ध्यात्वा for धृत्वा, B मयाऽत्र विहरणीयं विनाप्यर्थमेव. 5) B कुंथुपपीलिका. 6) C suggests यस्त्वया for यस्त्वया. 10) P तारागणमिव, P सागराणामिव सुरेश्वरम्. 12) P कुतीर्थिककथितमुवाच। क एते पुरुषाः etc. repeated (as above) ending with कुतीर्थिककथित. 18) C मन्त्रीश्वरोऽपि गुरु. 20) P B ततश्चिंतित°. 29) P वर्षकोट्योऽप्यातुं. 33) P भगवं धर्मं°. 37) Cg कषायाः संसारे चत्वारो दुःखहेतवः।. 39) P दंशशूकस्य.

मातङ्गस्पर्शने शुद्धिः सुवर्णपयसा नृणाम् । न पुनः कोपचाण्डालसांगत्ये स्यात्कथंचन ॥ २७
नितान्तं स्तिमितं यस्य स्वान्तं शान्तरसार्णसा । न कदापि स्फुरेत्तस्य कोपाटोपहुताशनः ॥ २८
जिनाम्बुदसमुद्भूतप्रशमामृतयोगतः । यः क्रोधाग्निं शमयति तस्य धर्मवनं स्थिरम् ॥ २९
यदि क्रोधो भवेन्नैव कदाचन शरीरिणाम् । तदवश्यं कराम्भोजवासिन्यः स्युः शिवश्रियः ॥ ३०
अत्यन्तकोपमहातमःप्रसरान्धीकृतस्वान्तो भ्रातरं भगिनीमपि हन्ति, यथायं पुरो निविष्टः पुरुषः ।'
नृपेणोक्तम् । 'प्रभो, वयं न जानीमः को ऽप्येष पुरुषः, कीदृक्षः, किं चैतेन कृतम्' इति । ततो गुरुणा भाणि । 'य एष तव वामो मम दक्षिणपार्श्वे स्थितस्त्रिनयनगलगवलकज्जलाभो गुञ्जाफलरक्तनयनो भ्रकुटीभङ्गभीषणास्यो रोषस्फुरदधरौष्ठपुटो दृढकठिननिष्ठुराङ्गो मूर्तिमान् कोप इव संप्राप्तः । एतेन कोपवशवचसा यन्निर्मितं तदाकर्ण्यतामिति ।

§ ७) अस्ति वसुधावामाक्ष्या एकं कुण्डलमिवोत्तप्तकनकमयप्राकारगम्भीरपरिखापरिवृता काञ्ची नगरी । तस्याः पूर्वदक्षिणदिग्विभागे त्रिगव्यूतिमात्रे रगडानाम संनिवेशो ऽस्ति । तत्र सुशर्मदेवो द्विजः परिवसति । पत्नी सुशर्मा । तस्य च रुद्रसोमाभिधो ज्येष्ठपुत्रः । तस्य लघुभ्राता सोमदेवः । तयोः स्वसा श्रीसोमा च । स तु रुद्रसोमो बाल्यादेव चण्डश्चपलो ऽसहनो गर्वोद्धुरकन्धरः स्तब्धो ऽतिकर्कशवचाः सर्वदा सर्वडिम्भाञ्शिरागसो ऽपि रथ्यासु परिताडयति । तस्य तादृशस्य स्वभावं वीक्ष्य डिम्भैरेव चण्डसोम इति नाम गुण्यं कृतम्, तावन्नरेश, स एषः । स कियद्भिर्वासरै-रतिक्रान्तैः पित्रा ब्राह्मणकुलबालिकया नन्दिन्या सह पाणिं ग्राहितः । तत्र पितरौ कुटुम्बभारमारोप्य मन्दाकिनीतीर्थयात्राकृते निर्गतौ । चण्डसोमः क्रमेण यौवनश्रियमलंचक्रे । ततः सा नन्दिनी च यद्यप्यखण्डितशीलव्रता तथापि तां तारुण्यपुण्यावयवरमणीयां वीक्षमाणश्चण्डसोमः स्वमनसि न विश्वसिति । ततो नरनाथ, तस्या उपरि किंचिद्रागमुद्वहतस्तस्य को ऽपि कालो व्यतिचक्राम । अथान्यदा तत्र शरल्लक्ष्मीरवततार ।

अभवन् सर्वतो यस्यां दिशः सर्वा विकस्वराः । कुमुदिन्यः प्रमोदिन्यः सदाकाशा विकासिनः ॥ ३१
अतुच्छस्वच्छतापात्रमाद्रियेत जनैर्जनः । यस्यामितीव जातानि निर्मलानि जलान्यपि ॥ ३२
यत्र स्वागतमप्रच्छि मरालानामुपेयुषाम् । सरोभिर्नलिनीगन्धलुब्धालिकुलनिःस्वनैः ॥ ३३
सप्तच्छदेषु विक्रीडुर्विमुच्य करिणां कटान् । मधुपा यत्र नैकत्र स्थायिनो मलिना यतः ॥ ३४
यत्र चञ्चलकल्लोलभुजाभिरभिवादनम् । घनात्ययश्रियः प्रीत्या तन्वन्तीव जलाशयाः ॥ ३५
निष्पुण्यानामिव धनं सरितां नीरमत्रुटत् । यत्र धान्यान्यवर्धन्त कार्याणीवार्यचेतसाम् ॥ ३६

§ ८) अन्यदा तत्र ग्रामे नटपेटकमेकं ग्रामानुग्रामं परिभ्रमत् समाजगाम । तेन सर्वो ऽपि ग्रामः प्रेक्षावीक्षार्थमभ्यर्थितः । ततस्ते च ग्राम्या रजन्याः प्रथमे यामे व्यतीते प्रशान्ते कलकले मृदङ्गध्वनि-माकर्ण्य गन्तुं प्रवृत्ताः । एष चण्डसोमः 'स्वकलत्रपरित्राणं कथं करोमि' इति व्यचिन्तयत् । 'यदि तावन्नटं द्रष्टुं गच्छामि ततः कथं जायायाः परित्राणम्, यदि वल्लभाया रक्षणं तदा मम न प्रेक्षण-क्षणनिरीक्षणम्, 'इतस्तटी इतो व्याघ्रः' इति न्यायादनल्पविकल्पमालाकुलितमनाः किं रचयामि, भार्यात्मना सह नेतुं न युज्यते, तस्मिन् रङ्गे युवशतसंकुलो ग्रामः । सो ऽपि मम भ्राता तत्र गतो भविष्यति । तावद् यद्भवति तद्भवतु । एतस्याः श्रीसोमाया भगिन्या एतां समर्प्य व्रजामि ।' इति विचार्य समर्प्य च कोटिप्रहरणधरश्चण्डसोमः प्रययौ । चिरं तस्मिन्निर्गते भगिन्या भणितम् । 'हले नन्दिनि, तावन्नटनाट्यवीक्षायै गच्छावः ।' नान्दिन्या भणितम् । 'हले श्रीसोमे, किं न जानासि निजसोदरचेष्टितं येनैवं भणसि, न स्वजीवितस्य निर्विण्णासि, त्वं पुनर्यद्युक्तं तत्कुरु' इति जल्पन्ती स्थिता । श्रीसोमा पुनस्तत्र नाट्यं द्रष्टुं गता । तस्य चण्डसोमस्य तत्र रङ्गे प्रेक्षमाणस्य पृष्ठतः किंचिन्मिथुनं मन्त्रयितुं प्रवृत्तम् । इति जल्पितं तरुणेन । 'भद्रे, हृदये स्वप्ने ऽपि च त्वं दृश्यसे । अद्य मनोरथशतेन प्रत्यक्षं दृष्टासि ।

त्वद्वियोगानलज्वालामालाज्वलितविग्रहम् । सांप्रतं सौख्यसंयोगसुधासारेण सिञ्च माम् ॥ ३७

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2) P B स्तीमितं. 6) O क एष for कोऽप्येष. 11) C गव्यूत. 12) P om. पत्नी सुशर्मा, P B om. च after तस्य, B P लघुभ्राता. 15) P B सैषः, B om. स before कियद्भि°. 19) O कियानपि for कोऽपि. 21) P B विकाशिनः. 24) P सप्तच्छेदेषु. 29) B एष सोमचंडः स्वकलत्र. 30) P B inter न & मम. 36) B निजसहोदर. 40) P माल्य for माला.

§ ९) एतत्संलपनवदाकर्णितं चण्डसोमेन । अत्रान्तरे स प्रतिभणितस्तया तरुण्या । 'परिज्ञातं मया यत्त्वं दक्षो दाक्षिण्यशिरोमणिस्त्यागी भोगी प्रियंवदः कृतज्ञः, परं प्रकृत्यैव मम पतिश्चण्डः ।' एतच्च श्रुत्वा चण्डशब्दाकर्णनजाताशङ्केन चिन्तितं चण्डसोमेन । 'नूनं सैषा दुराचारा मम भार्या मामिहागतं परिज्ञायैतेन संकेतितविटेन समं मन्त्रयन्ती मां न पश्यति ।'

युवा प्राह पतिस्ते ऽस्तु चण्डः सोमो ऽथवा यमः । इन्द्रो वाद्य मया सार्धं त्वया संगम्यमेव च ॥ ३८

भणितं तरुण्या । 'यद्येवं तव निश्चयस्तद्यावन्मम पतिरिह स्थितः कस्मिन्नपि प्रदेशे प्रेक्षां वीक्षते तावदहं निजगृहं व्रजामि । पुनस्त्वया मम मार्गलग्नेन समागन्तव्यम्' इति भणित्वा सा तरुणी रङ्गतो निर्गता । चिन्तितं चण्डसोमेन । 'अये, सैवैषा दुष्टप्रकृतिर्येन भणितमेतया मम पतिश्चण्डः ।' यावदेतच्चण्डसोमश्चिन्तयति तावदिदं नट्या गीतम् ।

इष्टं यन्मानुषं यस्य तदन्येन रमेत चेत् । स जानन्नेवमीर्ष्यालुराद्त्ते तस्य जीवितम् ॥ ३९

एवं च निशम्येर्ष्यालुना चण्डसोमेन परिस्फुरदधरेण चिन्तितम् । 'कस्मिन् स दुराचारः सा च दुःशीला व्रजति । अवश्यं तच्छिरो लुनामि ।' इति चिन्तयन् स समुत्थाय क्रोधाध्मातहृदयः स्ववेश्म प्रविश्य बहलतमसाच्छादिते भूभागे गृहफलहकस्य पाश्चात्यपक्षे कोटिप्रहरणसज्जः स्थितः ।

§ १०) इतश्च प्रेक्षणे निवृत्ते गृहफलहकद्वारे लघुभ्राता स्वसा च प्रविशन्तौ चण्डसोमो वीक्षांचक्रे । तेन च कोपान्धतमसाच्छादितविवेकचक्षुषाविचार्य परलोकमवगणय्य लोकापवादं परित्यज्य नीतिं कोटिशस्त्रेण लघुसोदरः स्वसा च निहतौ । द्वावपि धरातले पतितौ । सैषा मम प्रियाप्रियकारिणी सैष पुरुषो दुःशील इति यावत्तस्य शिरश्छिनद्मीति चिन्तयन् कोटिप्रहरणमुद्गीर्य चण्डसोमः प्रधावितस्तावत्कोटिफलहके रणन्ती लग्ना, तच्छब्दाकर्णनमात्रेणास्य प्रतिबुद्धा भार्या नन्दिनी । भणितं ससंभ्रमया तया । 'हा निर्धर्म, किमेतत्त्वयाध्यवसितमिति । हतः कनीयान् भ्राता भगिनी च ।' एतन्निशम्य ससंभ्रमं यावद्विलोकयति तावद्बन्धुर्भगिनी च मृतिं प्रापतुः । ततः संजातगुरुपश्चात्तापेन तेन चिन्तितम् । 'हा हा, मया अकार्यं कृतं कोपवशातः ।' इति चिरं विलप्य मूर्च्छानिमीलिताक्षः पृथ्वीपीठे लुलोठ । नन्दिन्यपि 'देवरं ननान्दरं च' इति भणित्वास्तोकशोकशङ्कुव्यथितहृदया बहुधा रुरोद । ततः क्षणमात्रलब्धचैतन्यश्चण्डसोमः 'हा बन्धुरगुणग्रामाभिराम सदाचार, हा श्रीसोमे भगिनि, युवां विना सदाधारमपि निराधारं जगत्समभूत्' इति चिरं विललाप ।

असावकृत्यकारीत्यद्रष्टव्यवदनो द्विजः । ह्रियेव द्विजराजो ऽस्ताचलात्पतितुमुद्यतः ॥ ४०
तच्चदाक्रन्दमाकर्ण्य स्त्रीत्वान्मृदुलमानसा । रजनी तारकव्याजादिवाश्रूणि विमुञ्चति ॥ ४१
ततः क्रोधादिवाताम्रस्तमःशत्रुं क्षयं नयन् । प्रपातयन् करांश्चण्डान् सूर्यो नृप इवोदितः ॥ ४२

§ ११) अथ स जल्पितो जनेन 'भो चण्डसोम, एवं विलापं मा कार्षीः' । ततः स विलपन्नेव 'हा बान्धव, हा भगिनि', इति निःसृत्य श्मशानभूमौ चिताज्वलनज्वालावलीं कृत्वा प्रवेष्टुं यावच्चण्डसोमः प्रारेभे तावद्ग्रामजने 'गृहीत गृहीत द्विजं पतन्तम्' इति वदति चण्डसोमो बलिभिर्नरैर्धृतः । अथ द्विजैरुक्तः 'किं प्राणान् वृथा त्यजसि, प्रायश्चित्तं विरचय' । चण्डसोम उवाच । 'विप्राः, तद्दीयतां मे ।'

प्राहैको ऽघमकामेन कृतं तेनैव शुध्यति । परः प्राह जिघांसन्तं निघ्नन्न ब्रह्महा भवेत् ॥ ४३
ऊचे ऽन्यः कुत्कृते पापे क्रोध एवापराध्यति । परो ऽवदच्चेच्छुद्धो ब्राह्मणानां निवेदिते ॥ ४४
कश्चिदूचे कृतं पापमज्ञानाच्च हि दोषकृत् । प्राहान्यो देहि सर्वस्वं द्विजानां स्वस्य शुद्धये ॥ ४५
मुण्डयित्वा ततो मुण्डतुण्डे भिक्षां भ्रमन् सदा । करपात्रीं करे बिभ्रद् गच्छ त्रिदशदीर्घिकाम् ॥ ४६
इत्थं मिथो विरुद्धानि श्रुत्वा तेषां वचांस्ययम् । मां चतुर्ज्ञानिनं मत्वा तान् विहाय समागमत् ॥ ४७
ततोऽत्र चिन्त्यतां तीर्थस्नानैः शुद्धिः कथं भवेत् । जलेनाङ्गमलो याति न लग्नं पापमात्मनि ॥ ४८
यदि स्नानात्स्मृतेर्वापि गङ्गा हरति कल्मषम् । जायते जलजन्तूनां तत्कदापि न कल्मषम् ॥ ४९
यदि स्मरणमात्रेण जगत्पूतं भवेदिदम् । अहो तन्मोह एवायं यज्जलेनात्मशोधनम् ॥ ५०
इदं वाक्यं विचारं न सहते हि महात्मनाम् । परं जनेन मूढेन प्रसिद्धिं गमितं परम् ॥ ५१
रागद्वेषविहीनेन यदुक्तं सर्ववेदिना । मनःशुद्ध्या कृतं तद्धि पापप्रक्षालनक्षमम् ॥' ५२
श्रुत्वेति चण्डसोमः स्वं वृत्तान्तं प्राञ्जलिः प्रभुम् । प्रणम्य प्राह सत्यं तद् यदाख्यातं विभो त्वया ॥ ५३

2) O परं मम पतिः प्रकृत्यैव चण्डः. 17) P B प्रहरणमुद्गूर्य. 28) P O भोश्चण्डसोम, B ततः स विलापावलिप्त चेतागृहमथ सन्निःसृत. 29) P स्मशान. 30) B बलिभिर्नरैः. 40) P om. 2nd परम्.

सर्वज्ञवाक्यस्य विशुद्धिदस्य योग्यो ऽस्म्यहं यद्यघभाजनो ऽपि ।
दीक्षां ततो देहि ममेति तेन प्रोक्ते व्रतं तस्य ददौ मुनीन्दुः ॥ ५४

। इति कोपे चण्डसोमकथा ।

§ १२) गुरुणा श्रीधर्मनन्दनेन पुनरप्युक्तम् ।

'दुर्दमो मानमातङ्गो धर्मारामं भनक्ति यः । स्वशक्तिव्यक्तितो यत्नः क्रियतां तस्य रक्षणे ॥ ५५
परित्यजन्नपि क्रोधं मानवो मानवर्जितः । भवेद्भवे यदि श्रेयःश्रिया संश्रियते ततः ॥ ५६
हिताभिलाषी यः स्वस्य तेन मानमहीधरः । भेदनीयः सदाप्युद्यन्मृदुताभिधधारया ॥ ५७
अहंकारो नदीपूर इव पुंसः कुलद्वयम् । भिनत्ति कूलद्वयवत् पद्मोच्छेदनलालसः ॥ ५८
दष्टो दर्पभुजङ्गेन नरश्चैतन्यशून्यधीः । नमस्यति गुरून् क्वापि पुरतो न स्थितानपि ॥ ५९
मानान्धलोचनो देही चारुमार्गं न पश्यति । अतः संसारकूपान्तर्निपतत्युचितं हि तत् ॥ ६०

मातरं पितरं भार्यामपि म्रियमाणामुपेक्षते मानमहागजेन्द्रपरवशः, यथैष पुरुषः ।' राज्ञा परिजल्पितम् । 'भगवन्, अस्यां सभायामनेकलोकाकुलायां सैष पुरुष इति कथं ज्ञायते ।' भणितं श्रीभगवता । 'य एष मम वामस्त्वद्दक्षिणपार्श्वे स्थितः प्रोन्नामितभ्रूयुगः पृथुलवक्षःस्थलो गर्वभरमुकुलितदृष्टिरुत्तप्तकनकवर्णतनुराताम्रलोचन एतेन रूपेण मूर्तो मान इव समागतः । यदेतेनामानमानमूढचेतसा कृतं तदाकर्ण्यताम् । तथा हि,

अस्त्यवन्तीजनपदे नगरी श्रीगरीयसी । विशाला सुमनःशाला विशाला शालशालिता ॥ ६१
सुप्रापं यत्र सिप्रायाः पयः पीयूषसोदरम् । निपीय लोको न सुधापायिनो ऽपि प्रशंसति ॥ ६२
यत्राभ्रंलिहहर्म्याग्रचन्द्रशालासु योषितः । राजन्ते वीक्षितुं लक्ष्मीं स्वर्गवध्व इवागताः ॥ ६३
धनिनां यत्र हर्म्येषु सदनेषु मनीषिणाम् । वर्धते श्रीसरस्वत्योर्मिथः प्रीतिर्गतागतैः ॥ ६४

तस्या नगर्याः पूर्वोत्तरदिग्विभागे योजनमात्रप्रदेशे कूपपद्राभिधानो ग्रामः । तत्रैकः पूर्वं राजवंशप्रसूतो भागधेयपरिहीनः क्षत्रभटो नाम जीर्णठक्कुरः परिवसति । तस्य चैक एव वीरभटाख्यः पुत्रो निजजीवितादप्यधिकवल्लभो ऽस्ति । अन्यदा स तं तनुजं परिगृह्योज्जयिन्यां प्रद्योतननृपस्य सेवाहेवाकपरो बभूव । दत्तः क्षितिपतिना तस्य स एव कूपपद्रो ग्रामः । कालेन च स क्षत्रभटो ऽनेकसमीपसंपर्कवैरिवीरवारविदारितावयवो जराजीर्णतया चरणचङ्क्रमणाक्षमस्तमेव पुत्रं वीरभटं भूपस्यार्पयित्वा गृह एव स्थितः । तस्यापि शान्तिभटाभिधः सूनुरस्ति । स च क्रमतः क्षितिपस्य सेवां कर्तुं प्रवृत्तः । तस्य स्वभावतः स्तब्धस्यात्यन्तमानिनो यौवनगर्वितस्य प्रद्योतनराज्ञा राजपुत्रवर्गेण च शान्तिभट इति नामधेयस्य मानभट इति नाम विदधे । नरेश्वर, स एष मानभटः ।'

§ १३) अन्यदा सदसि सर्वेषु स्वस्वस्थाननिविष्टेषु मानभटः समागमत् । ततः स्वस्वामिनः सचिवपुङ्गववर्गस्य कृतनमस्कारो निजस्थाने राजपुत्रं पुलिन्दाख्यमुपविष्टं दृष्ट्वा प्रोचिवान् । 'भोः पुलिन्द, मदीयमिदमासनस्थानं समुत्तिष्ठ त्वम्' इति । पुलिन्देन भणितम् । 'अहमज्ञानभावेनेहोपविष्टस्तावत् क्षमस्व ममागः, न पुनरुपवेक्ष्ये । ततः 'तव मानभटस्य स्थाने पुलिन्दो निविष्टः' इति वदद्भिरपरैः स उत्तेजितः । तद्यथा ।

'त्यजन्ति मानिनः सर्वे तृणवज्जीवितं धनम् । उज्झन्ति मानं न क्वापि मान एव महद्धनम् ॥ ६५
लब्ध्वर्कमूलवद्ग्रन्थ्यं मानं मन्दरवद्गुरु । त्यजन्ति मानिनः पूर्वं परं च न कथंचन ॥ ६६

एतज्जनवचनमाकर्ण्य क्रोधाध्मातहृदयो मानभटो निर्दयः कार्याकार्यमविचार्यानार्य इव स्वस्मृतिमवगणय्य कृपाण्या वक्षःस्थले पुलिन्दं जघान । तं निपात्य स च सदसो निःसृत्य पुलिन्दपाक्षिकराजपुत्रेषु पृष्ठिलग्नेष्वपि वेगवत्तरया गत्या स्वग्राममागम्य कृतापराधो भुजङ्गम इव स्ववेश्म प्रविश्य पितुः पुरतो पुरतो यथावृत्तं कथयामास । तन्निशम्य पितृपित्रा जल्पितम् । 'पुत्र, यत्कृतं तत्कृतमेव । अत्र पुनः सांप्रतं सांप्रतं विदेशगमनम्, तदनुप्रवेशो वा । तत्र तदनुप्रवेशो न घटते, तावद्विदेश एव गम्यम् । अन्यथा जीवितव्यं न । ततस्त्वरितमेव वत्स, सज्जीकुरु वाहनम् । तत्रारोप्य सकलमपि गृहसारं

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2) P मुनींद्रः. 7) P B °न्मृदुताभिदुधारया. 16) P सुमनसःशाला. 21) P एकवीरभटाख्यः. 27) P नामाऽवतस्य B मामावनम्य for नामधेयस्य, P B सैष मान°. 31) P add : & ते before ततः. 23) P उज्झंते. 35) B adds पूर्वं द्रव्यं परं मानं before क्रोधाध्मात. 37) O °मागत्य. 40) B adds on the margin the following (to come after वाहनम् ।) -येन तदाश्रित्य रेवातीरे गम्यते । तेन च मानभटेन मानाध्मातमनसापि किमपि दाक्षिण्यं दधता वाहनं सज्जीकृतम् ।

रेवातीरं प्रति प्रेषितौ क्षत्रभटवीरभटौ। परं स्वयं व्याघुट्य मानभटः कतिभिरपि स्वपुरुषैः परिवृतः पित्रा वार्यमाणो ऽपि पौरुषाभिमानितया स्थितः।

'द्विधापि लाभः संग्रामे शूरो मृतिमवैति चेत्। स्वर्गशर्माथवा जीवेत्ततः श्रेयः श्रियः पदम् ॥' ६७

इति स यावच्चिन्तयन्नस्ति तावत्तत्र पुलिन्दस्य बलं प्राप्तमेव । ततस्तत्र तयोर्युद्धं प्रवृत्तं, मानभटेन मानवाहारूढेनाकर्षितखड्गरत्नेन तद्बलं सकलमप्यभञ्जि। ततः स गुरुप्रहारार्तो निर्व्यूढपराक्रमः स्वपुरुषैः सह पितुः पथि गच्छतो मिलितः। अथ तौ क्रमेण यान्तौ नर्मदोपकण्ठे पर्यन्तग्राममेकमाश्रित्य दुर्गमं तस्थतुः। सो ऽपि मानभटः कियद्भिर्दिनै रूढव्रणः संजज्ञे।

§ १४) तत्र तयोस्तस्थुषोः कियानपि कालो व्यतिचक्राम।

तत्रान्यदा वसन्तश्रीर्वनावन्यामवातरत्। सपल्लवश्रियो ऽभूवन् यस्याः संगान्महीरुहः ॥ ६८
अशोका अपि कुर्वन्ति सशोका विरहिस्त्रियः। स्मरन्त इव चित्तान्तस्तत्तत्पादतलाहतीः ॥ ६९
अनङ्गो ऽपि हि यत्संगादुच्चैर्हन्ति वियोगिनः। पुष्पश्रियैव सर्वत्र तत्र मित्रबलं महत् ॥ ७०
किल माध्वीकगण्डूषोक्षितेन भृशरोपितः। स्त्रीगं विरहितं हन्ति केशरः केशरश्रिया ॥ ७१
पलाशास्तु पलाशाख्याः पलाशा इव रेजिरे। वियोगाक्रान्तनारीणामरीणाः प्राणितच्छिदे ॥ ७२
कङ्केल्लिशाखिनां शाखा नवपल्लववेल्लनैः। अश्रुलोत्तारणानीव पुष्पकालस्य तन्वते ॥ ७३

§ १५) अथ स मानभटो ग्रामतरुणनरैः सह दोलायामधिरूढवान्। ग्रामजनेनोदितं 'यो यस्य हृदयंगमस्तस्य तेन नाम गेयमेव।' प्रतिपन्नं ग्राम्यपुरुषैः। एवं भणिते निजनिजप्रियाणां पुरस्तरुणपुरुषवर्गो गीतं गातुं प्रारेभे। ततः को ऽपि गौराङ्गीं को ऽपि श्यामलाङ्गीं को ऽपि तन्वङ्गीं को ऽपि नीलोत्पलाक्षीं गायति। ततो दोलाधिरूढेन मानभटेन निजा जाया गौराङ्ग्यपि श्यामाङ्गीनामोच्चारेण गीता। एवं च श्यामाया नाम गीयमानं श्रुत्वा तस्य प्रिया गौराङ्गी समधिकं चुकोप। ततो ऽपराभिर्युवतिभिः सा हसितेति। 'सखि, तव रूपमप्रमाणं सौभाग्यभङ्गी च यत्तव पतिरन्यायाः श्यामाख्या मनोवल्लभाया नामोत्कीर्तनमातनोति।' ततः सा सौभाग्यवती गौराङ्गी निक्षिप्तहृदयशल्येव क्षणं चिन्तयामास। 'अहो, मम प्रियेण सखीजनस्यापि पुरतो मानो ऽपि न रक्षितः। अहो, अस्य निर्दाक्षिण्यम्। अहो, निर्लज्जता। अहो, निःस्नेहता। येन प्रतिपक्षगोत्रग्रहणं कुर्वता महद्दुःखं प्रापितास्मि, ततो ममापमानितसौभाग्यलक्ष्म्या न समीचीनं प्राणितम्' इति विचिन्त्य सा गौराङ्गी महिलावृन्दस्य मध्यान्निर्गमनोपायमिच्छति, परं न तद्दृष्टिवञ्चनावसरं प्राप्नोति। इतश्च,

स्वप्रियागोत्रस्खलनश्रुतिसंतप्तचेतसः। तस्या दुःखमिव प्रेक्ष्य द्वीपमन्यं रविर्ययौ ॥ ७४
कमलानि परित्यज्य मधुपाः कुमुदावलिम्। भेजुः प्रायेण नैकत्र मधुपानां रतिर्भवेत् ॥ ७५
अस्तं गते दिनस्यान्तात् खगे विश्वप्रकाशके। क्रोशन्ति स्म खगानामसौहृदादिव दुःखिता ॥ ७६
पर्यपूरि तथा विश्वमपि विश्वं तमोभरैः। यथा न लक्ष्यते लोकैस्तदा पाणिर्निजो ऽपि हि ॥ ७७
सर्वा अपि क्षणादेव ग्रस्यन्ते तमसा दिशः। इनाद्विना सपत्नेन को नाम न हि दूयते ॥ ७८
अभूत्तमोमयं भूमितलं निखिलमप्यथ। राज्यं तमसि कुर्वाणे यथा राजा तथा प्रजा ॥ ७९
न जलं न स्थलं नोर्ध्वं न नीचं नयनाध्वनि। न समं नासमं सर्वं तमसैकीकृतं जगत् ॥ ८०

तत ईदृक्षे समये सा युवतिः सार्थमध्यतः कथंचिन्निर्गत्य मरणोपायं चिन्तयन्ती गृहमाजगाम। तत्र सा श्वश्र्वा पृष्टा 'वत्से, कुत्र ते पतिः'। भणितं तया। 'एष आगत एव मम पृष्ठे लग्नः' इति वदन्ती सावशा वासवेश्म प्रविवेश। ततो ऽसावतिगुरुदुःसहप्रतिपक्षगोत्रवज्रप्रहारदलितेव जजल्पेदम्।

'आकर्णयत भो लोकपालका नीतिपालकाः। विना प्रियं निजं नान्यो मया चित्ते विचिन्तितः ॥ ८१
परं न कृतमेतेन वरं प्राणप्रियेण यत्। यदस्म्यन्तर्वयस्यानामपमानपदं कृता ॥' ८२
इत्युदीर्य तयात्यन्तकोपया कण्ठकन्दले। अक्षेपि पाशकः प्राणान् विधूत्य तृणवद्द्रुतम् ॥ ८३

§ १६) इतश्च स मानभटस्तां रमणीगणमध्यस्थामप्रेक्षमाणो जाताशङ्कः स्वभवनमाजग्मिवान्। तेन मातुः पार्श्वे पृष्टं 'यद्भवद्वधूः समागता किं वा नेति'। मात्रा जल्पितम्। 'यदत्र समागत्य वासभवने प्रविष्टा' इति समाकर्ण्य मानभटस्तत्रागम्य त्वरितमेव पाशं तस्याश्चिच्छेद। अथो सा जलेन संसिच्यमाना क्षणेन स्वस्थचित्ता समभवत्। भणितमनेन। 'प्रिये, किं केनापराद्धं, कथं कुपिता, किमिदं त्वया निर्नि-

6) O om. पर्यन्त. 12) P माध्वीगण्डू°. 26) P O omit line स्वप्रिया etc. to चेतसः, P om. तस्या, B अस्या for तस्या. 31) P B प्रजाः. 33) O ईदृक्षे. 36) P चित्तेऽतिचिंतितः B चित्तेपि चितितः. 39) P B स्वभुवन°. 40) P B वासभुवने. 41) O °स्तत्रागत्य, P जलजेन.

मिषं स्वकीयं जीवितं ममापि च संशयदोलामारोपितम्' इत्याकर्ण्य गौराङ्गी प्रियं प्रति वाक्यमाह स्म 'यत्र सा सौभाग्यवती कमलदलदीर्घलोचना श्यामाङ्गी निवसति तत्र त्वमपि गच्छ' इति । मानभटेनोक्तम् । 'प्रिये, सर्वथैवास्य वृत्तान्तस्यानभिज्ञः । का श्यामाङ्गी, केन कदा दृष्टा, केन तव पुरो निवेदितम्, इति कथय ।' एतन्निशम्य सा रोषानलदह्यमानमानसा बभाण । 'अधुना त्वमनभिज्ञो ऽसि यदा त्वया दोलाधिरूढेन सखीजनपुरतस्तस्याः श्यामाङ्ग्या गीतमुद्गीतमेतत्कथं विस्मृतम् ।' एवमुक्त्वा तया महापुण्यारण्यस्थमुनिनेव मौनमवलम्ब्य स्थितम् । मानभटेन चिन्तितम् । 'यदसावकारणे ऽपि कोपपर्वतमारुरोह' । ततस्तेन प्रसाद्यमानापि सा पुनः पुनर्न किंचिज्जल्पितवती । केवलममानं मानमेवाश्रित्य स्थितवती । मानभटेन चिन्तितम् । 'यदेतस्या रोषपोषितचित्ताया अनुनये पादपतनमेव हितम्' इति विचिन्त्य तेन तदेव कृतम् । परं तेन कृतेनापि प्राज्याज्यसंसिक्तज्वलनज्वालेव साधिकतरं क्रोधदुर्धरा बभूव, न पुनश्चेतसि शमरसं पुपोष । ततः स मानभटश्चिन्तयति स्म । 'युक्तमेषा मृगाक्षी प्रसाद्यमानापि नाम न प्रसीदति स्म । यत ईदृश्य एव स्त्रियो भवन्ति ।

प्रत्यासन्ना भवेन्मोक्षलक्ष्मीर्मोक्षाभिलाषिणाम् । न जायते ऽन्तरा नाम दुस्तरा स्त्रीनदी यदि ॥ ८४
सेवन्ते कामुकाः कामतापच्छेदाय कामिनीः । परं प्रत्युत जायन्ते महासंतापभाजनम् ॥ ८५
सौदामिनीव संध्येव निम्नगेव नितम्बिनी । चञ्चलप्रकृतिर्दृष्टनष्टरागातिनीचगा ॥ ८६
विवेकपङ्कजं हन्ति मानसे महतामपि । कामिनीयं हिमानीव कस्तामिच्छति तत्सुधीः ॥ ८७
विवेकपर्वतारूढान् गुणप्रौढानपि द्रुतम् । हेलयापि महेलासौ वीक्षितेनापि पातयेत् ॥ ८८
नवीना कापि दृश्येत शस्त्रीव स्त्री शरीरिणाम् । आदीयन्ते यया प्राणा बाह्या आभ्यन्तरा अपि ॥

§ १७) इति चिरं विचिन्त्य वासभवनान्निःसृतो मानभटो जनयित्र्याप्रच्छि 'पुत्र, कथय किमेतत्' । ततः स तस्या अदत्तस्वप्रतिवचनो बहिर्निर्गतः । कान्तया चिन्तितम् । 'अहो, वज्रकठिनहृदयास्मि येन भर्तुः स्वयं पादपतितस्यापि न प्रसन्नाभवं ततो न वरं कृतम्, पुनः पुनः पदपतनाप्रसादवीक्षापन्नो मम प्राणेशः कुत्र जगाम, इति न सम्यग् जानामि, तस्मादमुष्य पृष्ठलग्ना व्रजामि' इति चिन्तयित्वा वासवेश्मतो निर्गता । 'पुत्रि, क्व चलितासि' इति श्वश्रूपृष्टा 'मातः, तव पुत्रः क्वापि प्रस्थितः' इति वदन्ती सा त्वरितपदं प्रधाविता ससंभ्रमं, पृष्ठे श्वश्रूरपि । चिन्तितं च तत्पित्रा वीरभटेन । 'सर्वमेव कुटुम्बं क्वापि प्रस्थितम्' इति चिन्तयन् सो ऽपि तेषां मार्गे लग्नः । ततः स मानभटो घनतिमिराच्छादिते कूपनिगमे व्रजन् तया कथमप्युपलक्षितः । स च बहुपादपशाखासहस्रसंजातान्धतमसस्य कूपस्य तटमाजगाम । तत्र च तेनोपलक्षिता पृष्ठतः समायान्ती निजजायेति । तामवलोक्य 'एतस्याः परीक्षां करोमि' इति विचिन्त्य तेन कूपान्तः शिला निक्षिप्ता । तच्छिलापतनसंजातशब्दमाकर्ण्य 'मम पतिः पतितः' इति मत्वा तद्भार्या दुःखार्तावटे त्वरितमात्मानं मुमोच । ततः श्वश्रूरपि तद्दुःखदुःखिता स्वं मुक्तवती, ततस्तस्या दुःखेन महता पृष्ठलग्नः श्वशुरो ऽपि । ततस्त्रितयमपि विनष्टं दृष्ट्वा स चेतसि चिन्तितवान् । 'मयात्र किं कर्तव्यम्, एतेन दुःखेनात्मानं किं कूपे क्षिपामि, अथवा न' इति विचार्य तेन प्राप्तकालमेतेषां मृतानां निवापक्रियामातन्य परमवैराग्यमागतेन विषयान्तरं परिभ्रम्य परिभ्रम्य लोकेन निवेदितानि भैरवपातगङ्गास्नानप्रभृतीनि समाचरता भार्यामातृपितृवधप्रभूतसंभूतदुरन्तदुरितजातोपशान्तये कौशाम्बी नगरी भेजे । भो नरेश, तदयं वराको ऽनभिज्ञो मूढमना लोकोक्त्या तीर्थानि करोति । यदि तावच्चित्तशुद्धिस्तदा पुरुषो गृहे ऽपि तिष्ठन् पापं क्षिणोति । ततः सर्वथैव मनःशुद्धिरेव विधेया ।

चित्तशुद्धिं विना दत्तं वित्तं पात्रे ऽपि सर्वथा । तथा क्रियाकलापश्च भस्मनीव हुतं वृथा ॥' ९०

एवं निशम्य गुरूदितं मानभटो मानमपनीय भगवतो धर्मनन्दनस्य चरणमूलमाश्रितः । ततः प्रतिबुद्धेन मानभटेन प्रव्रज्या याचिता । सूरिणा समादिष्टम् । 'वत्स, अतुच्छस्वच्छतानिधे, सर्वदैव निरतिचारं चारित्रप्रतिपालनं दुष्करमेव । यत्र कर्तव्यं केशोत्पाटनम् । नित्यमेव प्राणातिपातविरत्यादीनि व्रतानि निरतिचाराणि धारणीयानि । वोढव्यो ऽष्टादशसहस्रशीलाङ्गभारः । भोक्तव्यमरसविरसं रूक्षं भैक्षम् । पातव्यं प्रासुकैषणीयं निःस्वादु जलम् । शयितव्यं भूमौ । दुस्सहपरीषहोपसर्गवर्गसंसर्गे ऽपि न मना-

1) B इत्याकर्ण्य कर्णशूचिक्षेपादिव । दूनोवाच । तव मानसे कमलदलदीर्घलोचना. 2) P सौभाग्यभा for सौभाग्यवती. 4) B त्वमज्ञोसि. 18) P B वासभुवना°. 19) B अदत्तप्रतिवचनो. 20) P स्वयं पट (द?) पति°. 22) C मातुस्तव, C क्व for क्वापि. 26) B निजा जायेति. 32) B inter. प्रभूत & संभूत. 37) B वच्छ स्वच्छगुणातुच्छ सर्वदैव. 39) B °ष्टादशशीलांगसहस्रभारः, D विरसरूक्षं.

गपि शैथिल्यमाधेयम् । यन्मदनदन्तैर्लोहचणकभक्षणं सुकरं न पुनर्जिनप्रणीतव्रतप्रतिपालनम् ।' ततः श्रीधर्मनन्दनगुरोरुपदेशवचःपीयूषं मानमहाविषमविषदर्पनिर्दलनसमर्थमाकण्ठमुत्कण्ठया निपीय मानभटः प्रव्रज्यां जग्राह ।

। इति माने मानभटकथानकम् ।

§ १८) पुनरपि गुरुराह ।

'ईहध्वे यदि कल्याणमात्मनो भव्यजन्तवः । तदार्जवकृपाणेन च्छेद्या माया प्रतानिनी ॥ ९१
मायानदीमहापूरं यद्यमूर्खं तितीर्षसि । ऋजुत्वाख्यतरीं तूर्णं ततः सजय यत्नतः ॥ ९२
माया रात्रिचरी ज्ञेया जगज्जन्तुभयंकरी । अवक्रचित्तसद्भावस्फूर्जन्मन्त्रप्रभावतः ॥ ९३
मायानृतखनिर्येन कृता स्यात्तस्य दुर्गतिः । न कृता येन तस्येह श्रेयःश्रीर्वशवर्तिनी ॥ ९४
माया दुर्नयभूपालकेलिभूमिरियं वरा । जननी विश्वदुःखानां काननं पापभूरुहाम् ॥ ९५

माया क्रियमाणा यशो धनं मित्रवर्गं च नाशयति । जीवितव्यं च संशयतुलामारोपयति । भो नरेश्वर, यथैष पुरुषः ।' भूभृता प्रोक्तम् । 'भगवन्, न जानीमो वयं कः स पुरुषः, किमेतेन कृतम् ।' श्रीधर्मनन्दनः प्रोचे । य एष तव संमुखः पाश्चात्यभूभागे मम स्थितः संकुचितदेहभागः कृष्णकायकान्तिः पापीयान् दृश्यते स मायावी । अनेन मायाविना यत्पूर्वं कृतं तदाकर्ण्यताम् । तथा हि,

जम्बूद्वीपाभिधे द्वीपे क्षेत्रे भरतनामनि । काश्यदेशे ऽस्ति विख्याता पुरी वाराणसी वरा ॥ ९६
स्फुटं स्फाटिकयद्भित्तौ यत्रेक्षन्ते मृगीदृशः । चरन्त्यो ऽपि निकेतान्तः स्व आदर्श इवानिशम् ॥ ९७
दुःखं तु त्यागिनामेव सर्वैश्वर्यविराजिनाम् । कदाचनापि प्राप्यन्ते याचनाय न याचकाः ॥ ९८
यत्र कामानलो यूनामदीपिष्ट कुतूहलम् । संध्यासमीरणैः सिद्धसिन्धुसीकरहारिभिः ॥ ९९

या चतुर्दशस्वप्नजन्ममहिम्नः अमूर्तमूर्तिरमणीयतातिरस्कृतानल्पकन्दर्पस्य उत्पन्नविमलकेवलज्ञानावलोकिताशेषपदार्थसार्थस्य संसारोदरविवरसंचरिष्णुसकलजनतात्राणदानोद्धतविशुद्धसद्धर्मदेशनासिंहनादविधुरितसकलकुमतकरिवरस्य सुरासुरनरेश्वरसंसेव्यमानचरणारविन्दयुगलस्य तीर्थकृतो भगवतस्त्रिजगदानन्दनस्य श्रीवामानन्दनस्य जन्मभूमिः । तस्या नगर्याः पश्चिमोत्तरदिग्विभागे शालिग्रामो नाम ग्रामः ।

अम्बुभिर्बन्धुरो ऽगाधैः संकटो विकटैर्वटैः । मञ्जुलो वञ्जुलश्रेण्या चित्तप्रीत्यै न कस्य यः ॥ १००

§ १९) तत्र चैको वैश्यजातिर्गङ्गादित्याख्यः परिवसति । तत्र ग्रामे घनधान्यसमृद्धे ऽपि स एवैको दारिद्र्यमुद्राविद्रुतः । कुसुमशरसमानरूपे ऽपि जने स एवैको वैरूप्यधारी । किं बहुना, स एवैको दुर्वचनपरो निखिलजनोद्वेजनीयदर्शनः कृतघ्नः कर्णेजपः सर्वागुणगणमन्दिरं च । तस्य ग्रामजनेन मायाशीलस्य पूर्वनाम गङ्गादित्य इत्यवमत्य मायादित्य इत्यभिधा विदधे। भो नरेन्द्र, स चायं मायादित्यः । तत्र ग्रामे वणिक्पुत्र एकः पूर्वसुकृतसंचयक्षयपरिक्षीणद्रविणः स्थाणुरित्याख्यः । तस्य तेन मायादित्येन समं प्रीतिरुत्पन्ना । स च स्वभावेन सरलः कृतज्ञः प्रियवादी दयालुरवञ्चनपरः सदा दीनवत्सलो ऽनादीनवश्चेति । तेन स्थाणुना ग्रामवृद्धजनेन प्रतिषिध्यमानेनापि सौवचित्तप्रविशुद्धतया मायादित्यस्य समीपं [सामिप्यं] न कदापि मुच्यते ।

जानाति साधुर्वक्राणि दुर्जनानां मनांसि न । आर्जवेनार्पयत्येव स्वकीयं मानसं परम् ॥ १०१

ततस्तयोः सज्जनदुर्जनयोः प्राज्ञमन्दयोरिव मरालबकयोरिव भद्रगजबर्बरकूलगजयोरिव स्वभावेन स्थाणोः कैतवेन मायादित्यस्य तु मिथः प्रीतिरवर्धत । अन्यदा विश्वस्तचेतसावन्योन्यं विविधान् धनोपार्जनोपायान् परिकल्प्य स्वजनवर्गं परिपृच्छ्य कृतमङ्गलोपचारौ गृहीतपाथेयौ दक्षिणदिशाभिमुखं जग्मतुः । तत्र ताभ्यामनेकगिरिसरिच्छाखिश्वापदसंकुलं वनं दुर्लङ्घ्यमुल्लङ्घ्य स्वर्गपुरप्रतिष्ठं प्रतिष्ठानपुरमवाप्य विविधवाणिज्यादि कर्म कुर्वाणाभ्यां कथंचित्प्रत्येकं पञ्च काञ्चनसहस्री समुपार्जिता । ततस्तौ 'द्रव्यमेतच्चौरभिल्लजनेभ्यः परित्रातुं दुष्करम्' इति विचिन्त्य स्वदेशं प्रति गमनसमुत्सुकमनसौ दश सुवर्णसहस्र्या दश रत्नीं स्वीकृत्य जरच्चीराञ्चले बद्ध्वा मुण्डितमस्तकौ प्रावृतधातुरक्तवाससौ विरचितदूरतीर्थयात्रिकलोकवेषौ भिक्षां याचमानौ क्वापि मूल्येन क्वापि सत्रागारेष्वश्नतौ कमपि संनिवेशमीयतुः ।

1) P B °माधेयं । यल्लोहचणकक्षणं न पुनर्जिन°. 4) B C om. इति. 12) P वयं कोपि पुरुषः B वयं कोपि स पुरुषः. 13) P B पाश्चात्यभागे. 14) P B °विना पूर्वं यत्कृतं. 15) P B काशदेशो. 19) P B omit या, B तिरस्कृताऽनल्पकंदर्पदर्पस्य. 25) P °गंगादेव्याख्यः. 34) B दुर्जनयोः चंदनतरुपिचुमंदयोरिव. 37) B adds नदी after गिरि, P om. पुरप्रतिष्ठं etc. ending with द्रव्य.

1 तत्रोक्तं स्थाणुना। 'भो मित्र, मार्गश्रमखिन्नदेहो भिक्षार्थं गन्तुं न शक्नोमीति तदद्य निरवद्या मण्डका
एव भक्ष्यन्ते।' तच्छ्रुत्वा मायादित्यः प्रोचे। 'त्वमेव पत्तनान्तःप्रविश्य मण्डकान् कारय, नास्मिन्नर्थे
3 निपुणो ऽसि, परं त्वरितमागन्तव्यम्।' स्थाणुना भणितम्। 'भवत्वेवं कथमयं रत्नग्रन्थिः क्रियताम्।'
मायादित्यो जगाद। 'कस्तावज्जानाति नगरव्यवहारं तस्मात्को ऽप्यपायो भविष्यति तव प्रविष्टस्येति
ममैव पार्श्वे रत्नग्रन्थिस्तिष्ठतु।' स्थाणुस्तस्य करे रत्नग्रन्थिमर्पयित्वा पुरं प्रविवेश। चिन्तितं च
6 मायादित्येन। 'यदि केनाप्युपायेन रत्नग्रन्थिरसौ ममैव भवति तत्कृतार्थपरिश्रमः स्याम्' इति विचिन्त्य
प्रत्युत्पन्नपापमतिना तेन मायिना सत्यरत्नग्रन्थिप्रतिरूपो द्वितीयः पाषाणशकलग्रन्थिः कृतः। तदा च
'कान्दविकापणेष्वनुद्घाटः' इत्यकारितमण्डक एव स्थाणुरायातः। भणितं स्थाणुना। 'मित्र, कथमद्य भय-
9 भ्रान्तविलोचन इव भवान् लक्ष्यते।' मायादित्येन निवेदितम्। 'मया त्वं सम्यक् समागच्छन्नत्र नावगतः
किंतु चौर इति ज्ञातमतो बिभ्यदस्मि, न कार्यममुना रत्नग्रन्थिना।' एवं वदता तेन मायाविना
गमनाकुलितचेतसा पुनर्विरचितं सत्यरत्नग्रन्थिं तस्य समर्प्य स्वयमसत्यरत्नग्रन्थिं स्वीकृत्य 'अहं भिक्षार्थं
12 गच्छामि' इति कपटेन भणित्वाहोरात्रेण द्वादश योजनान्यतिक्रम्य यावद्रत्नग्रन्थिर्विलोकितस्तावत्केवलं 12
पाषाणखण्डान्येव दृष्टानि। तन्निरीक्षणे वञ्चित इव मुषित इव स बभूव। ततस्तस्य पार्श्वतः सत्यरत्न-
ग्रन्थिग्रहणाय पुनरपि कूटकपटधारी चिरं सर्वत्र बभ्राम। स स्थाणुर्मित्रमार्गान्वेषणं चिरं चकार, परं स
15 न मिलितः। ततो ऽनेकधा विलप्य मित्रगुणं संस्मृत्य तेन दिनः समतिक्रमितः। रात्रौ पुनः कुत्रापि 15
देवकुलान्तः सुप्तः।

§ २०) पाश्चात्ययामे केनापि गूर्जरपथिकेन गीतम्।

18 'धवल इव यो ऽत्र विधुरे स्वजनो नो भारकर्षणे प्रवणः। स च गोष्ठाङ्गणभूतलविभूषणं केवलं भवति॥' १०२ 18

इति सूक्तं श्रुत्वा स्थाणोरपि श्लोक एकः स्मृतिमायातवान्।

'अथ क्षितौ विपत्तौ च दुःसहे विरहे ऽपि च। ये ऽत्यन्तधीरताभाजस्ते नरा इतरे स्त्रियः॥' १०३

21 तां रात्रिमतिक्रम्य तेन चिन्तितम्। 'यदि मृतं मम मित्रं भवति तदास्य मानुषाणां रत्नानि पञ्च 21
समर्पयामि' इति पुनः कृतमतिः स्थाणुः स्वनगरं प्रति चचाल। व्रजतस्तस्य स्थाणोः क्रमेण नर्मदातीरे
स मायादित्यो विलक्ष्यास्यो निःश्रीकशरीरो लोचनगोचरमुपाजगाम। ततस्तेन स्थाणुं मित्रं वीक्ष्य
24 गाढमवगूह्य च कपटेनालीकवृत्तान्तो निवेदितुमारेभे। 'मित्र, तदा तव सकाशादहं निर्गत्य गेहं गेहं 24
परिभ्रममाणो धनिनः कस्यापि वेश्मनि प्रविष्टः, तत्र मयालब्धायां भिक्षायां किंचित्कालं यावत्स्थितं
तावत्तत्पदातिभिः क्रोधान्धैः साक्षाद् यमदूतैरिव चौर इति भणद्भिर्विविधैः प्रहारैर्मार्यमाणो ऽहं
27 गृहस्वामिनः सकाशे नीतः। तेन समादिष्टम्। 'भव्यं कृतमेष धूर्तो यदनेनास्माकं कुण्डलमपहृतम्। 27
तावत्सर्वथायं यत्नेन ध्रियतां यावद्राजकुले निवेदये।' ततो मया चिन्तितम्।

'भुजङ्गगतिवद्वक्रचित्तेन विधिना नृणाम्। अन्यथा चिन्तितं कार्यमन्यथैव विधीयते॥' १०४

30 § २१) ततो ऽकृतापराधो विलपन् वेश्मनः कोणे तैर्निक्षिप्तः। तत्र स्थितस्य दुःखार्तस्य मे दिवसो 30
व्यतीतः। संप्राप्ता रात्रिः। सा तु स्वप्नसंजातभवत्समागमसंभूतसुखपरम्परासु स्थितस्य मम त्वरितमेव
निष्पुण्यकस्य लक्ष्मीरिव क्षणदा क्षयमाप। संप्राप्तो ऽपरो दिवसः। तत्र मध्याह्नसमये कापि नायिका
33 अनुकम्पया मम योग्यमाहारमानिनाय। सापि मां रमणीयरूपं विलोक्यानुरागवती संजाता। 33
विजनीभूते च तत्र सा मया पृष्टा 'भद्रे, त्वां पृच्छामि यदि स्फुटं सर्वमपि निवेदयसि'। तयोक्तं 'वरेण्य,
निखिलमपि निवेदयिष्ये'। मयोचे 'किमहं निर्मन्तुः पदातिभिर्गृहीतः'। तया जल्पितम्। 'सुभग, एतस्यां
36 नवम्यां मद्भर्ता देवताराधननिमित्तं मलिम्लुचो ऽयमिति छद्मना स्वीकृतं त्वां देव्यै बलिं दास्यति।' 36
ततो मयाधिकजातजीवितान्तभयेन पुनः पृष्टा 'कथय मम को ऽपि जीवनोपायो ऽस्ति।' तया कथितम्।
'नास्ति तव जीवनोपायः, न पुनः स्वस्वामिनो द्रोहं करोमि, परं तथापि त्वयि मम महान् स्नेहः, ततो
39 वचः शृणु। अथ नवम्यां सकलो ऽपि परिच्छदो मत्स्वामिना सह तीर्थभुवि स्नातुं यास्यति तदा तव 39
रक्षपालो ऽप्येको द्वौ वा भाविनौ।' इत्याकर्ण्य प्रस्तावं परिलभ्य गृहादहं निःसृत्य केनाप्यवीक्ष्यमाणः
स्थाने स्थाने त्वां विलोकयन् सरलबहलवानीरे रेवातीरे यावदायातस्तावत्त्वं दृष्टः। मित्र, तव
42 दुस्सहवियोगे एतन्मयानुभूतम्।' एतद्वृत्तान्तं निशम्य सम्यग्बाष्पजलप्लुतलोचनः स्थाणुः समजनि। 42

8) B °णेषु तद्घोट इत्यकारित. 10) B चौर इति ज्ञातः। अतो. 11) B om. सत्यरत्नग्रन्थिं तस्य समर्प्य स्वय,मं P स्वीकृत्याह॥ भिक्षार्थे. 12) P om. °र्विलोकितस्तावत्के etc. ending with सत्यरत्नग्रन्थि. 22) B व्रजतस्तेन स्थाणोः. 23) P निःश्रीकशरीरलोचन. 28) P ध्रियतां. 30) P om. °स्य दुःखार्तस्य etc. ending with दिवसः। तत्र. 33) B om. मम. 37) C inter. पुनः & पृष्टा. 38) P परं तं पि. 41) P B दृष्टः। एतद् दुःसहविरहवियोगे मित्र मयानुभूतं। तद् वृत्तांतं (twice in P) निशम्य.

ततो द्वावपि धौतवदनौ कृताहारक्रियौ प्रचलितौ। ततो मार्गभ्रष्टौ दिङ्मोहितचित्तौ भयभ्रान्तदृशौ च संसार इव दुस्तरे कान्तारे विविशतुः। 'कुत्रागतौ, कुत्र गमिष्यावः' इति तौ न जानीतः। स्थाणुना भणितम्। 'क्षुधाधिकं मां बाधते तत्त्वं रत्नग्रन्थिं गृहाण, कदाचिन्मम पार्श्वात्पतिष्यतीति समर्पितो ऽनेन रत्नग्रन्थिः।' चिन्तितं च मायादित्येन। 'अहो, यन्मम कर्तव्यमस्ति तदमुना स्वयमेव कृतम्। ततो मध्याह्ने ललाटंतपतपने ऽतीवतृष्णातरलितौ पानीयं सर्वत्र पश्यन्तौ वटपादपाधस्तादवटं ददृशतुः। ततश्चिन्तितं तेन दुष्टबुद्धिना 'सांप्रतमस्यैव कूपपातनमेवानपाय उपायः'। भणितं मायादित्येन। 'स्थाणो, कूपे कियत्प्रमाणं पयः, विलोक्य कथ्यताम्, यथा तदनुमानेन दृढां वल्लीतन्तुभिर्दृढां रज्जुं करोमि।' स तु महानुभावो ऽवक्रहृदयः पयःप्रमाणवीक्षाकृते प्रवृत्तः। ततस्तेन मोहमोहितचेतनेन मायाविनानपेक्ष्य लज्जामवमत्य प्रीतिमनालोच्य दाक्षिण्यमविचार्य परलोकमविचिन्त्य सज्जनमार्गं स्थाणुर्नीरं निरीक्षमाणः कूपे न्यक्षेपि। स च कूपे दलतृणचयचिते जम्बालान्तः पतितो ऽपि तथाविधां बाधां देहे न सेहे। ततस्तेन विश्वस्तचेतसा चिन्तितम्। 'अहो, पूर्वं दारिद्र्यम्, ततः कान्तारान्तः परिभ्रमणम्, तत्रापि प्रियमित्रवियोगः, एतत्त्रितयमपि पापिना विधिना विरचितमेव। अहमत्र केन निर्दयहृदयेन क्षिप्तः। अत्र मायादित्य एव समीपवर्ती नान्यः। कथमेतेनास्मि पातितः। अथवा नैतत् संवादि, दुष्टं मया खलु चिन्तितम्।

कदाचिद्वायुना स्वर्णशैलचूलापि कम्पते। उदेत्यंशुः प्रतीच्यां च न मित्रं तनुते त्विदम्॥ १०५

धिगहो, ममापि हृदयस्यानल्पविकल्पसंकल्पः। ततः केनापि राक्षसेन वा पिशाचेन वा पूर्ववैरिणा क्षिप्तो ऽस्मि।' स्थाणुरेवं विचिन्त्य स्वस्थचित्तस्तस्यामप्यवस्थायां तस्थौ। प्रकृतिरेवेदृशी सज्जनानाम्। चिन्तितं मायादित्येन। 'अहो, यत्कर्तव्यं तत्कृतमेव। सांप्रतं दशानां रत्नानां फलं गृह्णामि' इति चिन्तयन् मायादित्यो वनान्तः परिभ्रमन् चौरसेनापतिना वीक्षितो धृतश्च रत्नानि च गृहीतानि।

§ २२) अथ चौरपतिः कथंचिद्भवितव्यतयानन्ययोदन्यया बाधितस्तमेव विशङ्कटावटतटमवाप। समादिष्टं पल्लीस्वामिना 'भो भोः, कूपात्पयः कर्षत'। इत्याकर्ण्य तैः कूपे पयःकर्षणाय वल्लीवरत्रया ग्रावगर्भः पलाशदलपुटकः क्षिप्तः। कूपान्तःस्थेन स्थाणुना तं वीक्ष्य महता शब्देन गदितम्। 'केनापि दैवदुर्योगतः कूपे ऽत्र क्षिप्तः, ततो मामप्युत्तारयत।' तैः सेनानायकस्य पुरो विज्ञप्तम्। 'यत्केनाप्यत्र जीर्णकूपे पुमानेकः पातितो ऽस्ति।' सेनापतिना जगदे।' 'भो भोः, अलमलं जलाकर्षेण, प्रथमं तमेव वराकं कर्षत।' ततस्तदादेशवशंवदैस्त्वरितमेव स्थाणुः कूपतः कर्षितः। सेनापतिस्तं बभाषे 'भद्र कुत्रत्यस्त्वं, कुतः समायातः, किमभिधानः, कथं जीर्णावटे निपातितः।' भणितं चानेन। 'देव, पूर्वदेशात आवां द्वौ जनौ दक्षिणाशामाश्रित्य कियता कालेन पञ्च रत्नान्युपार्ज्य मुदितमानसौ स्वगृहं प्रतिगच्छन्तौ मार्गपरिभ्रष्टौ तृषातरलितचित्तावेतस्यामटव्यां प्रविष्टौ। तत आवाभ्यां तृषातुराभ्यां जीर्णकूपो दृष्टः। अतः परं देव, न किमपि सम्यग् जाने, यदस्मि केनापि पातित इत्यवैमि। परं यद्भवता कृपावता कूपात्संसारादिव गुरुणा प्राणी सद्धर्मवचनोपदेशेनाकर्षितः।' एतदाकर्ण्य सेनापतिनोक्तम्। 'केवलं तेन दुराचारेण भवानिक्षिप्तः।' स्थाणुना भणितम्। 'नहि नहि शान्तं पापम्। स कथं मयि जीवितादप्यधिकः प्रियो वयस्यः श्वपच इव दुश्चरितमाचरति।' सेनापतिना जल्पितं 'स तावत्कुत्रास्ते'। स्थाणुना जगदे 'सांप्रतं नावगच्छामि'। अथ सर्वैरपि परिमोषिभिः परस्परं सहास्यमास्यं निर्माय भणितम्। 'यदयं वराकः सर्वदैवावक्रचित्तः सद्भावः किमपि न जानाति स्वस्य शुद्धचित्ततया।' ततः पल्लीपतिरुवाच। 'सांप्रतमिदं स एवास्य वयस्यो भविष्यति, यस्यामूनि रत्नान्यस्माभिर्गृहीतानि।' चौरैरुक्तं 'देव, संभाव्यत एतत्'। अथ स पृष्टः 'कथय स कीदृशस्तव वयस्यः'। स्थाणुना भणितम्। 'देव, कृष्णवर्णः पिङ्गललोचनः कृशाङ्गो मम वयस्यः।' सेनाधिपेनोक्तम्। 'भद्र, त्वया लक्षणसंपूर्णः सुहृल्लब्धो येन कूपे भवान् पातितः। त्वं प्रत्यभिजानासि स्वानि रत्नानि दृष्टानि।' तेनोक्तं 'उपलक्षयामि'। ततस्तेन तस्य रत्नानि दर्शितानि। तेन तान्यात्मीयानि परिज्ञाय जल्पितम्। 'कुत्र कदा वा रत्नानि प्राप्तानि, कथं मन्मित्रं व्यापाद्याङ्गीकृतानि।' तैरुक्तम्। भवन्मित्रं न विनाशितम्, केवलं रत्नानि स्वीकृत्य नियन्त्र्य च

1) P om. च. 5) P B सर्वत्रैव. 7) P B यथास्मि तदनुमानेन. 12) P एतत्त्रितयपापिना. 13) P अथवा न तमेतत्कृत्वा संवादि दृष्टं मया, B अथवा नूनमेतत्कृत्वा ऽसंवादि. 16) O संकल्पम्. 20) M om. तट. 29) P om. न, P om. कृपावता. 31) P B प्रिये वयस्ये श्वपच. 36) B om. स after कथय. 37) P सेनाधिपत्येनोक्तम्.

1 स मुक्तः।' तेन सेनापतिना सदयेन स्थाणोः पञ्च रत्नान्यर्पयांचक्रे। तेन मित्रं विलोकमानेनैकस्मिन् 1
घनगहने दृढवल्लीसंदानितबाहुलतो नियमितचरणयुगः पोट्टल इव निबद्धो ऽधोमुखो वीक्षितः। तं
3 विगतबन्धं विधाय हाहारवं कुर्वाणः स्थाणुः सानुकम्पः प्रोवाच। 'मया रत्नानि पञ्च व्यावृत्य लब्धानि। 3
तव सार्धं रत्नद्वयं ममापि च। त्वं पुनर्मनसि विषादं मा विदधीथाः।' इति भणित्वा स्थाणुना कान्तार-
पर्यन्तग्रामसीमां स समानिन्ये। तत्र तावदुपचारवृत्त्या स मायादित्यः कियद्भिरपि दिनैर्निर्व्यूढव्रणः
6 समजनि। चिन्तितं च मायादित्येन। 'यदयं ममेदृशाचेष्टितस्यापि परोपकारीति। ततो मया किं 6
कर्तव्यम्, यन्मया मायाविना प्रथमं रत्नस्वीकारेण ततः कूपान्तर्निक्षेपेणालीकवचोभिश्च वयस्यो विप्र-
तारितः, ततो मम नरके ऽपि न निवासः, तस्माद् ज्वलनं प्रविश्यात्मानं काञ्चनमिवाशुशुक्षणौ विमली-
9 करिष्ये।' ततो ऽतीवमित्रवञ्चनालक्षणचिन्तासंतापपरायणश्चितानलं प्रवेष्टुं स्थाणुना ग्रामजनेन च 9
निवार्यमाणो ऽपि मायादित्यः समीहितवान्। ततो ग्राममहत्तरैरनेकैर्वाक्यैः प्रतिबोधितः। ततः स्वमित्रव-
ञ्चनसमुद्भूतपापनिराकरणाय स्थाणुना मित्रेणानुगम्यमानः सर्वाणि तीर्थानि लोकप्रसिद्ध्या समाराधयन्
12 स मायादित्यः समागत्येह समुपविष्टो ऽस्ति। ततो मायादित्यः श्रीधर्मनन्दनगुरोर्मुखतः स्वं वृत्तान्त- 12
मवगम्य बभाण। 'यन्मया मायामोहितचेतसा स्वमित्रद्रोहिता कृता तदपगमनाय प्रसादं विधाय
प्रभो, प्रभो दयावास, सिद्धिनिवासभुवं प्रव्रज्यां मह्यं देहि।' ततो भगवता धर्मनन्दनेन ज्ञानातिशयेन
15 विलोक्योपशान्तमायाकषायप्रचारः स मायादित्यः श्रीतीर्थनाथप्रणीतप्रतीतयथोक्तविधिना प्रव्राजितः। 15

। इति मायायां मायादित्यकथा।

§२३) चारुचारित्रमलयाचलचन्दनेन गुरुणा श्रीधर्मनन्दनेन पुनरूचे।

18 न वर्जयति लोभं यः क्रोधादिरहितो ऽपि हि। निमज्जति भवाम्भोधौ स कालायसगोलवत् ॥ १०६ 18
जीवाः संसारकान्तारे विवेकप्राणहारिणा। स्पष्टं लोभाहिना दष्टा जानते न हिताहितम् ॥ १०७
सलोभे मानवे सद्यो निर्मलापि गुणावली। विलीयते ऽग्निसंतप्ते लोहे तोयच्छटा यथा ॥ १०८
21 प्रचुरैर्नीरधिर्नीरैरिन्धनैर्धूमकेतनः। न तुष्यति यथा जन्तुर्धनैरपि घनैस्तथा ॥ १०९ 21

लोभपरवशः प्राणी द्रव्यं नाशयति, मित्रं च हन्ति, दुःखाम्बुधौ निपतति च। पार्थिव, यथैष पुरुषः।'
राज्ञा विज्ञप्तं 'भगवन्, स कः पुरुषः, किमेतेन कृतम्'। समादिष्टं भगवता। 'यस्तव पृष्ठिभागे वामे
24 वासवस्योपविष्टो ऽतिकृशशरीरः केवलमस्थिपञ्जर इव रूपेण मूर्तो लोभ इव। नरेश्वर, अमुना लोभा- 24
भिभूतेन यत्कृतं तदेकचित्ततया श्रूयताम्। तथा हि। इहैव जम्बूद्वीपे द्वीपे भरतक्षेत्रे मध्यमखण्डे

समस्ति नगरी सौवरामणीयकसंपदा। स्वःपुरस्तन्वती तक्षशिला मनसि लाघवम् ॥ ११०
27 कपिशीर्षावलीकम्रवप्रव्याजेन भोगिराट्। सहस्रशीर्षः सौन्दर्यं यस्या द्रष्टुमुपागतः ॥ १११ 27
प्राकारः स्फाटिको यत्र परिखाम्बुनि बिम्बितः। भोगावतीनिरीक्षायै विशतीव रसातलम् ॥ ११२
सुजातिरम्याः सुशिवाः सदारम्भा वृषाश्रयाः। सभयाः स्वशना यत्रोद्याना इव जना बभुः ॥ ११३
30 प्रासादा यत्र राजन्ते महाराजतनिर्मिताः। क्रीडानिमित्तमायाता मेरोरिव कुमारकाः ॥ ११४ 30
असंख्यातहरिख्यातां सदा जयविराजिताम्। यां पुरीं स्वःपुरी वीक्ष्य ह्रियेवादृश्यतामगात् ॥ ११५
श्रीनाभेयपदस्थाने धर्मचक्रं मणीमयम्। श्रीबाहुबलिना यत्र सहस्रारं विनिर्ममे ॥ ११६

33 यत्र शोभन्ते परमस्नेहलालसचेतसो जना अनगाराश्च सदा परमदारं सदारागपरं सदाहारसारं 33
विभवविभून्दं मुनिमण्डलं चेति। तस्याः पुर्याः पश्चिमदक्षिणयोरन्तराले दिग्विभागे समुच्चधान्यकूटा-
भिराम उच्चलाख्यो ग्रामः। तस्मिन् शुद्धवंशभवो धनदेवाभिधः सार्थपतिपुत्रः परिवसति। परैः सार्थ-
36 पतिपुत्रैः सह तस्य क्रीडां कुर्वतः कियानपि कालो व्यतिचक्राम। 36

§२४) स धनदेवः स्वभावत एव लोभरक्तचित्तः सततमेव वञ्चकशिरोमणिरलीकवचनभाषी पर-
द्रव्यापहारी। ततस्तस्येदृशस्य तैः सार्थनाथतनुजैर्धनदेव इति नाम निराकृत्य लोभदेव इत्यभिधा विदधे।

10) P B om. ततः. 11) P B °गम्यमानस्तीर्थां सर्व्वाणि लोक°. 17) P B omit गुरुणा श्री. 26) B तक्षसिला. 28) B has (on भोगावती) a marginal gloss, नागपुरी. 29) On. सुजाति etc. B has a marginal gloss: जातिर्गोत्रं मालती च। सुष्ठु शिवं कल्याणं येषां, द्वि० शोभनाः शिवाः पुण्डरीका वृक्षाः सहकारा यत्र। सत्प्रधान आरंभो येषां ते तथा। सदारंभाः कदल्यो येषु ॥ सुष्ठु निर्भयाः शोभना हरीतक्यो यत्र। शोभनं अशनं भोजनं द्वि० ऽशना वृक्षविशेषा यत्र ॥. 31) B has a marginal gloss on असंख्यात etc. असंख्यातैर्हरिभिरश्वैः प्रसिद्धां — जय इंद्रपुत्रः सकसन्निहवति कदापिनेत्यर्थः [?]. 33) P B om. यत्र B has a gloss (on परं): परं केवलं अस्नेहमुनयः. 38) P repeats (after गुरुजनमनुज्ञाप्य) लोभदेव इत्यभिधा etc. ending with गुरुजनमनुज्ञाप्य.

ततस्तस्य तारुण्यपुण्यावयवस्य मानसमतीव लोभाभिभूतमभूत् । अन्यदा द्रव्योपार्जनप्रगुणितचित्तो गुरुजनमनुज्ञाप्य लोभदेवस्तुरङ्गानुत्तुङ्गान् सज्जीकृत्य वाहनानि च स्वीकृत्य पाथेयं संगृह्य मित्रवर्गमापृच्छ्य तिथिकरणनक्षत्रपवित्रे मुहूर्ते चन्द्रबले वरलग्ने स्वामिना वीक्षिते स्नानं विधाय देवतार्चनं निर्माय च वहत्ताडिकाद्दत्तपदः स्वजनेनानुगम्यमानः प्रमुदितवदनो दक्षिणाशां प्रति प्रचलितः । जनकेनोक्तम् । 'वत्स, त्वद्याधीतसर्वशास्त्रस्य माणिक्यस्य घटनमिव भारत्याः पाठनमिव मौक्तिकानामुत्तेजनमिव सर्वथा शिक्षावचः कीदृग्, तथापि स्नेहमोहितचेतसा मया त्वां प्रति किंचिदुच्यते । 'पुत्र, दवीयो देशान्तरं, विषमा मार्गाः, कुटिलहृदया लोकाः, वञ्चनप्रगुणाः कामिन्यः, घनतरा दुर्जनाः, विरलाः सज्जनाः, दुष्परिपाल्यं क्रयाणकम्, दुर्धरं यौवनम्, विषमा कार्यगतिः, तावत्त्वया सर्वथैव क्वचन पण्डितेन, क्वचन मूर्खेण, क्वचन दयालुना, क्वचन निष्कृपेण, क्वचन सूरेण, क्वचन कातरेण मार्गो निर्गमनीयः ।' इति शिक्षावचोभिः सुतममन्दानन्दसंदोहमुग्धदुग्धाब्धिमध्यस्थं परिगलन्नयनयुगलजलं पिता विदधे । लोभदेवः कतिपयैरप्यनवरतप्रयाणकैर्दक्षिणापथमाश्रित्य कियतापि कालेन सोपारकपत्तनं प्राप्तवान् ।

> यत्रोत्पातः पतङ्गेषु वक्रता भ्रूषु योषिताम् । प्रकम्पश्च पताकानां जनानां न कदाचन ॥ ११७
>
> प्रामाणिकेषु संवादः कन्यासु करपीडनम् । मथनं च दधिष्वेव भङ्गः पूगीफलेषु च ॥ ११८
>
> सम्यग्भवोच्छित्तिविधौ नितान्तं सद्धर्मकर्माहितचेतसोऽपि ।
> शिवार्थिनो यत्र जना यतन्ते कुर्मः स्तुतिं कां नगरस्य तस्य ॥ ११९

यत्र विश्वोल्लासियशोदयापरिगतो जनार्दन इव जनः सर्वमङ्गलोपचारचारश्च, पार्वतीपतिरिव विमोहयति संगतो गणिकागणो धार्मिकलोकश्च । तत्र जीर्णश्रेष्ठिनो रुद्राभिधानस्य गुणश्रेणिनिधानस्य वेश्मनि वसता कियतापि कालेन तुरङ्गान् विक्रीयाधिकं धनमुपार्ज्य लोभदेवेन स्वगृहागमनोत्सुकमनसा बभूवे । तत्रायमाचारः । 'ये केचिद्वणिजस्तत्रत्या देशान्तरागता वा सायं ते सर्वे मिलित्वा परस्परप्रीतिपूर्वकं क्रयविक्रयादिकेन किमुपार्जितम्, किं किं पण्यमद्य देशान्तरादागतम्' इति वार्तां वितन्वते । गन्धताम्बूलमाल्यादि परस्परं प्रयच्छन्ति ।

§ २५) अन्यदा स लोभदेवस्तत्रैवोपविष्टस्तदा केनापि 'क्वापि देशान्तरे किमप्यल्पमूल्येन वस्तुनानल्पमूल्यं वस्तु प्राप्यते' इत्याचचक्षे । अथ केनचिद्वणिजा गोष्ठ्यन्तःस्थेन प्रोक्तम् । 'यदहं दुस्तरं वारिधिमुल्लङ्घ्य रत्नद्वीपमगमम् । तत्र मया पिचुमन्दपत्राणि दत्त्वा रत्नानि स्वीचक्रिरे । एवं विक्रयक्रयं विरचय्य व्यावृत्य क्षेमतयात्राहमागतः ।' इमां वार्तां श्रुत्वा लोभतत्त्वाहितमनसा लोभदेवेन स्ववेश्मगमनाभिप्रायं विमुच्य पुनर्नवीनद्रविणार्जनहेतवे चेतश्चक्रे । ततो निजवेश्मागत्य निर्मितस्नानभोजनो यथाश्रुतं लोभदेवः श्रेष्ठिरुद्रस्य पुरः कथयामास । 'तात रुद्र, तत्र रत्नद्वीपे गतानां महाँल्लाभ उत्पद्यते, यत्र निम्बपत्रै रत्नान्येतानि प्राप्यन्ते । ततः किं मया न तत्र समुद्यमः क्रियते ।' रुद्रश्रेष्ठिनादिष्टम् 'वत्स, यावन्मात्रो मनोरथोऽर्थकामयोर्विधीयते तावन्मात्र एव प्रसरति, 'लाभाल्लोभो हि वर्धते' इति न्यायात् । अग्रेतनमर्थसंचयं स्वीकृत्य स्वदेशं गच्छ । किं च बहुलापायं जलधेरुल्लङ्घनम् । ततोऽधिकलोभे मनो मा विधेहि । एतदेव द्रविणं यथेच्छं भुङ्क्ष्व । दीनादीनां दानं ददस्व । दुर्गतं जातिसंबद्धं च समुद्धर । सर्वथैव धनस्य फलं गृहाण । निगृहाण च समधिकद्रव्यार्जनलक्षणं लोभराक्षसम् ।' एतदाकर्ण्य लोभदेवेन जल्पितम् ।

> 'यः कार्ये दुर्गमे धीरः कार्यारम्भं न मुञ्चति । वक्षोऽभिसारिकेव श्रीस्तस्य संश्रयते मुदा ॥ १२०

तथा तात, प्रारब्धकार्यनिर्वाहिमनसा पुंसा भवितव्यम् । त्वमपि मया सह रत्नद्वीपमागच्छ ।' श्रेष्ठिना भणितं 'ममागमनं न भावि केवलं त्वमेव व्रज' । लोभदेवेनोक्तम् 'कथं भवतस्तत्र गमनं न संपद्यते तन्निवेदय ।' रुद्रश्रेष्ठी प्रोवाच । 'यदहं सप्तकृत्वः समुद्रान्तर्यानपात्रेण प्रविष्टः, परं सप्तकृत्वोऽपि मम वाहनं भग्नम्, तावदहं नार्थस्यैतस्य भाजनम् ।' लोभदेवेन जल्पितम् । 'घर्मांशोरपि प्रतिदिनमुदयाधिरोहप्रतापपतनानि किं पुनर्नान्यस्य इति परिभाव्य सर्वथैव कमलायाः समुपार्जने सावधानमनसा भाव्यम् । त्वया रत्नद्वीपे मया सह समागन्तव्यमेव ।' श्रेष्ठी जगाद पुनः । 'वत्स, त्वां प्रति सांप्रतं किंचिद्वदामि, अत्र यानपात्रे त्वमेव क्रयाणकनेता, अहं पुनर्मन्दभाग्यः' इति । ततस्तेन तदेवाङ्गीकृतम् ।

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4) P दिशि for प्रति. 8) O G अतस्त्वया for तावत्त्वया. 9) P B मूर्षेण for मूर्खेण. 15) B has a marginal gloss on शिवार्थिनो etc. thus: विरोधोयं शिवार्थिन ईश्वरभक्तास्ते भवस्येश्वरस्योच्छेदविधौ कथं यत्नं कुर्वंति विरोध (जंग) श्चेत्थं शिवार्थिनो मोक्षार्थिनः । संसारोच्छेदविधौ. 17) B has a marginal gloss (on विमोहयति) thus : मोहमूढं कारयति पक्षे विगतमोहं करोति । संगमात् पक्षे संगतो मिलितः ।. 18) P स्वगृहगमनो°. 19) P तत्राधमाचा°, P देशांतरानागता, B देशांतरादागता, P B om. सर्वे, O परस्परं. 23) P यदसि दुस्तरवारिधिं° B यदसि दुस्तरवारिधि°, P एनं विक्रयं क्रयं. 25) P B स्ववेश्मगमनं विमुच्य, O ततो विजोत्तारके समागत्य निर्मित. 28) P adds न before समुद्यमः. 34) P समं for सह.

§२६) अथ सज्जीकृतं यानपात्रम्। गृह्यन्ते क्रयाणकानि। उपचर्यन्ते निर्यामकाः। निर्णीयते निमित्तविज्ञैर्यात्रादिवसः। स्थाप्यते लग्नम्। निरूप्यन्ते निमित्तानि। विलोक्यन्ते उपश्रुतयः। संमान्यन्ते विशिष्टजनाः। अर्च्यन्ते देवताः। सज्जीक्रियते सितपटः। ऊर्ध्वः क्रियते कूपस्तम्भः। संगृह्यते काष्ठसंचयः। स्थाप्यते परिग्रहः। आरोप्यते भक्तम्। भ्रियन्ते जलभाजनानि। एवं कुर्वतस्तस्य समागतो यात्रादिनः। तत्र च तौ कृतमज्जनौ मुदितचेतसौ सुमनोमालाविलेपनवासो ऽलङ्कारालंकृतौ द्वावपि सपरिजनौ यानपात्रमारुरुहतुः। चलितं यानपात्रम्। वादितानि तूर्याणि। चालितान्यरित्राणि। ततः प्रावर्तत गन्तुं जलधौ यानपात्रम्। अनुकूलो वायुर्ववौ। कियतापि कालेन वहनं रत्नद्वीपं ययौ। तस्मात्तावुत्तीर्यातीव रम्यतमं प्राभृतं गृहीत्वा भूपचरणयुगलमभिगम्य लब्धप्रसादविशदमानसौ क्रयविक्रयं विरचय्य व्यावृत्य निजकूलाभिमुखमुत्सुकौ प्रचेलतुः। अनुकूलवायुना वहनं प्रेर्यमाणं समुद्रान्तः परिवीक्ष्य लोभदेवेन व्यचिन्ति। 'अहो, प्राप्तो मनोरथादधिकतरो लाभः। संभृतं च रत्नैर्यानपात्रम्। तावत्तटं प्राप्तस्य वहनस्यैष मम भागी भावीति न सुन्दरमेतत्।' इति चिंतयन् लोभदेवो ऽवगणय्य दाक्षिण्यं समवलम्ब्य निष्करुणत्वं शरीरचिन्तायां समुपविष्टं रुद्रश्रेष्ठिनं जलधौ पातयामास। तस्मिन् यानपात्रे योजनत्रयमतिक्रान्ते लोभदेवेन महता शब्देन पूत्कृते 'अये, धावत धावत, मम वयस्यो दुरुत्तारे प्रचुरमकरघोरे सागरे पपातेति।' इत्याकर्ण्य निर्यामकलोकः परिजनश्च वीक्षितुं प्रवृत्तः। तैरुक्तं 'कुत्र पपात'। तेन निगदितम्। 'अत्रैव पतितो मन्ये मकरेण गिलितश्च। मया जीवतापि किम्। अहमपि तद्वियोगं दुस्सहमसहमानः प्राणत्यागं विधास्ये।' एतन्निशम्य सत्यं विमर्श्य कर्णधारकैः परिजनेन च प्रबोध्य स्थापितः। यानपात्रमपि प्रचलितम्। स रुद्रश्रेष्ठी अकामनिर्जरया जलधौ महामकरवक्त्रकुहरदंष्ट्राक्रकचगोचरीभूतो ऽवसानं प्राप्य रत्नप्रभापृथ्व्याः प्रथमे योजनसहस्रे व्यन्तरभवने ऽल्पैश्वर्यपरो राक्षस उत्पेदे। तत्र तेन विभङ्गज्ञानवशतो मकरेण गिलितमात्मकायं गच्छद्यानपात्रं च विलोक्य चिन्तितम्। 'अरे, एतेन पापिना लोभदेवेनाहमत्र प्रक्षिप्तः। अहो, दुराचारस्यास्य साहसम्। न गणितः स्नेहसंबन्धः। न धृतश्चित्ते परोपकारः। न कृतं सौजन्यम्।' इति चिन्तयतस्तस्यानल्पः कोपानलो जज्वाल। एतेनेति चिन्तितम्। 'यदमुं व्यापाद्य सद्यः सर्वस्यार्थस्य भाजनं भविष्यामि। तत्तथा करिष्ये यथैतस्यापि नान्यस्य वा भवति।' इति चिन्तयित्वा राक्षसो मध्ये समुद्रमाययौ। तत्र वहित्रं विलोक्य कौणपः प्रतिकूलमुपसर्गं कर्तुमारब्धवान्।

§२७) अथाभूच्छ्यामलं मेघमण्डलं मरुद्ध्वनि। रुद्राभिधानं वीक्ष्येव श्रेष्ठिनं गतजीवितम्॥ १२१
भ्राम्यन्ति परितो ऽप्यभ्रं घना विद्युद्विलोचनाः। पश्यन्तः श्रेष्ठिनमिव सार्द्राः स्नेहिस्वभावतः॥ १२२
वर्षन्त्यमोघधाराभिः स्वैरं धाराभृतो ऽम्बुधौ। निशातशरराजीभिरिव वीरा रणाङ्गणे॥ १२३
विश्वमन्धीकृतं विश्वमुदितैर्धूमयोनिभिः। पुत्रा अनुहरन्ते हि पितरं नितरामिह॥ १२४
लोलकल्लोलमालाभिः प्रेर्यमाणं मुहुर्मुहुः। प्रचण्डपवनोद्भूतं प्राणिप्राणभयावहम्॥ १२५
तद्रोषवशतः पारावारान्तर्वहनं वहत्। अगण्यपण्यसंकीर्णं त्वरितं स्फुटमस्फुटत्॥ युग्मम्॥ १२६
लोभदेवो ऽम्बुधौ द्वीपमिव नीरं मराविव। भवितव्यतया प्राप फलकं तत्र चालगत्॥ १२७

सप्तभिरहोरात्रैस्तारद्वीपमायातवान्। स तत्र समुद्रवेलावनपवनेन शीतलेन प्रत्युज्जीवित इव क्षणम्। ततस्तत्तीरवासिभिः कृष्णकायकान्तिभिः शोणलोचनैर्यमदूतैरिव पुरुषैर्जगृहे। ततो लोभदेवो जगाद 'भवद्भिरहं कथं गृह्ये।' तैः कैतवेनोक्तम्। 'भद्र धीरो भव, मा विषादं भज, यदस्माकमेष नियोगः पोतवणिजो ऽवस्थां पतितस्य स्वागतं विधीयते' इति। एवंविधं जल्पद्भिस्तैर्लोभदेवो गृहमानीय विनयधामनैर्विष्टरे निवेश्य सघनस्नानं भोजनाच्छादनविधिं विधाय जल्पितः। 'भद्र, चेतसि विश्वासं समाश्रय, मा भयस्य भाजनं भव।' तत इत्याकर्ण्य चिन्तितमनेन। 'अहो, अयं कीदृगकारणवत्सलो लोकः। स यावदिति चिन्तयन्नस्ति तावत्तैर्निष्कृपैस्तं बद्ध्वा बाढं शस्त्रेण मांसलप्रदेशं विदार्य मांसमुत्कर्तितं शोणितं च जगृहे। स पुनरौषधयोगेन विलिप्ताङ्गो ऽक्षतशरीरो जज्ञे। पुनरपि षड्भिर्मासैरतीतैस्तस्य तदेव कृतम्। पुनरपि स पटुतरशरीरः कृतः। एवमनया रीत्या तस्यास्थिपञ्जरावशेषस्य समुद्रान्तःस्थस्य द्वादशवत्सरी व्यतीयाय।

2) P B निमित्तवद्भिर्या°. 3) On सितपट B has a marginal gloss thus: सिढ इति प्रसिद्धः. 5) P B °वासोलंकारपरिवृतौ द्वावपि. 6) On अरित्राणि B has a marginal gloss आउलां. 8) C °भिगम्य नमश्चक्रतुः। (ततः) लब्ध°, C रत्नान्युपार्ज्य for व्यावृत्य, C निजकुला°. 12) P जलधौ घातयामास. 13) P B inter. प्रचुरमकरघोरे & सागरे. 14) P परजनश्च. 16) P B एतन्निशम्य सम्यक्कर्णधारकैः. 19) P B एतेन लोभदेवेन पापिना अहमत्र. 29) B अगण्यपुण्य. 34) P om. इति. 35) B सविनयस्नानभोजना°, P B विश्वासमाश्रय. 37) P B मांसमुत्कीर्तितं.

§२८) अन्यदा लोभदेवस्तत्क्षणोत्कर्तितमांसखण्डः प्रवहच्छोणितलिप्ततनुर्भारण्डपक्षिणोत्क्षिप्तः। तस्य व्योम्नि गच्छतः समुद्रोपरि परेण भारण्डपक्षिणा सह युध्यमानस्य भवितव्यतया चञ्चुपुटस्थितो लोभदेवः सागरान्तः पपात। तज्जलेन निर्मितवेदनः सज्जन इव दुर्जनवचसा बहलतरकल्लोलमालाप्रेर्यमाणः समुद्रेणापि मित्रविनाशमहापापकलुषितहृदय इव निष्कासितः। किमपि कूलं संप्राप्य तत्र क्षणमात्रं शीतलमरुता समाश्वासितः काननान्तः संचरन् वटपादपतलं ददर्श। तत्र मरकतमणिकुट्टिमं सुगन्धनानाविधकुसुमसंचयचितं निरीक्ष्य लोभदेवो व्यचिन्तयत्। 'अहो, किल शास्त्रेषु श्रूयते, यथा देवाः स्वर्गे वसन्ति तत्र ते रम्या रम्यविशेषज्ञाः। अन्यथा कथं लोकत्रयाह्लादकरमिमं प्रदेशं परित्यज्य त्रिदशालिदशालयमाश्रयन्ते।' ध्यात्वेति स तत्र न्यग्रोधपादपाधस्तादुपविश्यातीवतीव्रवेदनार्तश्चिरं दध्यौ। 'स को धर्मः, येन देवा दिव्यभोगधारिणो देवलोके सुखमनुभवन्ति। तत्किं पापमस्ति, येन नरके नैरयिका महुःखतो ऽप्यधिकं दुःखमुद्वहन्ति। ततो मया किं पुनः पापमाचरितं यदेवंविधं दुःखनिकेतनमभवम्।' इति चिन्तयतो लोभदेवस्य चेतसि सहसैव तीक्ष्णशरशल्यमिव रुद्रश्रेष्ठी स्थितः। ततः स चिन्तयामासेति।

§२९) 'अहो, अस्मादृशां किं जीवितेन।

हतो वयस्यः सर्वस्य प्रियकारी कलानिधिः। श्रेष्ठी रुद्रो मया येन पापिना द्रव्यलोभतः॥ १२८

तावत्सांप्रतमपि तत्किमपि तादृशमाचरामि येन प्रियमित्रवधकलुषितमात्मानं तीर्थभुवि व्यापाद्य सर्वपापविमुक्तो भवामि।' इति चिन्तयन् लोभदेवः क्षणं सुप्तः, प्रबुद्धश्च एकस्यां दिशि कस्यापि मधुराक्षरां गिरमाकर्ण्य चिन्तितमनेन। 'अये न संस्कृतं प्राकृतमपभ्रंशं च। इयं तावच्चतुर्थी पैशाचिकी भाषा, तावदाकर्णयामि।' ततस्तेषां पिशाचानामिति परस्परमुल्लापः प्रवर्तते, तावदेकेनोक्तम्। 'यदिदं पापापनोदाय तपस्यतां पवनाभोगस्थानं रमणीयम्।' अपरेणोक्तम्। 'इतो ऽपि चारुश्चामीकराचलः।' अन्येन भणितम्। 'अस्मादपि तुहिनशिशिरशिलातलस्तुहिनगिरिरेव रमणीयः।' इतरेणोक्तम्। 'एवं मा मा वदत, सर्वपापापहारिणी सुरनिर्झरणी प्रधाना।' इति निशम्य तां प्रति प्रचलितो लोभदेवः परित्यक्तलोभसंगः समुपागताभङ्गवैराग्यरङ्गः। क्रमेण च नरेश्वर, समागत्यात्रैव निविष्टः।' एवं वृत्तान्तं भगवता कथितमाकर्ण्य व्रीडाप्रमोदविषादपरवशः श्रीधर्मनन्दनगुरुचरणमूलमवाप्य लोभदेवः प्रोवाच। 'यद्भगवच्चरणारविन्दैरावेदितं तदवितथमेव। किमत्र मया कर्तव्यम्।' ततः श्रीधर्मनन्दनमुनिपेन प्रोक्तम्। 'वत्स, सर्वथा मित्रवधसंभूतपापजातक्षयाय लोभमहानिशाचरमनीहाहेत्या पञ्चत्वमानीय विनयवामनो भूयसा तपसा पुराकृतकर्ममर्मनिर्मथनाय जैनतपस्यासरस्यां राजहंसलीलामलंकुरु। क्षान्तिकान्तासेवाहेवाकितामाश्रय। कायोत्सर्गमुग्रमाचर। पापमहाराजप्राकृतीर्विकृतीः परिहर। यत्र न जरा न मृत्युर्न व्याधिर्न चाधिर्न च दुःखं तच्छाश्वतं महोदयपदं विशदं ततः प्राप्स्यसि।' तदाकर्ण्य लोभदेवेनोक्तम्। 'भगवन्, यदि तावदेतस्य चारित्रस्य योग्यो ऽस्मि ततो मम प्रव्रज्यादानप्रसादं विधेहि।' भगवता श्रीधर्मनन्दनेन गुरुणा पादपतितस्य तस्य बाष्पजलप्लुतलोचनस्य प्रशान्तलोभस्य लोभदेवस्य व्रतमदायि।

। इति लोभे लोभदेवकथा।

§३०) पुनरपि गुरुरुवाच।

'हन्ति हन्त महामोहस्तुहिनौघ इवोदितः। पङ्केरुहं विवेकाख्यं यशःपरिमलोर्जितम्॥ १२९
सर्वदुःखमयो भूप भव एष जिनैर्मतः। तस्य स्वभावं जानन्ति महामोहहता नहि॥ १३०
भुवो ऽवतंसः संजज्ञे स एवागण्यपुण्यभाक्। सदध्वनौ न यः क्वापि ह्रियते मोहवाजिना॥ १३१
अनेन मोहराजेन दुर्धरेण जगत्त्रयी। जिग्ये जिनमुनीन् मुक्त्वा तीव्रव्रतधुरंधरान्॥ १३२
सर्वदायमहो मोहो महासागरसंनिभः। न यस्य प्राप्यते स्ताघो महावंशैरपि क्वचित्॥ १३३

महामोहमोहितमनाः पुमान् गम्यागम्यमपि न विचारयति। स्वसारमप्यभिसरति। जनकमपि मारयति। नरेश, यथैष पुरुषः।' विज्ञप्तं नृपतिना। 'स्वामिन्, अनेकलोकसंकुलायां सभायां कः पुरुषः, इति नावैमि।' तदवगम्य गुरुणा भणितम्। 'य एष तव दूरे दक्षिणदेशे वासवस्य लेप्यमय इव कार्याकार्यविचारविमुखो दृश्यमानसुन्दरावयवः स्थाणुरिव स्थितः।' एतेन महामोहमोहितचेतनेन यत्कृतं तच्छ्रूयतामिति।

10) P B दुःखनिकेतनमिति. 12) P om. किं. 18) P B प्रवर्त्तते। एकेनोक्तं. 29) O inter. भगवन् & यदि. 31) P B om. इति. 36) P अन्येन for अनेन. 41) O वासवस्य वामो लेप्यमय, P B om. महा.

§ ३१) अस्ति समस्तकुशलजनावृतग्रामाभिरामः कोशलाभिधो जनपदः । तत्र परचक्रदुर्लङ्घ्या कामिनीमुखचन्द्रचन्द्रिकात्यन्तधौतधवलगृहा कोशलाख्या नगरी ।

स्वर्नदीसंगतैर्यत्र मरुल्लोलैर्ध्वजाञ्चलैः । मार्जयन्तीव शशिनः कलङ्कममरालयाः ॥ १३४
रमारामाभिरखिलैः सुभगंभावुकैर्गुणैः । मात्राधिकतया यत्र पराभूयन्त भूरिशः ॥ १३५
वाताबधूतप्रासादधवलध्वजवेल्लनैः । यत्र त्रिपथगा व्योम्नि सहस्रपथगाभवत् ॥ १३६
तत्र क्षत्रशिरोरत्नं पवित्रमतिभाजनम् । कोशलः कुशलः क्षोणीपालः प्रत्यर्थिकोशलः ॥ १३७
वाहिनीप्रसरविस्फुरद्रजोमण्डलेन रविरस्तदीधितिः ।
यस्य विक्रमगुणैकवर्णने न क्षमः फणभृतामपीश्वरः ॥ १३८
यदश्वीयक्षुण्णक्षितिविततरेण्वा रविरपि क्षतज्योतिर्यत्सिन्धुरनिकरदानोदकभरैः ।
प्रसस्रुर्वाहिन्यः प्रतिपथममन्दैः प्रतिरवैरहो निःश्वासनामजनि किल गर्जिर्जलभृताम् ॥ १३९
यस्य प्रयाणे पृथिवीश्वरस्य निःश्वासनाद्याः किल ये प्रसस्रुः ।
त एव विद्वेषि महीपतीनां पलायनोत्साहकरा बभूवुः ॥ १४०

यद्यात्रास्वपि दुर्गलङ्घनलसन्निःश्वासनादैः स्फुरत्सैन्योद्धूतरजोभरैरविरतं प्रत्यर्थिपृथ्वीभृताम् ।
बाधिर्यं श्रवणेष्वथान्ध्यमभवन्नेत्रेषु तस्य स्तुतिं कर्तुं न क्षमते सहस्ररसनो ऽप्युर्वीभृतो विक्रमे ॥ १४१

§ ३२) अथ तस्य महीशक्रस्य मूर्त्या जयन्त इव परं नाकुलीनः, सिंह इव विक्रमी न नखरायुधः, सवितेव प्रकाशकरो न कठोरः, चन्द्र इव सर्वाह्लादकरो न कलङ्कितः, तोसलाख्यः संख्यावतां मुख्यस्तनूभवः समभवत् । एवंविधविविधगुणसंपूर्णेन तेनानिवारितप्रसरेण निजनगर्यां परिभ्रमता कदाचित्कस्यापि महतो नगरश्रेष्ठिनो हर्म्यरम्यगवाक्षविवरविनिर्गतं धाराधरपटलप्रकटीभूतपूर्णिमाकुमुदबान्धवमिव बालिकाया वदनकमलं कुवलयदलदीर्घलोचनयुगलं ददृशे । सापि तमालोक्य साक्षादिव मनोभवमुद्दामानुरागसागरान्तर्निमग्नमानसा तदात्वमेव समजायत । तद्दर्शनेन तस्यापि चेतः पञ्चशरेण परदारावलोकनेन जनितकोपेनेव तितउरिव पञ्चभिः शरैः शतच्छिद्रं व्यधायि । ततस्तेन निर्दयविषमशरप्रहारप्रसूतवेदनाविवशेनेव दक्षिणकरेण वक्षःस्थलं पस्पृशे, वामेन नाभिपार्श्वे तर्जन्यङ्गुली चोर्ध्वीकृता, तया च तन्निरीक्षणपरवशया वामेतरपाणिना कृपाणप्रतिकृतिः प्रकटिता । ततः कुमारस्तच्चेष्टितमालोक्य स्वावासं प्रति प्रचलितो व्यचिन्तयदिति ।

'यस्या मुखेन लावण्यपुण्येन द्विजनायकः । न्यक्कृतो ऽङ्कच्छलात्तुन्दे चिक्षेप क्षुरिकां निजे ॥ १४२
यदास्येन्दूदयादुल्ललास लावण्यवारिधिः । यत्रामृतायितं वाचा दृष्टिभ्यां शफरीयितम् ॥ १४३
प्रवालायितमोष्ठाभ्यां मुक्तापङ्क्तीयितं द्विजैः । कूर्मायितं कुचाभ्यां च दोर्भ्यां वेत्रलतायितम् ॥ १४४
इयं शृङ्गारसर्वस्वं राजधानी मनोभुवः । उद्दामयौवनप्राग्रहरा लावण्यदीर्घिका ॥ १४५

अहो अस्या बालिकायाः सर्वरूपातिशायिरूपं, अहो अद्भुता कापि सौभाग्यभङ्गी, अहो विदग्धत्वम्, अहो निरुपमा लावण्यलक्ष्मीः' इति ध्यायन्नेव निजावासमासदत् । साथ क्रमेण नयनपथातीते ऽपि तस्मिन्नराधीश्वरनन्दने इभ्यतनया विषमबाणबाणप्रहारप्रसरजर्जरशरीरसर्वावयवा मुक्तदीर्घोष्णनिःश्वासधूमध्यामलीकृतशय्यागृहविचित्रचित्रभित्तिः शयनीये लुलोठ ।

दृष्टं मन्त्रमिव स्वान्ते स्मरन्ती तं नृपात्मजम् । सा तस्थौ सुकुमाराङ्गी कुरङ्गनयना चिरम् ॥ १४६
न शय्यायां न च ज्यायां न जने न वने रतिः । तस्या न चन्द्रे नो चन्द्रे वियोगिन्याः कदाप्यभूत् ॥ १४७
शीतांशुरपि घर्मांशुश्चन्दनं च हुताशनः । निशापि वासरस्तस्या वैपरीत्यं तदाभवत् ॥ १४८

यतः,

'योगिनां चन्दनाद्यैर्यैः शीतैः प्रीतिः प्रजायते । तनुर्ज्वलति तैरेव सततं विप्रयोगिणाम् ॥' १४९

§ ३३) स कुमारो यावदन्यदा तस्या हृदयहारिण्याः संगमोपायतोयेन दुस्सहविरहदहनोत्तप्तदेहनिर्वापणमभिलषन्नस्ति तावत्पर्यस्तकिरणचण्डचण्डकिरणः पश्चिमाचलचूलिकावलम्बी बभूव । तदाऽतिप्रसृते संतमसे कुसुमशरशरप्रसरव्यथितो 'दुःखेन विना सौख्यं नास्ति' इत्यवगम्य कुमारः समुदतिष्ठत् । ततस्तोसलो निजं वसनं गाढं नियम्य कुवलयदलश्यामलां यमजिह्वाकरालां क्षुरिकां कटीतटे

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12) P पलायिनोत्साह. 15) B has a marginal gloss (on नखरायुधः) thus: नखरा नखा एवायुधं स्यादस्य स नखरायुधः कुमारः पुनर्न नखरायुधः कोऽर्थः खरायुध तीक्ष्णायुधः । तेन प्रकृत्यर्थवाचको ।. 16) B adds करः after कठोरः. 20) P सागरांतर निमँम. 21) P लोकनजनित. 26) P यदास्येन्दृदयादु॰. 38) PB दहनतप्त.

1 बद्ध्वा दक्षिणकरे वैरिवीरवारनिशुम्भनं कृपाणरत्नमंसावलम्बितं वसुनन्दकं च कृत्वा रचितनीलपट- 1
प्रावरणस्तत्सद्मनान्तिकमागत्य वियदुत्क्षिप्तकरणं दत्त्वा वातायनमाससाद । निर्मलप्रज्वलद्दीप्तिप्रदीप-
3 प्रद्योतितावयवां पराङ्मुखीं शयनतले विनिविष्टां तामेणलोचनामालोकत । कुमारेण पृथिव्यां वसुनन्द- 3
कोपरि कृपाणं मुक्त्वा निभृतपदसंचारमुपगम्य तस्याः सुदृशो लोचने पाणिभ्यां पिहिते । ततस्तया
सर्वाङ्गरोमाञ्चकञ्चुकमुद्वहन्त्या चिन्तितम् । यदद्य सर्वतो ममाङ्गं पुलकितं बालमृणालिनीदलकोमलं कर-
6 किशलयं तज्जाने सैष मत्स्वान्तसर्वस्वतस्करः ।' इति विमृश्य तयाभाणि 'अहो सौभाग्यनिधे, मां मुञ्च' । 6
कुमारेण हसता तन्नयनद्वयी शिथिलीचक्रे । तया तस्य गृहागतस्य विनयवृत्त्याभ्युत्थानं विदधे । तया दत्ते
प्रधाने [विष्टरे] कुमारः समुपाविशत् । कुमारेणोक्तं 'तव संगममिच्छामि' । तयोदितम् । 'देव युक्त-
9 मेतत्परं कुलाङ्गनानां केवलं शीलपालनमेव हितम् ।' इत्याकर्ण्य कुमारेण जल्पितं 'यद्येवं भवती शील- 9
वती ततो व्रजामि' । इत्युक्त्वा खड्गरत्नं वसुनन्दकं च स्वीकृत्य ससंभ्रममुत्तस्थौ । तया तं वस्त्राञ्चले
धृत्वा प्रोक्तम् । 'भद्र पारिपन्थिक इव मम हृदयं मुषित्वा कुत्र व्रजसि । यतस्त्वां बाहुलतापाशनियमितं
12 करिष्ये ।' इत्याकर्ण्य कुमारः स्थितः । तयोक्तम् । राजपुत्र, यदत्र परमार्थस्तं तावदाकर्णय पश्चा- 12
द्यद्युक्तं तत्कुर्याः ।

§ ३४) अस्त्येतस्यामेव कोशलायां श्रेष्ठी नन्दनाभिधः । तस्य पत्नी रत्नरेखाख्या । तत्कुक्षिसंभवा
15 सुवर्णदेवाभिधाना पित्रोरतीववल्लभा कन्यकास्मि । ततः पितृभ्यामहं विष्णुदत्तपुत्रस्य हरिदत्तस्य पाणि- 15
पीडनाय प्रदत्ता । स च मामुपयम्य वाणिज्याय यानपात्रमारुह्य लङ्कापुरीमभिजग्मिवान् । तस्य प्रोषित-
स्याद्य द्वादशो वत्सरः सातिरेकः । विपन्नो जीवति वेति न ज्ञायते । एतं यौवनमहासागरमपारं काम-
18 महावर्तगर्तदुस्तरं विषयमत्स्यकच्छपोत्कटमतिगहनं निरपवादमुल्लङ्घयन्त्या ममेयन्ति दिनानि जातानि । 18
दुर्जेयतया विषयाणां चञ्चलतया चेन्द्रियग्रामस्यैकदा मम मानसे इति विकल्पसंकल्पमाला बभूव 'अहो
जरामृत्युरोगशोकक्लेशप्रचुरे संसारे प्रियसंगमादपरं न किंचिच्छर्मास्ति, तच्च न विद्यते । ततो ऽजाग-
21 लस्तन इवारण्यमालतीकुसुममिव बधिरकर्णजाप इव निरर्थकं मे जीवितम् । इति विचिन्त्य चिरं मरण- 21
कृताध्यवसाया 'सुदृष्टं जीवलोकमद्य करोमि' इति यावद्गवाक्षमारूढा तावत्तत्र भवितव्यतया भवान्मम
लोचनगोचरं गतः । त्वां दृष्ट्वा रागपरवशा तत्कालमेव जातास्मि । त्वया च परामृष्टं हृदयम् , एकाङ्गुलि-
24 रूर्ध्वीकृता । मया तदवगतं यदेतेन राजपुत्रेण मम संज्ञा कृता । हृदयपरिस्पर्शनेनेति कथितम् । 'यत्त्वं मम 24
हृदयस्याभीष्टतमा' । अङ्गुल्या ऊर्ध्वीकृतया चेति कथितं 'यदेकदा संगमं देहि' इति । ततो मया तव
खड्गानुकारी निजकर इति प्रदर्शितः, 'यदा किल त्वं खड्गबलेनैव समागच्छसि तदा तव संगमो नान्यथा'
27 इति । तदाप्रभृति राजपुत्र, तव संगमाशाबद्धमानसा 'को ऽपि मा ज्ञासीत्' इति वेपमाना कृतमरण- 27
निश्चया यावदस्मि तावद्भवान् समायातवान् । ततः सांप्रतं विनष्टं विज्ञानम् , गलितो गुरुजनविनयः,
परिमुषितं विवेकरत्नम्, विस्मृतो धर्मोपदेशो भवत्संगमेन । किंच यदि तावत्त्वया सह संगतिं करोमि
30 ततो मम कुलमन्दिरे दुःशीलेत्येषा पराभवः स्वजनानां गुरुतरो ऽपवादश्चेति । यदि लोकापवादः सह्यते 30
तदा तव ममाप्यीप्सितं, अन्यथा मृत्युर्वरम्' इति जल्पन्ती सुदती निशाकरेणैव निशा गाढतरं कुमारेण
समालिङ्गिता सफलीकृतयौवना च । प्रीत्या च दिवसे भाविस्वविरहविनोदचिह्नं निजनामाङ्कां मुद्रिका-
33 मेकां तस्यै स तदा ददौ । ततो ऽलङ्कृतदिग्विभागे संध्यारागे कुमारः सहसा तन्मन्दिरात्तेनैव प्रयोगेण 33
तद्यथागतं गतः । एवं च तस्यानुदिनं प्रतिवसतस्तत्र तया सहाष्टमो मासो व्यतीयाय । तत्र च तथाविध-
कर्मसंयोगेन भवितव्यतया नियोगेन सा गर्भवती बभूव । तत्सखीजननिवेदितवृत्तान्ताया रत्नरेखाया
36 मुखात् नन्दश्रेष्ठिना समवगत्य संजातकोपेन कोशलनरेश्वरस्य पुरो न्यवेदि । राज्ञादिष्टम् । 'गच्छ 36
गृहे ऽन्वेषयामि लग्नः' । ततो राजादेशमवाप्य मन्त्रिणा सर्वत्र विलोकमानेन तोसलकुमारः प्राप्तः, विज्ञप्तं
च राज्ञे । ततो गुरुतरकोपस्फुरदधरेण धराधरेणादिष्टम् । सचिव, नाहमन्यायिनं पुत्रमपि सेहे, तदेनं
39 द्रुतमेव निगृहाण । सचिवो ' यदाज्ञापयति स्वामी ' इति भणित्वा कुमारं केनापि व्याजेन श्मशानभूमि- 39
मानिनाय । तत्र कार्याकार्यदक्षिणेन मन्त्रिणोक्तम् । ' कुमार, तव दुर्वृत्तेन तवोपरि कुपितस्ते पिता, भवान्
वध्य आज्ञप्तो ऽस्ति, स्वामिसुतत्वेन त्वमपि मम प्रभुः कथं त्वां व्यापादयामि । सदैवास्मि तव वंशसेवकः,
42 ततस्त्वं तथा व्रज यथा तव प्रवृत्तिरपि न श्रूयते । त्वया क्वापि न कथ्यं यदसि तोसलः ।' इति भणित्वा 42

2) PB प्रज्वलद्यष्टि. 8) PD om. विष्टरे. 14) B कोसलायां. 26) B inter. किल & त्वं. 30) P मत्कुलमंदिरे.
31) D निशाकरेणेव. 37) P B गृहमन्वेषयामि. 40) P B कुपितः पिता. 41) P B आज्ञप्तोसि, P repeats (after यदसि)
तव वंशसेवकः etc. to न कथ्यं यदसि.

1 मन्त्रिणा कुमारो विसर्जितः। कुमारो ऽपि तदैव निर्गत्य प्रचुराणि पुराण्युल्लङ्घ्य क्रमेण पाटलीपुत्रमग- 1
च्छत्। तदा तत्र च राजा जयवर्मा राज्यं पालयति स्म। स कुमारस्तत्र तस्य सेवापरो ऽभवत्।
3 § ३५) इतश्च तस्यां कोशलायां सा सुवर्णदेवा ज्ञातदुःशीलत्वेन बन्धुजनेन निन्द्यमाना जनेन 3
च कुमारविरहोद्विग्नमानसा गर्भभयदुःखभरबाधिता व्यचिन्तयदिति। 'स कुत्र राजपुत्रो यो मां
परित्यज्य ययौ' इति चिन्तयन्ती सा कस्याश्चित्सखीमुखात् 'तव दोषेण राजादेशातः सचिवेन कुमारो
6 हतः' इति श्रुत्वा सगर्भत्वेनाकृततदनुमरणा निशीथे केनापि च्छद्मना गेहतो निर्गत्य भवितव्यतायोगेन 6
पाटलीपुत्रपुरं प्रति प्रचलता केनचित्सार्थेन सह चचाल। सा सुव्रती मन्दं मन्दं गच्छन्ती गर्भवेदनार्ता
चरणचङ्क्रमणाप्रवीणा पश्चात्सार्थात्परिभ्रष्टा तालहिन्तालतमालकदम्बजम्बूजम्बीरादिफलदलशतसंकुले
9 महाकानने मूढदिग्विभागा अपरिज्ञातनिगमा तृष्णातरलितचेतोवृत्तिः क्षुधार्ता श्यामवदना पथश्रान्ता 9
सिंहनिनादविद्रुता व्याघ्रदर्शनवेपमानहृदया दुरध्वपतिता विलापानकार्षीदिति। 'हा तात, अहमभीष्ट-
तमापि त्वया परित्राणं न कृतम्। हा मातः, ममापि त्वया रक्षणं न कृतम्। हा प्रियतम, यस्य तव कृते
12 मया हेलयापि शीलं कुलं यशस्त्रपा सखीजनश्च पटप्रान्तलग्नतृणवद् वेश्मप्रमार्जनोद्धतावस्करवत् सर्वमपि 12
तत्यजे, स त्वमपि मामुपेक्षसे।' इति विलपन्ती मूर्च्छिता धरायां पपात। अत्रान्तरे कुमुदिनीविभुस्तां
मृतामिवावगत्य दुःखार्तो विश्रस्तकरः प्रतीचीजलनिधेरन्तः परिममज्ज। ततो महागजेन्द्रयूथमलिने
15 विन्ध्यगिरिशिखरमालानीले समन्ततः प्रसृते संतमससमूहे शीतलेन वायुना जातानुकम्पेनेव समाश्वा- 15
सिता सा। ततस्तस्मिन्महाभीमे वने एकाकिनी अशरणा सुवर्णदेवा प्रसूता एकं दारकं द्वितीयां दारिकां
च। ततश्च।

18 सुतजन्ममुदारण्ये वासार्त्या तन्मनः क्षणम्। जग्रसे ऽहर्मुखमिव भासा भूच्छाययापि च ॥ १५० 18

सा च प्रलपितुमारेभे।

पित्रा मात्रा च भर्त्रा च स्वजनेन च वर्जिता। वत्स त्वमेव शरणं त्वं गतिस्त्वं मतिर्मम ॥ १५१
21 पिता पाति च कौमारे यौवने रक्षति प्रियः। स्थविरत्वे तनूजस्तु निर्नाथा स्त्री कदापि न ॥ १५२ 21
इतश्चाहर्पतिः प्राप पूर्वपर्वतमस्तकम्। तस्या दुष्टमहाकष्टतिरस्कारकृताविव ॥ १५३
उदितस्तेजसामीशः कोपाटोपादिवारुणः। वर्णलोपकृतो ध्वान्तसंघातस्य विघातने ॥ १५४

24 § ३६) एवंविधे प्रत्यूषप्रस्तावे चिन्तितमनया। 'किमधुना मया कार्यं तावन्मरणं न वरम्, यतो 24
बालयुगलं मयि मृतायां मृतमेव, तदस्य पालनमेव संप्रति श्रेयः'। इति ध्यात्वा गता कस्यापि ग्रामस्य
परिसरम्। ततस्तोसलराजपुत्रनामाङ्कां मुद्रां बालस्य कण्ठे निक्षिप्य निजनामाङ्कितमुद्रां बालिकायाश्च
27 निजोत्तरीयप्रान्तद्वयेन दारकं दारिकां च पृथग्ग्रन्थौ बबन्ध। तद्बालयुगलं तत्र मुक्त्वा स्वयं सुवर्णदेवा 27
शरीरवैवर्ण्यनिराकरणाय विन्ध्याचलोपत्यकानिर्झरणमुपाजगाम। अत्रान्तरे नवप्रसूता व्याघ्री स्वशि-
शोर्भक्ष्यार्थं भ्रमन्ती नवशोणितगन्धहृतचित्ता चीवरोमयप्रान्तबद्धं बालयुगलं जग्राह। तस्या व्रजन्त्या
30 वसनान्तबद्धा दारिका पथि पपात, न च तया गलितापि दारिकाज्ञायि। तदा च पाटलीपुत्रेशश्रीजयवर्मनृप- 30
स्यागतः सभार्यस्तत्र द्रुतः। स तां दारिकां दृष्ट्वा गृहीत्वा च निरपत्यायाः स्वभार्यायाः समर्पयामास। तौ
च दम्पती क्रमेण तां पुत्रीमङ्गीकृत्य पाटलीपुत्रमायातौ। ताभ्यां तस्या बालिकाया वनदत्तेति नाम विदधे।
33 § ३७) इतश्च व्याघ्री स्तोकं भूभागमुपेता कुतो ऽपि कार्यान्तरात्समायातेन राज्ञः श्रीजयवर्मणो राज- 33
पुत्रशबरशीलेन व्याघ्र इतिकृत्वा गुरुतरशल्यप्रहारेण हता मृता च। तं च बालकं कोमलमृणालदेहं रक्तो-
त्पलसमक्रमयुगलं विकस्वरेन्दीवरनयनं पार्वणचन्द्राननं स ददर्श। ततस्तं शबरशीलः प्रमुदितचेता निज-
36 प्रियतमायै 'तव पुत्रः' इति वितीर्णवान्। तत्कान्तया 'प्रसादः' इति भणितम्। वर्धापनकमहोत्सवं 36
विधाय द्वादशे दिवसे पित्रा तस्य पुत्रस्य व्याघ्रदत्त इति नामधेयं गुण्यं दधे। सर्वत्र च नगरान्तस्तदास्य-
प्रच्छन्नगर्भा पत्नी प्रसूतेति विदितमभवत्। शबरशीलस्तेन बालकेन सार्कं पाटलीपुत्रमवाप। तत्र च
39 समानशीलराजपुत्रैः सार्धं क्रीडां कुर्वतस्तस्य महामोहमोहितचेतसो लोकेन मोहदत्त इति संज्ञा कृता। 39
एवं मोहदत्तः सह कलाकलापेन वयसा गुणगणेन च वर्धितुमारेभे। इतश्च सुवर्णदेवा गात्रपावित्र्यं
निर्माय समागता बालकयुग्ममप्रेक्षमाणा मूर्छिता। पुनरपि वायुना लब्धचैतन्या चिरं विललाप। ततः
42 स्वयमेव सा स्वं संबोध्य ततः स्थानात् प्रचलिता। पुरतो व्याघ्रीपदानि दृष्ट्वा व्याघ्र्या बालकयुगलं 42

7) B प्रतिचलता. 10) B हा ताताहमभीष्टतमापि त्वया परित्यक्ता। हा. 11) P om. हा मातः etc. कृतम्।, B परित्राणं for रक्षणं. 12) C inter. शीलं & कुलं. 14) P B °वावगम्य.। 15) P B गिरिशिखरशिखरिमाला. 25) B तदत्र for तदस्य. 27) B दारकं च दारिकां, B सुवर्णदेवी. 30) P जयवर्मानृपस्या°. 32) P B okkh तया for ताभ्यां. 37) P om. पुत्रस्य. 40) P B सकल for सह, B सुवर्णदेवी. 42) P B om. सा.

भक्षितमिति चिन्तयन्ती तदनुमार्गमनुसरन्ती कस्मिन्नपि गोष्ठे कस्याश्चिदाभीर्या वेश्मनि समागता। तया 'दुहिता' इति स्थापिता। तत्र कियन्ति दिनानि स्थित्वा ग्रामानुग्रामं परिभ्रमन्ती पाटलीपुत्रं साप्याताता। तत्र कर्मसंयोगेन तस्मिन्नेव दूतगृहे सा प्रविष्टा। तत्र च दूतकान्तया तद्दुहिता तस्या एव प्रतिपालनार्थमर्पिता। सुवर्णदेवा तामात्मीयां सुतामजानन्ती केवलं तत्सुतामेव हृदि भावयन्ती तां वर्धयितुमारभत। सा सुता क्रमेणोदग्रयौवनप्राग्भरा लावण्यातिशायिनी सौभाग्यभूमिका चातुर्यधुर्या जाता।

§ ३८) इतश्च जनमनःप्रमोदभरदायिनि मधुरमधुकरनिकरध्वनिताकुले वसन्तकाले मदनत्रयोदश्यां बाह्योद्याने कामदेवस्य यात्रां वीक्षितुं मातृसखीपरिवृता गता वनदत्ता। स्वैरं परिभ्रमन्ती च तत्रागतेन मोहदत्तेन विलोकिता, तया च सः। तयोः परस्परं विलोकनेन प्रीतिः समभूत्। तत्रान्योन्यदर्शननीरसंसिक्तस्नेहमहीरुहं मिथुनं महतीं वेलां यावत्तस्थौ, तावत्सुवर्णदेवया स्वदुहितरि गाढतरं मोहदत्तानुरागं विभाव्य जल्पितम्। 'वत्से, तवेहागताया गुर्वी वेला जाता, तव पितापि दुःखाकुलितमानसो भविष्यतीति तावत्प्रवर्तस्व गृहं व्रजामः। यदि तावत्तव कौतुकं ततो वत्से, मदनोत्सवे निवृत्ते निर्जने कानने समागत्य पुनर्निजेच्छया भगवन्तमनङ्गं विलोकयेः' इति जल्पन्ती तया समं वनान्निर्गता। चिन्तितं च मोहदत्तेन 'अहो, एतस्या ममोपरिसमस्ति स्नेहः' इति सुवर्णदेवावचोऽवश्यं संकेतजनकं परिभावयन्मोहदत्तः काननान्निःससार। सा वनदत्ता काममहापिशाचग्रस्तेन देहेन निकेतनमायाता न पुनश्चेतसा। तत्रापि गुरुविरहज्वलनज्वालावलीकरालदेहा

कङ्केल्लिपल्लवाकीर्णशयनीयतलस्थिता। वितीर्णास्थानहुंकारा कामज्वरभरातुरा॥ १५५
मृणालवलया रम्भादलावरणसंवृता। चन्दनद्रवसंसर्गसर्वाङ्गलतिका तदा॥ १५६
निर्गच्छदुष्णनिःश्वासशुष्यमाणाधरावनी। परित्यक्तकलाभ्यासपुष्पताम्बूलभूषणा॥ १५७
विच्छायवक्त्राम्भोजा दिवा चन्द्रकलेव या। न पल्यङ्के न वा भूमितले प्राप्तसुखाभवत्॥ १५८
चतुर्भिः कलापकम्॥

§ ३९) वनदत्तान्यदा मदनोत्सवे व्यतीते तस्मिन्नेवोद्याने गन्तुकामा जननीसखीजनान्विता राजमार्गे तोसलराजपुत्रेण वीक्षिता। देशान्तरपरावर्तितरूपयौवनलावण्यवर्णस्तोसलस्तया सुवर्णदेवया न प्रत्यभिज्ञातः। तेन सापि दूरदेशान्तरासंभावनीयसमागमा नावगता। केवलं तस्य तोसलराजपुत्रस्य वनदत्ताया उपरि महती प्रीतिरुत्पन्ना। चिन्तितं च तेन। 'एतां चारुलोचनां द्रव्यदानेन विक्रमेण वापरेण वाप्युपायेन परिणेष्यामि। सुन्दरमभवद्यदेषा बाह्योद्यानभुवं प्राप्ता। ततोऽहमपि तदनुमार्गलग्नो यास्यामि' इति विचिन्तयन् गन्तुं प्रवृत्तः। सा च वनदत्ता करिणीव सुललितगमना क्रमेण वनान्तर्विचचार। इतश्च गुरुतरानुरागदत्तहृदयेन तोसलेन लोकापवादमनपेक्ष्य दूरतो व्रीडां विमुच्य जीविताशामपि परित्यज्य भयमवगणय्य चिन्तितम् 'अयमत्रावसर इति।' ततः कर्षितकरालकरवालो महामोहमूढमानसस्तोसलो बभाण। 'भद्रे, यदि जीवितेन ते कार्यं तदा मयैव समं रमस्वेति। अन्यथा कृपाणलतयानया भवतीं कथाशेषां करिष्ये।' तत्तादृशं वृत्तं वीक्ष्य हाहारवमुखरे सखीजने सुवर्णदेवया च पूत्कृते। 'भो भो जनाः, त्वरितं प्रधावत प्रधावत, अनेन मम पुत्री निरपराधैव कानने व्याधेन हरिणीव विनाश्यते।'

§ ४०) इतश्च सहसा मोहदत्तः कदलीगेहतः कर्षितनिस्त्रिंशो निःसृत्य प्रोवाच। 'रे रे पुरुषाधम अग्राह्यनामधेय निस्त्रप, स्त्रीषु प्रहरसि। अहमस्या रक्षकस्तन्मम संमुखो भव।' इति श्रुत्वा तोसलस्तदभिमुखं प्रत्यधावत। तोसलेन मोहदत्तस्य कृपाणप्रहारः प्रदत्तः। तेन च मोहदत्तेन करणकौशलेन तस्य प्रहारं वञ्चयित्वा प्रतिप्रहारेण तोसलराजपुत्रः कृतान्तदन्तक्रकचगोचरीकृतः। ततो मोहदत्तो वनदत्ताभिमुखं चलितः। तया स जीवितदातेति प्रियः प्रतिपन्नः। सुता जीवितेति हृष्टमानसा सुवर्णदेवा समभवत्। मोहदत्तेन भणितम्। 'भद्रे, विश्वस्ता भव, कम्पं मुञ्च, भयं मा कार्षीः।' ततस्तेन मोहितेन मोहदत्तेनालिङ्ग्य यावत्तया सह रंस्यते तावदकस्मादेव दीर्घमधुरः स्वरस्तस्य कर्णातिथित्वं भेजे।

'जनकं मारयित्वापि जनन्याः पुरतोऽपि च। अरे रिरंससे मूढ स्वसारमपि संप्रति॥' १५९

ततो मोहदत्तेन विलोकितोऽपि क्वापि कोऽपि न दृष्टः। एवं वारत्रयाकर्णनजातशङ्कः कोपकौतूहलाक्रान्तचित्तः खड्गरत्नव्यग्रपाणिर्मोहदत्तः सर्वतः काननान्तर्विलोकितुं प्रारेभे। तावद्भगवान् साक्षादिव धर्म

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4) B सुवर्णदेवी, P B om. तां. 7) P B परिभृता. 8) P B om. तया च सः।. 11) P निर्वृत्ते. 13) B समस्तस्नेह. 26) P om. च. 30) O °मुखरेण सखीजनेन. 41) P B om. विलोकितोऽपि, P °जाताशंकः.

एको ऽनगारचूडामणिस्तस्य दृग्गोचरमागतः । 'अमुना मुनिपतिना जल्पितम्' इति चिन्तयन्मोहदत्तः श्रमणक्रमणयुगलमभिनम्य नातिदूरे निविष्टः सुवर्णदेवा वनदत्ता सखीजनश्च । ततो मोहदत्तेन विज्ञप्तम् । 'भगवन्, यत्त्वं कथयसि मातुः पुरतः पितरं व्यापाद्य स्वसारमभिरमसे तत्कथं ममायं पिता, कथमियं माता, कथं चेयं स्वसा, इति ।' ततः स मुनिपतिः कोशलाया आरभ्य वृत्तं तोसलमृति यावत्तत्पुरः स्पष्टमाचष्टे । एकं तावदकृत्यं कृतं यत्त्वया पूर्वं जनकस्तोसलो व्यापादितः, इदं तावद्द्वितीयं यत्त्वं भगिनीमभिवाञ्छसि । ततः सर्वथा धिग् महामोहविलसितम् ।' एतन्निशम्य सुवर्णदेवा वनदत्ताप्यधोमुखी बभूव ।

§ ४१) मोहदत्तो ऽपि निर्विण्णकामभोगो महाशुचिसमं मानुषत्वं मन्यमानः प्रचुरतरवैराग्यमार्गमनुलग्नो जजल्पेदम् ।

'अनन्तदुःखवृक्षाणां मूलमज्ञानमेव च । अज्ञानमेव वृजिनं भयमज्ञानमेव च ॥' १६०

ततो मुनीश, मम कथय मया सर्वथैवाधन्येन किमाचरणीयम्, येन सकलमपि पापं मूलादेव विनश्यति ।' भगवता समाख्यातम् ।

'कलत्रपुत्रमित्रादि सर्वमुत्सृज्य सर्वथा । दीक्षां भज भवाम्भोधिमज्जिनीमज्जिनीमिव ॥' १६१

मोहदत्तेनेति जल्पितं 'भगवन्, मां प्रव्रज्यासंगतं तर्हि तनु' । मुनिनादिष्टम् । 'यदहं चारणश्रमणो न गच्छप्रतिबद्धस्तेन तव व्रतं दातुमनीशः ।' तथा

दशाष्ट यस्य पञ्चाशद् योजनानि यथाक्रमम् । विस्तारे शिखरे मूले प्रोचुः सिद्धान्तवेदिनः ॥ १६२
श्रीनाभिनन्दनो यत्र पवित्रितजगत्त्रयः । अवस्थितिं स्वयं चक्रे स शैलेषु शिरोमणिः ॥ १६३
कर्माण्यपि विजृम्भन्ते यत्र तावद्वपुष्मताम् । श्रीनाभिसूनुर्नाभ्येति यावल्लोचनगोचरम् ॥ १६४
कर्मेभपुण्डरीकश्रीः पुण्डरीकमहामुनिः । यत्रावृतः शिवं प्राप पञ्चभिर्मुनिकोटिभिः ॥ १६५
यस्मिन्नमिविनम्याख्यौ विद्याधरपती तथा । मुनिकोटिद्वयीयुक्तौ परमं पदमीयतुः ॥ १६६
श्रीरामभरतौ वालिखिल्यानां दशकोटयः । प्रद्युम्नादिकुमाराणां सार्धास्तिस्रश्च कोटयः ॥ १६७
नारदः पाण्डवाः पञ्च परे ऽपि मुनिपुङ्गवाः । यत्रापुः क्षीणकर्माणः सर्वदुःखक्षयं पदम् ॥ युग्मम् ॥
यत्रैकस्यापि सिद्धिः स्यात् तत्तीर्थं जगदुत्तमम् । अस्य किं प्रोच्यते यत्र निर्वृता मुनिकोटयः ॥ १६९
यत्र भूमीरुहश्रेणीरमणीयसमुच्छलात् । जिनाङ्घ्रिस्पर्शरहितान् हसत्यन्यमहीधरान् ॥ १७०
स्फुरन्निर्झरझात्कारैर्य एवमिव जल्पति । जनाः किमन्यतीर्थेषु भ्रमन्ते हा विहाय माम् ॥ १७१
अतीवगुप्ता यत्रास्ति शङ्के वश्यार्थमोषधी । तद्वृणोति स्वयं सिद्धिः प्रकामं कामवर्जिता ॥ १७२

§ ४२) तत्र श्रीशत्रुञ्जये महातीर्थे मया गच्छता गगनतलेनावधिज्ञानतः परिज्ञातं त्वया निहतं जनकं, चिन्तितम् 'एकमकार्यं कृतमनेन यावद्द्वितीयं नाचरति तावत्संबोधयाम्येनम्' । 'अयं तावद्भव्यः परमनेन मोहमोहितचेतसा विहितमहितम् ।

लक्षयोजनमानेन कलितं काञ्चनाचलम् । निवेशयन्ति दण्डस्य पदे ये चैकहेलया ॥ १७३
स्वयंभूरमणाभिख्यं सागरं ये जिनेश्वराः । तरन्ति दुस्तरं बाहुदण्डाभ्यामपि लीलया ॥ १७४
एकेन भुजदण्डेन धरामपि सभूधराम् । आतपत्रमिव क्षिप्रं लीलयैव धरन्ति ये ॥ १७५
त्रिलोकीतिलकास्ते ऽपि कर्मादेशवशंवदाः । किमुच्यते वराकस्य भवतो मोहदत्त ही ॥ १७६

अतो मया संप्रति वियतः समुत्तीर्य त्वं प्रतिबोधितः ।' विज्ञप्तं मोहदत्तेन 'भगवन्, कथं पुनः प्रव्रज्या प्राप्या' इति । मुनिना भणितम् । 'व्रज त्वं कौशाम्ब्यां दक्षिणे पार्श्वे भूपतेः पुरन्दरदत्तस्योद्याने समवसृतं श्रीधर्मनन्दनं मुनिप्रधानं गणाधिपं द्रक्ष्यसि । तत्र स गणभृत्तमः स्वयमेव तव वृत्तान्तमवगत्य दीक्षां दास्यति ।' इति वदन् कुवलयदलश्यामलं गगनतलमुत्पतितः । भोः पुरन्दरदत्तमहाराज, सैष तद्वचनं श्रुत्वा गृहवासं परित्यज्य मामन्वेषयन्निहागत इति ।' एवं च तदाकर्ण्य मोहदत्तेन भणितम् । 'भगवन्, इदमित्थमेव किमपि नालीकं तावन्मां प्रव्रज्याभाजनं विधेहि ।'

श्रीधर्मनन्दनगुरुर्गुरुगौरवार्हो मोहव्यपोहविशदीकृतचित्तवृत्ती ।
दीक्षां जिनेशगदितामथ मोहदत्ते दत्ते स्म सर्वसुखसिद्धिपदस्य बीजम् ॥ १७७

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2) P B om. ततो. 3) P B om. कथयसि. 4) P B कोसलाया. 8) C °समानं for समं. 10) B om. च । अज्ञानमेव etc. ending with च. 23) B स्यात्तत्तीर्थं. 26) B °मौषधी. 27) B परिज्ञाय त्वया, P B निहितं. 29) P repeats चेतसा विहितं. 30) P om. लक्षयोजनमाने. 33) P adds लक्षयोजनमानेन कलितं कां before त्रिलोकीति°. 34) P महा for मया. 37) B भो. 41) P B सिद्धपदस्य.

1 पुनरपि श्रीधर्मनन्दनेन भणितम् । 'भो वासव मन्त्रिवासव, यत्त्वया पृष्टं यथैतस्य चतुर्गतिलक्षणस्य 1
संसारस्य किं प्रथमं कारणम् । तत्रामी महामल्लाः पञ्च क्रोधमानमायालोभमोहाः प्रवृत्ता जीवं
3 दौर्गत्यपथमुपनयन्ति ।' 3

इत्याचार्यश्रीपरमानन्दसूरिशिष्यश्रीरत्नप्रभसूरिविरचिते कुवलयमालाकथासंक्षेपे श्रीप्रद्युम्नसूरिशोधिते
क्रोधमानादिकषायचतुष्टयतथामोहस्वरूपवर्णनो नाम प्रस्तावो द्वितीयः ॥ २ ॥

6 [अथ तृतीयः प्रस्तावः] 6

§१) ततः स नृपतिः प्रमुदितचेताः सदामन्दानन्दकन्दकन्दलनाम्बुदस्य श्रीधर्मनन्दनस्य मुखतः
कषायादिविपाकफललक्षणदेशनावचनामृतं तृष्णातरलित इव निपीय सदसः समुत्थाय निजं धाम समा-
9 जगाम । इतश्च दिवसाधीश्वरे ऽस्तगिरिशिखरमुपागते सायन्तनविधिं विधिवद्विधाय वसुधाधिपतिरचि- 9
न्तयत् । 'अस्मिन् मदनमित्रे महोत्सवे ईदृशे प्रदोषे ते साधवः किं कुर्वन्ति, किं यथावादिनस्तथाविधायिनः,
किं वान्यथा, विलोकयामि' इति विचिन्त्यालक्षितः सर्वत्र प्रसृते तमोभरे कटीतटनिबद्धक्षुरिकः कृपाण-
12 पाणिरेकाकी भूपतिः सौधान्निर्गत्य नगरान्तररथ्यासु मिथुनानां वृतीनामभिसारिकाणां च प्रभूतान्परस्प- 12
रालापानाकर्णयन् कस्मिंश्चित्त्वरे सान्धकारे स्तम्भमिव वृषभेणोद्धृष्यमाणमूर्द्धदमं कमपि मुनिं प्रतिमास्थं
कुशाङ्गं दवदग्धस्थाणुसदृशं मन्दराचलवन्निश्चलं वीक्ष्य दिवा स्तम्भो ऽत्र नाभूत् 'किं को ऽपि धर्मनन्द-
15 नसंबन्धी व्रती, अथवान्यः को ऽपि दुष्टः पुमान् , अनेन रूपेण तावत्परीक्षामस्य रचयामि' इति ध्यात्वाकृष्ट- 15
रिष्टिर्हत हतेति वदन्नासन्नमागतः । तमक्षुब्धं मुनिं वीक्ष्य निश्चित्य स्तुतिं कुर्वन् प्रदक्षिणात्रयं पूर्वं दत्त्वा प्रणि-
पत्य पुरतो ऽगच्छद्विद्युदुत्क्षिप्तकरणेन । ततो ऽसौ दुर्लङ्घ्यं प्राकारमुल्लङ्घ्योद्यानासन्नसिन्दूरकुट्टिमतलमाज-
18 गाम । तत्र च तेन भूभुजा श्रीधर्मनन्दनाचार्यस्य केचित्साधवो मधुरस्वरेण स्वाध्यायं विरचयन्तः केचिद्धर्म- 18
शास्त्राणि पठन्तः केचित्पदस्थपिण्डस्थरूपस्थरूपातीतध्यानदत्तावधानाः केचिद्गुरुचरणशुश्रूषापरायणाः
केचिद्विचाराचारपरा विलोकिताः । ततो नृपतिर्दध्याविति । 'अहो यथाभिधायी तथाविधायी' । 'भगवान्
21 क पुनः, स स्वयं किं करोति ।' इति विमृशंस्तद्दिनदीक्षितानां तेषां पञ्चानामपि मुनीनां पुरो धर्ममुपदि- 21
शन्तं निशम्य किं कथयत्येषामग्रे ।' इति विचिन्त्य नरेश्वरस्तमालतरुमूले निषण्ण इत्यश्रौषीत् । 'भो भो
देवानांप्रियाः, कथमपि जीवा इमे पृथिव्यप्तेजोवायुवनस्पतिष्वनन्तकालं भ्रान्त्वा द्वीन्द्रियत्रीन्द्रियचतुरिन्द्रि-
24 यतामवाप्य तिर्यक्पञ्चेन्द्रियत्वं च, ततश्चातीवदुर्लभं मनुष्यजन्म लभन्ते । तत्राप्यार्यदेशप्रशस्यजातिसुकुल- 24
सर्वेन्द्रियपटुत्वनीरोगताजीवितव्यमनोवासनासद्गुरुसमायोगतद्वचःश्रवणानि दुष्प्रापाणि । इयत्यां सामग्र्यां
संपन्नायामपि जिनप्रणीतबोधिरत्नमतीवदुर्लभम् । तच्च लब्ध्वा धर्मं प्रति संशयेन अन्यान्यधर्माभिला-
27 षेण फलं प्रति संदेहेन कुतीर्थिकप्रशंसया तत्परिचयेन चतुर्भिः कषायैः पञ्चभिर्विषयैर्व्यामूढा वृथा 27
निर्गमयन्ति सम्यक्त्वम् । एके च 'ज्ञानमेव प्रधानम्' इति वदन्तः क्रियाहीनाः पङ्गुवत् । अपरे च
'क्रियैव प्रशस्या' इति मन्यमाना अन्धवद्भववदवानलैर्विनश्यन्ति मोहमोहिताः ।' इति कथयति भगवति
30 नृपतिर्ध्यातवान् । 'तावत्सर्वमपि सत्यमेतत् । किं पुनरिदं दुर्लभं राज्यं महिलाप्रभवं शर्म परिजनसुखं 30
चानुपाल्य पश्चाद्धर्ममाचरिष्यामि, इति चिन्तयतस्तस्य महीभृतः श्रीधर्मनन्दनगुरुणा ज्ञानेन भावमुपलक्ष्य
तेषामेव पञ्चानां पुरः प्रोचे । 'यदेतद्राज्यसौख्यं स्त्रियश्च लोके सर्वमेतदनित्यं तुच्छं चेति । पुनः सिद्धि-
33 भवं सुखमनन्तमक्षयमव्याबाधं चेति ।' 33

§२) अस्ति समस्तपुरवरं पाटलीपुत्रं पुरम् । तत्र धनो धनेन धनद इव वणिगुत्तमः । सो ऽन्यदा
यानपात्रेण रत्नद्वीपं प्रति प्रचलितः । तस्य संचरतः समुद्रान्तः प्रचण्डेन वायुना समुल्लसताश्लिष्ट-
36 कल्लोलमालाभिः प्रेर्यमाणं यानपात्रं पुस्फोट । स धनस्तदा क्षुधाक्षामकुक्षिराहारमिव, हिमार्तो वैश्वानर- 36
मिव, तृषाक्रान्तस्तोयमिव फलकमेकं प्राप्य सप्तभिर्वासरैः कटुकफलसमाकुलपादपशतसंकुलं संसार-
मिवालब्धपारं विषमिव महाविषमं कुडङ्गद्वीपमाश्रिश्राय । तत्र तेन स्वैरं परिभ्रमता सहसापरः पुरुषो
39 ददृशे । धनस्तं निरीक्ष्य हर्षितवदनो भव्यजीव इव जैनधर्मं स्वच्छमनाः पप्रच्छ । 'कुतस्त्यः केन हेतुनात्र 39

7) B adds on the margin गुरो befor मुखतः. 8) B puts No. 1 on फल and No. 2 on विपाक, B adds on the margin चेता after तरलित. 10) B मित्रमहोत्सवे. 14) P B om. कोऽपि after किं. 15) P रूपे तावत्. 16) P B om. दत्त्वा. 19) C inter. पदस्थ and पिण्डस्थ. 21) P om. तेषां, B trans. तेषां after मुनीनां. 25) P B °तद्वचनश्रवणानि. 33) P °नंतक्षयम°. 37) B adds मरुपांथः शाखिनमिव after वैश्वानरमिव, B तृष्टा for तृषा.

1 द्वीपं समायातः।' तेन तदवगम्य भणितम्। 'सुवर्णद्वीपं प्रति प्रचलतो मम भीषणे जलधावगाधे पूर्व- 1
भवार्जितदुष्कृतेनेव वायुना प्रेरितं त्वरितमेवागण्यपण्यसंभृतं पोतमस्फुटत्। ततो ऽहं फलकमेकं प्राप्य
3 कुडङ्गद्वीपमाश्रितः।' ततो धनेनेति भणितं 'सममेवात्र परिभ्रमावः'। अथ तत्रैव ताभ्यां परिभ्रमद्भ्यां 3
कदाचित्तृतीयं पुरुषं मिलितं विलोक्य पृष्टम्। 'भद्र, कुतः पुरा ऽत्र द्वीपे समायातवान्।' तेनेति जल्पि-
तम्। मम व्रजतो लङ्कापुरीं वाहनं भग्नं फलकमात्याऽत्र संप्राप्तः।' ताभ्यां निगदितम्। 'अतीव रम्यतरम-
6 भूत्, यदस्माकं त्रयाणामपि समदुःखानां महती मैत्री समजनि। तावदत्र कस्मिन्नपि समुन्नते पादपे भिन्न- 6
यानपात्रचिह्नमूर्ध्वीक्रियते।' तथेति प्रतिपद्य तैर्वल्कलमेकं तरुशिखरे निबद्धम्। ततस्तृष्णाक्षुधाक्रान्ताः
सर्वत्र परिभ्रमन्तस्तं कमपि तादृशं शाखिनं न पश्यन्ति। एवं किल भक्ष्यतरुफलोद्गमः। एवं तैः सर्वत्र
9 द्वीपे स्वैरं विचरद्भिर्दुःखशतसमाकुलैः कथमपि वेश्माकाराणि त्रीणि कुडङ्गानि दृष्टानि। ते एकैकं 9
कुडङ्गमाश्रित्य स्थिताः। तेषु च काकोदुम्बरिकामेकैकां निरीक्ष्य चातीवोच्छ्वसितहृदयैर्भणितम्।
'अहो, सांप्रतं प्राप्तव्यं प्राप्तम्, वयं निर्वृतचेतसः संजाता एतद्दर्शनमात्रेणापि।' तैः कुडङ्गेषु प्रविश्य
12 काकोदुम्बरिकाफलानि विलोकितानि, परमेकमपि फलं न ददृशे। ततस्त्रयो ऽप्यतीवदुर्मनसो बभूवुः। 12
कैश्चिदपि दिवसैस्तेषां मनोरथशतैः काकोदुम्बरिकाः फलाकुलास्तत्र जज्ञिरे। ते काकाद्युपद्रवेभ्यो
रक्षन्तस्तिष्ठन्ति। इतश्च केनापि सांयात्रिकेण करुणावता भिन्नवहनचिह्नमालोक्य कर्णधारद्वयं प्रैषि।
15 ततस्ताभ्यां सर्वत्रान्वेषयद्भ्यां पुरुषत्रयं कुडङ्गस्थं काकोदुम्बरिकाफलबद्धजीविताशयं निरीक्ष्य भणितम्। 15
आवां पोतवणिजा प्रेषितौ भवतामानयनाय। अत्र द्वीपे दुःखशतप्रचुरे किं तिष्ठथ।' तत्रैकेन
नरेणेत्युक्तम्। 'किमत्र द्वीपे कष्टम्, एतत् कुडङ्गं गृहतुल्यम्, एषा च काकोदुम्बरिका फलिता
18 भूयो ऽपि फलिष्यति, अहं महता सुखेनात्र तिष्ठामि, कथमपि परतटं नागच्छामि'। इति भणित्वा तत्रै- 18
वैकः पुरुषः स्थितः। ततस्ताभ्यां निर्यामकाभ्यां द्वितीयो भणितः। 'त्वमपि परतटमागच्छ।' तदाकर्ण्य
तेन भणितम्। 'अहं काकोदुम्बरिकापक्वफलमेकमुपभुज्य यः को ऽपि पश्चात्तापिकः समेष्यति तेन
21 सहागमिष्यामि'। इति भणित्वा द्वितीयो ऽपि तत्र तस्थिवान्। ततस्ताभ्यां तृतीयो भणितः। 'भो भद्र, 21
किमत्र करोषि सांप्रतं परतीरमागच्छ।' 'भवतां स्वागतम्' इति भणित्वा तृतीयः पुमान् ताभ्यां समं
गत्वासमप्रीत्या तरण्यामारुरोह। कियद्भिरपि दिनैर्वहनं तटं प्राप। तत्र पुत्रमित्रकलत्रधनधान्यादि-
24 भिर्वस्तुभिर्मिलितः सततमेव स सुखमनुभवन्नास्ते। 24

§ ३) अथास्योपनयः श्रूयताम्।

य एष जलधिर्घोरः संसारः स दुरुत्तरः। यः कुडङ्गो महाद्वीपः स मानुष्यभवः स्मृतः॥ १
27 ये कुडङ्गा निवासास्ते ये तत्र पुरुषास्त्रयः। त्रिःप्रकारा भवेयुस्ते जीवाः संसारवर्तिनः॥ २ 27
काकोदुम्बरिका यास्तु कान्तास्तास्तारलोचनाः। फलानि यानि तत्र स्युस्तान्यपत्यानि भूरिशः॥ ३
वृथाकृताशापाशास्ते या एवात्यन्तकोविदाः। दारिद्र्यदुःखरोगौघशकुनेभ्यो निरन्तरम्॥ ४
30 यत्परत्र हितं स्वस्य तदेवायाति विस्मृतिम्। वैधेयानां गृहानेककार्यव्यापृतचेतसाम्॥ ५ 30
यः पोतेशः स च गुरुर्निर्यामौ धर्मयोर्युगम्। या तरी तत्र दीक्षा सा यत्तीरं सा च निर्वृतिः॥ ६
संसारदुःखसंतप्तान् जीवानुत्तारयन्ति ये। सर्वदैव महासत्त्वाः सर्वतत्त्वावलोकिनः॥ ७
33 निन्द्यं मनुष्यजन्मेदं शोचनीयमनेकधा। मोक्षसौख्यं भजस्वेति ते वदन्ति यतीश्वराः॥ ८ 33
अभव्यजीवस्तत्रैको द्वीपे ऽत्र नृभवे वदेत्। यत्सौख्यं स च मे मोक्षस्तत्तेन मम किं पुनः॥ ९
ब्रूते द्वितीयः संसारी दूरभव्यो मुनीश्वर। पुत्रमित्रकलत्रादिममत्वं त्यक्तुमक्षमः॥ १०
36 भव्यस्तृतीयो वदति श्रुत्वा सद्धर्मदेशनाम्। मनुष्यलोके कस्तिष्ठेद्दरिद्रे दुःखबाधया॥ ११ 36
सताङ्गराजि यद्राज्यं प्राज्यं रम्या च संततिः। भवे भवे भवत्येव जैनदीक्षा कदापि न॥ १२
ततो ममालमेतेन जन्मना दुःखजन्मना। समुद्यमं करोम्येष महोदयपदश्रिये॥ १३
39 भूयो ऽप्यूचे कथामेतामुक्त्वा श्रीधर्मनन्दनः। भो वत्सा व्रतदृष्टान्तमाकर्णयत संप्रति॥ १४ 39
§ ४) तथाहि जम्बूद्वीपे ऽत्र क्षेत्रे भरतनामनि। देशो ऽस्ति मगधाभिख्यो वसुधामुखमण्डनम्॥ १५
अनेकदेशविख्यातं श्रियामेकः समाश्रयः। अस्ति राजगृहं तत्र नगरं नगराजितम्॥ १६

1) B द्वीपे समायातस्तेन, B प्रस्खलितो. 2) P °भवार्जितविगतदुःकृते° B भवार्जिताभितदुःकृते°, P B omit प्रेरितं. 3) P B om. ततो. 8) B सर्वतः for सर्वत्र, C om. एवं किल...फलोद्गमः।. 12) P ततोऽजीवत्रयोपि दुर्मनसो B ततोतीव त्रयोपि दुर्मनस्सो. 14) P B सांयात्रिकेन. 17) P B एतं or एनं for एतत्, P एका च. 21) P B inter. भणित्वा or द्वितीयोऽपि. 24) P om. स. 26) C °घोरसंसारः 27) P om. second ये, C त्रिप्रकारा. 32) P जीवानुत्तीरयंति B जीवानुत्तरयंति. 33) After वदन्ति य P repeats सर्वदैव महासत्त्वाः etc. to ते वदन्ति. 34) P leaves some space after द्वीपेत्र नृभ and then continues with म मोक्षस्तेन. 41) P °देशतिख्याती श्रेयामेकः.

तस्मिन् परंतपो नाम्ना कर्मणा च महीपतिः । विख्यातकीर्तिविस्फूर्तिर्दिशासु चतसृष्वपि ॥ १७
शश्वद्विवस्वतस्तुल्यो यः कैलासौकसः समः । वाचस्पतेः समानश्च प्रतापेन श्रिया धिया ॥ १८
वीतरागपदाम्भोजभृङ्गः सम्यक्त्वधारकः । प्रतापशोषिताशेषारातिभूमीरुहो ऽभवत् ॥ विशेषकम् ॥
वशीकृतनतानेकभूपमौलिविलासिभिः । मणीनां किरणैर्यस्य पादपीठं समर्चितम् ॥ २०
यस्तु कण्ठीरव इव प्रखरैर्नखरैः खरैः । विपक्षान् गजलक्षाणि क्षणुते स्म क्षमापतिः ॥ २१
तस्यानेकपुरन्ध्रीणां श्रेष्ठा ज्येष्ठा गुणश्रिया । समस्ति शशिकान्तास्या शशिकान्ताभिधा प्रिया ॥ २२
तत्र चास्ति महादक्षः शुद्धबुद्धिर्धनाभिधः । श्रेष्ठी गरिष्ठः सुगुणैः पुण्यसंभारभाजनम् ॥ २३
धारिणीति शुभारम्भा रम्भारूपसरूपरुक् । प्रभुतेव सदाचारस्यास्य लोकम्पृणा प्रिया ॥ २४
धनपालो धनदेवो धनगोपस्तथा परः । धनरक्षितनामाथ चत्वारस्तनयास्तयोः ॥ २५
सर्वे ऽपि पाठिताः पुत्राः पित्रोपाध्यायसंनिधौ । अल्पैरपि दिनैर्विद्यास्वनवद्याश्च ते ऽभवन् ॥ २६
मनोभवनृपोद्यानं शृङ्गारद्रुमजीवनम् । ततस्तेन [: क्रमेण] जनानन्ददायि यौवनमाययुः ॥ २७
तत्रैव स धनः पुत्रान् महेभ्यानां समश्रियाम् । कन्यकाभिः सुरूपाभिः क्रमशः पर्यणाययत् ॥ २८
प्रथमस्योज्झिका जाया भक्षिकाख्या परस्य च । रक्षिकाथ तृतीयस्य चतुर्थस्य तु रोहिणी ॥ २९
सुखं विषयजं ताभिः सेवमानाः सुता गतम् । भूयिष्ठमपि ते कालं देवा इव न जानते ॥ ३०
स कदाचिद्धनः श्रेष्ठी जजागार निशाञ्चले । धर्मानुध्यानमाधाय गृहचिन्तां चकार च ॥ ३१
स्त्रिया गृहस्य निर्वाहो नरि यन्तरि सत्यपि । धुरयेव शताङ्गस्य भृतस्यानेकवस्तुभिः ॥ ३२
पुत्रपौत्रवधूभृत्यैराकीर्णमपि मन्दिरम् । भार्याहीनं गृहस्थस्य शून्यमेव विभाव्यते ॥ ३३
भुक्ते प्रियतमे भुङ्क्ते सुप्ते च स्वपिति स्वयम् । तस्य पूर्वं च जागर्ति सा श्रीरेव न गेहिनी ॥ ३४
करोति सारां सर्वस्मिन् द्विपदे च चतुष्पदे । सर्वस्यौचित्यमाधत्ते सा लक्ष्मीर्गृहिणीमिषात् ॥ ३५
एतासां तु वधूटीनां मध्यान्मम निकेतने । गृहभारसमुद्धारकारिणी का भविष्यति ॥ ३६
ततः स प्रातरुत्थाय प्रातःकृत्यं विधाय च । सूपकारैः कलासारैर्धान्यपाकमकारयत् ॥ ३७
पितृवर्गं चतसृणां वधूटीनां निमन्त्र्य सः । अपरं पौरलोकं च भोजयामास सादरम् ॥ ३८
भोजनान्ते ततः श्रेष्ठी बान्धवान् स न्यवेशयत् । सत्चकार च ताम्बूलस्रग्दुकूलविलेपनैः ॥ ३९
§ ५) समक्षमथ सर्वेषां वधूमाकार्य चोज्झिकाम् । पञ्च शालिकणास्तस्याः समार्पयदखण्डितान् ॥ ४०
गत्वैकान्ते तया चित्ते चिन्तितं मन्दमेधसा । अभूद्वृद्धत्वसंबन्धात् श्वशुरो विपरीतधीः ॥ ४१
महान्तमुत्सवं कृत्वा जनानाहूय सर्वतः । पञ्च शालिकणानेष पाणौ मम यदार्पयत् ॥ ४२
त्यजामि किं कणैरेतैर्यदा याचिष्यते ऽसकौ । तदान्यानर्पयिष्यामि ध्यात्वेत्युज्झांचकार तान् ॥ ४३
अथ वध्वै द्वितीयस्यै पञ्च शालिकणान् ददौ । धनः श्रेष्ठी गृहीत्वा सा विजने ऽचिन्तयच्चिरम् ॥ ४४
हेतुना श्वशुरः केन भ्रान्तो बुद्धियुतो ऽप्यसौ । यः कार्येण विना गेहे तनुते द्रविणव्ययम् ॥ ४५
प्रयच्छति कणान् पञ्च लोकस्य पुरतः करे । त्यजामि तान् कथं दत्ता ये तातेन मम स्वयम् ॥ ४६
सा स्नुषा निस्तुषानेतान् कृत्वा क्षिप्रमभक्षयत् । आकारयदथ श्रेष्ठी तृतीयां रक्षिकां वधूम् ॥ ४७
व्यश्राणयत्कणान् पञ्च तस्याः सा च व्यचिन्तयत् । मन्ये किंचिन्महत्कार्यं कणैरेतैर्भविष्यति ॥ ४८
सर्वानेतान् प्रयत्नेन रक्षामि महता यदा । याचिष्यते गुरुस्तूर्णमर्पयिष्ये तदा कणान् ॥ ४९
हृदये चिन्तयित्वेति स्वालङ्कारकरण्डके । शुद्धवस्त्रे नियन्त्र्येति क्षिप्त्वा रक्षिकया तया ॥ ५०
वीक्षामास त्रिसंध्यं सा देवतामिव तान् कणान् । आकारिता ततस्तेन चतुर्थी रोहिणी वधूः ॥ ५१
तेन प्रजल्पिता दत्त्वा पञ्च शालिकणान् करे । त्वत्तो वत्से यदा याचे देया एते तदा त्वया ॥ ५२
विजने रोहिणी गत्वाचिन्तयद्बुद्धिशालिनी । मत्या मे श्वशुरो वाचस्पतिप्रतिकृतिः कृती ॥ ५३
महाजनप्रधानो ऽसौ नानाशास्त्रविशारदः । वर्धयामि तदेतेन प्रदत्तं कणपञ्चकम् ॥ युग्मम् ॥ ५४
तयैवं ह्यनुध्याय प्रेषितास्ते पितुर्गृहे । भ्रातॄणामिति चादिष्टं निजा इव कणा अमी ॥ ५५
वर्षे वर्षे च वर्षासु वापं वापं स्वहालिकैः । तथा कथंचनाधेयं यान्ति वृद्धिं यथा पराम् ॥ युग्मम् ॥ ५६
ततस्तैर्बन्धुभिस्तस्या गिरा प्राप्ते घनागमे । उप्ताः शालिकणाः पञ्च ते वप्रे वारिहारिणि ॥ ५७
स्तम्बीभूय गता वृद्धिं शालयः कणशालिनः । प्रस्थस्तेषामभूदेकः प्रथमे वत्सरे ततः ॥ ५८

11) P B ततस्तेन. 18) B स्वप्ते for सुप्ते. 25) P B स्वसुरो. 34) P क्षिप्ता. 36) P पञ्च शाखाकणान्. 41) P वप्रे कारिहारिणि.

1 द्वितीये त्वाढको ऽनेके द्रोणा वर्षे तृतीयके । खारीशतानि तुर्ये तु पल्यलक्षाणि पञ्चमे ॥ ५९ 1
अथान्यस्मिन् दिने श्रेष्ठी निमन्त्र्य स्वजनान् बहून् । महान्तमुत्सवं चक्रे पूर्ववरीत्या निकेतने ॥ ६०
3 समाहूयोज्झिकां ज्येष्ठां वधूमर्थयति स सः । वत्से समर्पय मम तच्छालिकणपञ्चकम् ॥ ६१ 3
तदाकर्ण्य गृहस्यान्तः सहसापि प्रविश्य सा । पञ्च शालीनथानीय तस्य हस्ते समार्पयत् ॥ ६२
तेनापि जल्पिता सर्वप्रत्यक्षं शपथैर्निजैः । त एव शालयो वत्से न वा सत्यं वदाधुना ॥ ६३
6 तयाथ जल्पितं तात प्रोज्झितास्ते मया कणाः । श्रुत्वेति लोकपुरतः श्रेष्ठी रुष्टः स जल्पति ॥ ६४ 6
अयुक्तं कृतमेतेन यूयमेतद्गणिष्यथ । अन्यथा पापया त्यक्ताः शालयस्ते मदर्पिताः ॥ ६५
तस्मादस्याः करिष्यामि फलं तस्यागसंभवम् । छगणादिपरित्यागकारिणी भवतूज्झिका ॥ ६६
9 द्वितीयां तामथाहूय श्रेष्ठ्यूचे पुत्रि तान् कणान् । समर्पय ममेदानीं साब्रवीद्भक्षिता मया ॥ ६७ 9
स श्रेष्ठिपुङ्गवो ऽवोचत् स्वजनानां पुरस्ततः । पचनादिषु कार्येषु भवताद्भक्षिका वधूः ॥ ६८
तृतीया श्वशुरेणोक्ता सा शालिकणरक्षणम् । निजं न्यवेदयत्तुष्टः श्रेष्ठिश्रेष्ठस्ततो ऽवदत् ॥ ६९
12 मदीयमन्दिरे लोकाः कोशे सर्वाधिकारिणी । वधूटी रक्षिकानाम्नी भवत्वेषा ममाज्ञया ॥ ७० 12
आकार्य जल्पितानेन चतुर्थी रोहिणी ततः । समानय कणान् पञ्च वत्से त्वमपि सांप्रतम् ॥ ७१
प्रजल्पितं तया तात शकटानि बहूनि मे । अर्प्यन्तां वृषभाः प्राज्याः शालिरानीयते यथा ॥ ७२
15 अभाणि श्रेष्ठिना तेन वत्से पञ्च कणाः कथम् । जज्ञिरे यानवाह्यास्ते स हेतुः कथ्यतां मम ॥ ७३ 15
यत्कृतं मूलतो वध्वा कथितं तत्पुरस्तया । मुदितस्तत्तदाकर्ण्य स श्रेष्ठी समजायत ॥ ७४
स्नुषायाः सो ऽर्पयामास शकटान् वृषभांस्तथा । अथानीतस्तया वध्वा शालिः सर्वः पितुर्गृहात् ॥ ७५
18 प्राहाथ स्वजनो धन्यो धनो यस्येदृशी वधूः । निन्यिरे कीदृशीं वृद्धिं पञ्च शालिकणा यया ॥ ७६ 18
ऊचे तया ततस्तात गृह्यन्तां पञ्च ते कणाः । इति श्रुत्वा तदा श्रेष्ठी जनप्रत्यक्षमब्रवीत् ॥ ७७
सर्वस्वस्वामिनी गेहे वधूर्मम भवत्वसौ । अस्या एव समादेशः कर्तव्यः सर्वमानुषैः ॥ ७८
21 अस्या यः खण्डयत्याज्ञां स्थातव्यं तेन नो गृहे । सर्वैरपि जनैः शीर्षे तद्वचः शेखरीकृतम् ॥ ७९ 21
उद्यदानन्दसंदोहमेदुरः स धनः क्रमात् । निश्चिन्तचित्तः सद्धर्मोलङ्कर्मीणस्ततो ऽभवत् ॥ ८०
एतदाख्यानकं शैक्षाः कथितं भवतां मया । सिद्धान्तोदितमेतस्य भावार्थं शृणुताधुना ॥ ८१
24 यथा राजगृहं लोके मानुषत्वमिदं तथा । यथा धनस्तथाचार्यो विचारचतुराननः ॥ ८२ 24
यथा वध्वस्तथा ज्ञेया विनेयाश्च चतुर्विधाः । पञ्च शालिकणा ये सा ज्ञेया पञ्चमहाव्रती ॥ ८३
यथा स्वजनवर्गो ऽसौ तथा संघश्चतुर्विधः । दानं शालिकणानां यत्तन्महाव्रतरोपणम् ॥ ८४
27 उज्झिकेव शालिकणानुज्झेत्पञ्चमहाव्रतीम् । यः स्यादत्र परत्रापि स दुःखौघस्य भाजनम् ॥ ८५ 27
निश्शङ्कमुपभुक्तास्ते यथा भक्षिकया तया । व्रतमाजीविकाहेतोर्न विधेयं तथा बुधैः ॥ ८६
ररक्ष रक्षिका यद्वत् तच्छालिकणपञ्चकम् । तद्वद्व्रतिजनै रक्ष्यं तन्महाव्रतपञ्चकम् ॥ ८७
30 महाव्रतानि संप्राप्य वृद्धिं नेयानि धीमता । रोहिण्या गुरुणा दत्ताः पञ्च शालिकणा यथा ॥ ८८ 30

। इति व्रतदृष्टान्तः ।

§ ६) विनयः शासने मूलं विनीतः संयतो भवेत् । विनयाद्विप्रमुक्तस्य कुतो धर्मः कुतस्तपः ॥ ८९
33 विनीतः श्रियमाप्नोति विनीतस्तूज्ज्वलं यशः । कदापि दुर्विनीतेन नैव स्वार्थः प्रसाध्यते ॥ ९० 33
यतः,
गुणवानपि नाप्नोति नूनं स्तब्धः परां श्रियम् । किंचिन्नम्रः पिबन्नम्भः कुम्भः प्राप्नोति पूर्णताम् ॥ ९१
36 अपराधतमःस्तोमनिर्मूलनदिनेश्वरः । स्वर्गापवर्गसंसर्गकारणं विनयः सदा ॥ ९२ 36
विनयः सर्वथा कार्यः कुलीनेन वपुष्मता । गुरूणां गुणवृद्धानां तथा बालतपस्विनाम् ॥ ९३
गुणेषु विनयः श्लाघ्यस्तेजस्विषु यथा रविः । येन कर्मग्रहाः सर्वे प्रच्छाद्यन्ते निजोदयात् ॥ ९४
39 विनयात्संपदः सर्वा मेघादिव जलर्द्धयः । केवलज्ञानलाभश्च विनीतस्यैव जायते ॥ ९५ 39
तथा हि ।
जम्बूद्वीपाभिधे द्वीपे क्षेत्रे भरतनामनि । क्षमापुरी क्षमारम्या समस्ति स्वस्तिकारिणी ॥ ९६

1) B त्वाढकानेके. 5) B नो वा for न वा. 16) P तत्पुरस्तया. 18) P प्राहाथ स जनो. 27) P °कणानुज्झेव पंच°.
31) P B इति व्रतदृष्टांतः ॥ १४२७ ॥ छ ॥ छ ॥ (P has the symbol of *bhale* instead of छ ॥ छ ॥) नमः श्री सर्वज्ञाय ॥.
35) P किंचिन्निम्नगः, P om. कुम्भः. 36) P निर्मूलनं दि°.

यस्या उन्नत[रम्य]राजसदनश्रेण्याः पुरो मेनकाप्राणेशो ऽपि बभूव हीनमहिमा धन्यश्रियामग्रतः ।
निःस्वानन्दनकाननस्य सुषमा क्षीराशयानां पुरः पंपादीनि सरांसि हन्त नितरां मुञ्चन्त्यहंकारिताम् ॥९७
तत्र क्षमापतिरभूत् क्षमापतिकृतस्तुतिः । नभस्तले भानुरिव श्रीमान् हर्षाभिधः सुधीः ॥ ९८
गुणौघे विद्यमाने ऽपि लोभो यस्याधिको ऽभवत् । अभिरामं गुणग्रामं ग्रहीतुं गुणशालिनाम् ॥ ९९
समुद्रकन्दर्पघनाघनानां सारं समादाय विधिर्व्यधाद्यम् ।
न चेदिदं तत्कथमन्यथाभूदसौ गभीरः सुभगः प्रदाता ॥ १००
यश्चानूनगुणप्रसूनपटलप्रत्युल्लसत्सौरभ-
व्याप्ताशेषमहीतलः शुभफलः श्रेयः श्रियामाश्रयः ।
स्फूर्जत्कीर्तिलतावितानविलसत्कन्दः सदानन्दभूः
प्रोन्मीलत्सुकृतोन्मुखो न विमुखो याच्ञाकृतां कुत्रचित् ॥ १०१
माद्यच्छात्रवकोटिकोटिकरटिप्रस्फोटकण्ठीरव-
स्ताम्यच्छ्रीतिलतावलीकिशलनप्रोद्दामधाराधरः ।
यत्कीर्त्या च शुचीकृते त्रिभुवने ऽश्रान्तं स्फुरन्त्याभितः
सर्वज्ञो ऽपि वसन्न वेत्ति नियतं कैलासशैलं निजम् ॥ १०२
कल्पद्रुमाद्या ददतीप्सितं यत् सा शास्त्रवार्ता किल तेन दृश्या ।
प्रत्यक्षमेतं वसुधाधिनाथं तत्तन्मयं निर्मितवान् विधाता ॥ १०३
तत्र श्रेष्ठिपदभ्रष्टः श्रेष्ठी दौर्मुख्यदोषतः । विषवाक्य इति ख्यातो विद्यते कृषिजीवनः ॥ १०४
अन्यदा भक्तमादाय स्वयं कर्मकृतां कृते । गच्छन् शून्ये ददर्शैष रुदन्तं बालमेककम् ॥ १०५
प्रोद्यत्कृपाभरभ्राजिहृदयः शिशुमाशु तम् । लात्वा स्वपाणिनारोप्य कटीतटमभोजयम् ॥ १०६
त्यक्तः केनाप्ययं पाको वराकस्तद्विपत्स्यते । स्वीकृतेनैव तेनेति श्रेष्ठी क्षेत्रं ययौ निजम् ॥ १०७
स स्ववेश्म समागत्यापत्याभावार्दितस्ततः । दीनास्यायै कुटुम्बिन्यै तं मुदा डिम्भमार्पयत् ॥ १०८
लाल्यमानस्तया नित्यमात्मनात्मेव बालकः । कलाभिः कलितः प्राप कलाभृदिव यौवनम् ॥ १०९
दग्धं पितृगिरा लोकं स्ववाक्यैरमृतैरिव । निर्वापयन्नभूत्ख्यातः संख्यावान् सर्वतो ऽपि सः ॥ ११०
विनीत इति नाम्नाथ सर्वत्र प्रथितो ऽभवत् । श्रेष्ठित्वं नृपतिस्तुष्टो ऽदात्तस्मै तत्पितुः पदम् ॥ १११
जिनशासनमाहात्म्यसमुल्लासनवासनः । अभिरामगुणग्रामद्रुमारामो ऽवनीतले ॥ ११२
यो ऽभवन्नयनानन्ददायी यायी सदध्वनि । अवदातयशोजातसंपूरितदिगन्तरः ॥ ११३
श्रमणक्रमणाम्भोजसेवाहेवापरः सदा । अर्थसंप्रीणितात्यर्थावनीतलवनीपकः ॥ ११४
पैतृकं च पदं प्राप्य प्रसन्नमनसो नृपात् । स विनीतः श्रियां पात्रं भाग्यसौभाग्यभूरभूत् ॥ ११५
§ ७) अथ तत्रैव दुर्भिक्षं भीषणं समुपस्थितम् । यत्र धर्मक्रियालोपो भव्यानामपि संभवेत् ॥ ११६
कुतो ऽपि स्थानतो ऽभ्येत्य नित्यदुर्भिक्षदुःखिताः । वृद्धो वृद्धा युवा चैको ऽभवंस्तदनुजीविनः ॥११७
अथ वैरिदत्तकम्पा चम्पा नाम महापुरी । तत्रास्ति पृथिवीनाथो जितारिरिति संज्ञया ॥ ११८
प्रतापी कमलोल्लासी नृपस्तपनसंनिभः । न कर्कशकरश्चित्रं न गोमण्डलतापकृत् ॥ ११९
श्यामास्यो हि घनो वर्षन् तमोग्रस्तपनस्तपन् । यः प्रभुस्त्वर्थिनो ऽस्यर्थमर्थैः प्रीणन्न तादृशः ॥ १२०
श्रीदर्पः कृतहर्षश्रीर्जिघृक्षुस्तमधीश्वरम् । प्रचचाल विनीतेन सार्धं प्रेष्ययुतेन सः ॥ १२१
तदागमं परिज्ञाय चम्पेशः संमुखो ऽचलत् । ततः परस्परं युद्धं सैन्ययोरुभयोरभूत् ॥ १२२
अरुधत्सादिनं सादी निशादी च निषादिनम् । रथिको रथिकं पत्तिः पत्तिं च स्फूर्तिमूर्तिभृत् ॥ १२३
निशातशरधोरण्या भटैर्दर्पसमुद्भवैः । अकालवृष्टिर्विहिता कालरात्रिरिवापरा ॥ १२४
रणे निपेतुर्मातङ्गास्तीव्रप्रदरजर्जराः । शतकोटिक्षताः साक्षात् पर्वता इव सर्वतः ॥ १२५
शितकुन्ताहताङ्गाङ्गोच्छलच्छोणितदम्भतः । कौसुम्भवसनेवाभूदम्भोधिवसना युधि ॥ १२६
निजस्वामिप्रसादस्याभूम भूम्ना ऽनृणा वयम् । इति वीरकबन्धास्ते नृत्यन्तस्तत्र रेजिरे ॥ १२७
उल्ललल्लोहिताम्भोभिर्भीमा सङ्ग्रामभूमिका । कबन्धानि वहत्याशु काष्ठानीव तरङ्गिणी ॥ १२८

1) P उत्तरराज B उन्नतराज. 3) P क्षमापतिः कृत.° 4) B °को भवेत् ।. 5) P घनाघनीनां. 15) P B दृश्याः. 20) P °द्विपद्यति. 25) B °द्रुमारामेवनीतलः. 26) P यशोयासः. 28) P विनीतश्रियः पात्रं B विनीतः श्रियः पात्रं. 30) P वृद्धो वृद्धीमुवाचैको. 33) P प्रभुस्त्वर्थिने°. 39) P °हितांगाच्छोच्छलत् शोणित°.

1 दैवाच्चम्पेशसैन्यस्य सुभटैः करटैरिव । दिवान्धसैन्यवद्धर्षसैन्यं दैन्यमनीयत ॥ १२९ 1
पताकिन्यपि निःशेषा तस्य हर्षमहीपतेः । ननाश काकनाशं सा जीवमादाय सत्वरम् ॥ १३०
3 नश्यद्भिः पदिकैस्त्यक्तो विनीतो ऽपि गते विभौ । परं प्रेष्ठ्यैर्न तैर्मुक्तश्चेतनः सुकृतैरिव ॥ १३१ 3
पलायमानः प्रैक्षिष्ट स विनीतः सरस्वतीम् । तत्र स्नात्वा पयः पीत्वा तीरवृक्षमशिश्रयत् ॥ १३२
§ ८) अत्रान्तरे कान्दिशीकमेकमायुधपाणिना । केनचित्सादिना हन्यमानं मृगमवैक्षत ॥ १३३
6 कृपासंपूरितस्वान्तः स तयोरन्तरा स्थितः । यतः प्राणिपरित्राणं स्वप्राणैः के ऽपि कुर्वते ॥ १३४ 6
तस्मिन् सरङ्के सारङ्के गते दूरं निरीक्ष्य सः । जगाद सादिनं रोषपोषिणं मृगरक्षणात् ॥ १३५
सर्वप्राणिशरण्यानामुन्नतानां महात्मनाम् । त्वादृशां न समीचीनं दीनजन्तुविनाशनम् ॥ १३६
9 मन्ये त्वं लक्षणैरेभिः को ऽप्यसि क्षत्रियोत्तमः । शस्त्रघातो गृहीतास्त्रे क्षत्रियाणां प्रशस्यते ॥ १३७ 9
इत्यादिवाक्यैः पीयूषपेशलैस्तस्य तन्वतः । स भूपः पृथिवीचन्द्रः प्रबुद्धः कोपमत्यजत् ॥ १३८
धर्मोपदेशदातासौ ममाभूदिति तं समम् । उपकारचिकीः क्ष्मापः पुरे क्ष्मातिलके ऽनयत् ॥ १३९
12 तं विनीतं महीनाथः स्वपुरे सचिवं व्यधात् । सर्वाधिकारिणं यस्माद्गुणैः कस्को न रज्यते ॥ १४० 12
एतस्यानुपदं ते ऽथ त्रयो ऽपि प्राच्यकिंकराः । तामेव नगरीं प्राप्य सेवाहेवाकिनो ऽभवन् ॥ १४१
रक्षता सततं तेन न्यायेन नगरीजनम् । ऊर्जितोपार्जिता कीर्तिरात्मीयो ऽर्थस्तु साधितः ॥ १४२
15 तेनेत्युक्ताः कर्मकृतः स्नेहात्किमपि याचत । ते ऽवदन्निति निर्लोभा भाग्यैर्लभ्या हि किंकराः ॥ १४३ 15
§ ९) अथ क्षमापुरी भग्ना क्षणादेव जितारिणा । चम्पापुरीमहीपेन सर्वसैन्यजुषा रुषा ॥ १४४
स्वपुरीस्वपुरीस्वामिभङ्गतो विसहानितः । विषवाक्यो विनीतात्मा प्रवव्राज विरागवान् ॥ १४५
18 तप्यमानस्तपस्तीव्रं सहमानः परीषहान् । आधीयानः स सिद्धान्तं तन्वन्नाराधनां गुरौ ॥ १४६ 18
पापकर्मसु तन्द्रालुः श्रद्धालुर्धर्मकर्मसु । दयालुः सर्वभूतेषु स्पृहयालुः शिवाध्वनि ॥ १४७
सासहिश्चोपसर्गाणां शीलाङ्गानां च वावहिः । चाचलिः श्रमणाचारे सिद्धान्ताध्वनि पापतिः ॥ १४८
21 आजगाम समं स्वेन गुरुणा करुणानिधिः । तत्र क्ष्मातिलकपुरे विषवाक्यमुनिः क्रमात् ॥ १४९ 21
चतुर्भिः कलापकम् ॥

अनुज्ञाप्य गुरून् सो ऽथ मासक्षपणपारणे । प्रविवेश परिभ्राम्यन् विनीतसचिवौकसि ॥ १५०
24 कथमेवंविधो भूत्वास्माकीनस्वामिनः पिता । उच्चनीचादिगेहेषु पर्यटत्येष दुर्बलः ॥ १५१ 24
ततस्तमघसंघातघातिनं व्रतिनं मुदा । कर्ममर्मच्छिदं कर्मकृतः सर्वे ववन्दिरे ॥ १५२
तद्दत्तमन्नपानाद्यमकल्प्यमिति चेतसि । विचिन्त्य नाग्रहीत्साधुर्व्यावृत्योपाश्रयं गतः ॥ १५३
27 आगतस्य नृपावासाद्विनीतस्य च तस्य ते । प्रमोदमेदुराः कर्मकरास्तच्च न्यवेदयन् ॥ १५४ 27
तथैव सुविनीतात्मा विनीतो मन्त्रिपुङ्गवः । तपःपात्रस्य शिक्षाय मुनेः पितुरुपाश्रयम् ॥ १५५
निरीक्ष्य विषवाक्यस्य मुनेरास्यसितद्युतिम् । विनीतसचिवाधीशचित्ताम्भोधिरवर्धत ॥ १५६
30 शुशोच च स्वं यदयं मम वेश्मागतो ऽपि हि । अगृहीतान्नपानीयो मुनिर्व्यावृत्य जग्मिवान् ॥ १५७ 30
स विनीतस्ततः शुद्धश्रद्धासंभारसंभृतः । अवन्दत गुरून् पूर्वं तथा च जनकं निजम् ॥ १५८
ततो गुरुरभाषिष्ट स्पष्टवाग्मन्त्रिनायक । शृणु धर्मवचश्चारु क्षिप क्षिप्रमघव्रजम् ॥ १५९
33 मा मुहस्त्वं मुधा स्नेहे ऽमुष्मिन् संसारकारिणि । आदरं कुरु सद्धर्मे ध्रुवं संसारहारिणि ॥ १६० 33
धर्मः पितेव मातेव हितं यद्विदधात्ययम् । क्रियते तन्न केनापि शिशूनामिव देहिनाम् ॥ १६१
स च धर्मस्तितिक्षादिर्भिक्षूणां दशधा मतः । सम्यक्त्वमूलो गृहिणां ज्ञेयो द्वादशधा पुनः ॥ १६२
36 देवे ऽर्हति गुरौ साधौ धर्मे च जिनभाषिते । या स्थिरा वासना सम्यक् सम्यक्त्वमिदमाश्रय ॥ १६३ 36
स्थूलाहिंसादीनि पञ्चाणुव्रतानि गुणत्रिकम् । शिक्षाव्रतचतुष्कं च स्वीकुरुष्व शिवश्रिये ॥ १६४
विधेहि विधिना मन्त्रिन् त्रिसंध्यं देवतार्चनम् । चिरं चारुयशः कुन्दधवलं प्राप्नुहि स्फुटम् ॥ १६५
39 दीनादीनां श्रियं देहि विधेहि विशदं मनः । न्यायाध्वनि भवाध्वन्यो भिन्धि क्रोधादिशात्रवम् ॥ १६६ 39
जिनेन्द्रमुखसंभूतं सिद्धान्तं सादरं शृणु । सिद्धिसीमन्तिनीं शर्मदायिनीं तत्क्षणाद्वृणु ॥ १६७
सर्वसौख्यमयं स्थानं क्वापि मोक्षं विना न यत् । विद्यते देहिभिर्भाव्यं तत्तदर्थे समुत्सुकैः ॥ १६८

12) P सर्वाधिकारण. 15) P तेमदन्नतिनिर्लोभा B तेवदन्नेति°. 25) P संघात. 26) B तद्दत्तमन्नपानीयमकल्पमिति.
33) P ध्रुवसंसार. 41) O समुत्सकैः.

§ १०) तथा च । जीवाजीवपुण्यपापाश्रवसंवरनिर्जराबन्धमोक्षानि नव तत्त्वानि । दानशीलतपोभावनामयश्चतुर्विधो धर्मः । आश्रवपञ्चकाद्विरतिः पञ्चेन्द्रियाणां निग्रहः क्रोधमानमायालोभलक्षणदुर्जयकषायजयः मनोदण्डवचनदण्डकायदण्डत्रयविरमणं चेति सप्तदशधा संयमः । नरकगति-तिर्यग्गति-मनुष्यगति-देवगतिलक्षणाश्चतस्रो गतयः । मतिज्ञानं श्रुतज्ञानमवधिज्ञानं मनःपर्यवज्ञानं केवलज्ञानमिति पञ्च [ज्ञानानि] । अनित्यता १ अशरण २ भव ३ एकत्व ४ अन्यता ५ अशौच ६ आस्रव ७ संवर ८ निर्जरा ९ धर्मस्वाख्याततता १० लोक ११ बोधि १२ प्रमुखा भावना द्वादश । नमस्कारसहित १ पौरुषी २ पुरिमार्ध ३ एकासनक ४ एकस्थानक ५ आचामाम्ल ६ उपवास ७ चरिम ८ अभिग्रह ९ विकृति १० प्रभृतिर्दशविधं प्रत्याख्यानम् । अथवा-'अनागतमतिक्रान्तं, कोटीसहितं नियन्त्रितं चैव । साकारमनाकारं परिमाणकृतं निरवशेषम् ॥ संकेतमद्धा' चैतदपि दशविधम् । क्षुधा १ पिपासा २ शीत ३ उष्ण ४ दंश ५ अचेल ६ अरति ७ स्त्री ८ चर्या ९ निषीधिका १० शय्या ११ आक्रोश १२ वध १३ याचना १४ अलाभ १५ रोग १६ तनुस्पर्श १७ मल १८ सत्कारपुरस्कार १९ प्रज्ञा २० अज्ञान २१ सम्यक्त्व २२ [लक्षणाः] द्वाविंशति परीषहाः । स्पर्शन-रसन-घ्राण-चक्षुः-श्रोत्राणीन्द्रियपञ्चकम् । औत्पत्तिकी १ वैनयिकी २ कार्मजा ३ पारिणामिकी ४ चेति चतस्रो बुद्धयः । आर्तध्यानं रौद्रध्यानं धर्मध्यानं शुक्लध्यानं चेति चतुर्विधं ध्यानम् । पदस्थं पिण्डस्थं रूपस्थं रूपातीतमेतदपि चतुर्धा । ज्ञानं दर्शनं चारित्रं चेति रत्नत्रयम् । कृष्णलेश्या १ नीललेश्या २ कापोतलेश्या ३ तेजोलेश्या ४ पद्मलेश्या ५ शुक्ललेश्या ६ चेति [लेश्या] षट्कम् । सामायिकं १ चतुर्विंशतिस्तवो २ वन्दनकं ३ प्रतिक्रमणं ४ कायोत्सर्गः ५ प्रत्याख्यानं ६ [चेति] षड्विधमावश्यकम् । पृथ्वीकायो ऽप्कायस्तेजस्कायो वायुकायो वनस्पतिकायस्त्रसकायश्चेति षड् जीवनिकायाः । मनोयोगो वचनयोगः काययोगश्चेति योगत्रयी । ईर्यासमिति-भाषासमिति-एषणासमिति-आदाननिक्षेपसमिति-उत्सर्गसमिति [लक्षणाः] पञ्च समितयः । इन्द्रियपञ्चकं मनोबलं वचनबलं कायबलं चेति बलत्रयम् उच्छ्वासो निःश्वास आयुश्चेति दशविधाः प्राणाः । मद्यं विषयाः कषाया निद्रा विकथाश्चेति प्रमादपञ्चकम् । अनशनमूनोदरता वृत्तिसंक्षेपो रसत्यागस्तनुक्लेशः संलीनता चेति षड्विधं बाह्यं तपः । प्रायश्चित्तं वैयावृत्त्यं स्वाध्यायो विनयो व्युत्सर्गः शुभध्यानं चेत्याभ्यन्तरं षड्विधं तपः । आहारसंज्ञा १ भयसंज्ञा २ मैथुनसंज्ञा ३ परिग्रहसंज्ञा ४ [रूपाः] चतस्रः संज्ञाः । ज्ञानावरणीयं १ दर्शनावरणीयं २ वेदनीयं ३ मोहनीयम् ४ आयुष्कं ५ नाम ६ गोत्रम् ७ अन्तरायं ८ चेत्यष्टधा कर्म । मनोगुप्तिर्वचनगुप्तिः कायगुप्तिरिति गुप्तित्रयम् । अपायापगमातिशयः ज्ञानातिशयः पूजातिशयो वचनातिशयश्चेति चत्वारो ऽतिशयाः ।

§ ११) तथा च श्रीजिनेश्वराणां चतुस्त्रिंशदतिशाया यथा । देहो ऽद्भुतरूपगन्धो निरामयः स्वेदमलविवर्जित इति प्रथमः । उच्छ्वासनिःश्वासौ कमलपरिमलोपमाविति द्वितीयः । रुधिरामिषे तु गोक्षीरधाराधवले अनामगन्धिके चेति तृतीयः । आहारनीहारविधी अदृश्यौ चेति चतुर्थः । अदृश्ये इति मांसचक्षुषां न पुनरवध्यादिलोचनेन पुंसा । यदाहुः,

'पच्छन्ने आहारे अदिस्से मंसचक्खुणो ।' एष चतुर्थः ।

एते चत्वारो ऽपि जगतो ऽप्यतिशेरते तीर्थकरा एभिरित्यतिशयाः, सहोत्थाः सहजन्मानः । अथ कर्मक्षयजा अतिशयाः । योजनप्रमाणे ऽपि क्षेत्रे समवसरणभुवि नृणां देवानां तिरश्चां च कोटिकोटिसंख्यमवस्थानमिति प्रथमः कर्मक्षयजो ऽतिशयः । वाणी अर्धमागधी नरतिर्यक्सुरलोकभाषया संवदति तद्भावाभावेन परिणमतीत्येवंशीला, योजनमेकं गच्छति व्याप्नोत्येवंशीला योजनगामी चेति द्वितीयः । भानां प्रभाणां मण्डलं भामण्डलं मौलिपृष्ठे शिरःपश्चिमभागे तच्च विडम्बितदिनकरबिम्बलक्ष्मीमनोहरमिति तृतीयः । साग्रे पञ्चविंशतियोजनाधिके गव्यूतिः क्रोशद्वये गव्यूतीनां शतद्वये योजनशत इत्यर्थः, रोगो ज्वरादिर्न स्यादिति चतुर्थः । तथा वैरं परस्परविरोधो न स्यादिति पञ्चमः । तथा ईतिर्धान्योपद्रवकारी प्रचुरो मूषिकादिप्राणिगणो न स्यादिति षष्ठः । तथा मारिरौत्पातिकं सर्वगतं मरणं न स्यादिति सप्तमः । तथा अतिवृष्टिर्निरन्तरं वर्षणं न स्यादित्यष्टमः । तथा अवृष्टिः सर्वथा वृष्ट्यभावो न स्यादिति नवमः । दुर्भिक्षं भिक्षायाम-

4) P मनःपर्याय B मनःपर्यय. 5) P B put serial nos. for अनित्यता etc. 6) P B put serial nos. in some of these lists, and here and there they are separately written with terminations. C is not quite particular in putting these nos. 7) P वरिस for चरिम. 11) C om. अज्ञान. 17) P २ तेउकाय ३ वाउकाय ४ वनस्पति. 24) P मोहनीयं च ३ आयुचतुष्कं. 25) P गुप्तिरिति त्रयम्. 27) C adds च after श्री जिनेश्वराणां. 33) B कोटिकोटिसंख्यानामवस्थानमिति. 35) P योजनगामिनो B योजनगामिनां. 37) P B क्रोशद्वयं.

1 भयो न स्यादिति दशमः। तथा स्वराष्ट्रपरराष्ट्राच्च भयं न स्यादित्येकादशः। एवमेकादशातिशयाः कर्मणां 1
ज्ञानावरणीयादीनां चतुर्णां घातात् क्षयाज्जायन्ते इति। तथा देवकृता अतिशयाः। खे आकाशे धर्म-
3 प्रकाशकं चक्रं भवतीति देवकृतः प्रथमोऽतिशयः। तथा खे चमरा इति द्वितीयः। तथा खे पादपीठेन सह 3
मृगेन्द्रासनं सिंहासनमुज्ज्वलं निर्मलमाकाशस्फटिकमयत्वादिति तृतीयः। तथा खे छत्रत्रयमिति चतुर्थः।
तथा खे रत्नमयो ध्वज इति पञ्चमः। तथा पादन्यासनिमित्तं सुवर्णकमलानि नव भवन्तीति षष्ठः। तथा
6 समवसरणे रत्नसुवर्णरूप्यमयं प्राकारत्रयं मनोज्ञं भवतीति सप्तमः। तथा चत्वारि मुखान्यङ्गानि गात्राणि 6
च यस्य स तथा तद्भावश्चतुर्मुखाङ्गता भवतीत्यष्टमः। तथा चैत्याभिधानो द्रुमोऽशोकवृक्षः स्यादिति नवमः।
तथा अधोमुखाः कण्टका भवन्तीति दशमः। द्रुमाणां नम्रता स्यादित्येकादशः। तथा उच्चैर्भुवनव्यापी
9 दुन्दुभिध्वानः स्यादिति द्वादशः। तथा वातः सुखत्वादनुकूलो भवतीति त्रयोदशः। तथा पक्षिणः प्रद- 9
क्षिणगतयः स्युरिति चतुर्दशः। तथा गन्धोदकवृष्टिरिति पञ्चदशः। बहुवर्णानां पञ्चवर्णानां जानूत्सेध-
प्रमाणानां मणीचकानां वृष्टिः स्यादिति षोडशः। तथा कचानामुपलक्षणत्वाल्लोम्नां च कूर्चस्य नखानां
12 पाणिपादजानामवस्थितत्वस्वभावत्वमिति सप्तदशः। तथा भुवनपत्यादिचतुर्विधदेवनिकायानां जघन्य- 12
तोऽपि समीपे कोटिर्भवतीत्यष्टादशः। तथा ऋतूनां वसन्तादीनां सर्वदा पुष्पादिसामग्रीभिरिन्द्रियार्थानां
स्पर्शनरसगन्धरूपशब्दानाममनोज्ञानामपकर्षेण मनोज्ञानां च प्रादुर्भावेनानुकूलत्वं भवतीत्येकोनविंशः।
15 इति देवैः कृता एकोनविंशतिस्तीर्थकृतामतिशयाः। एते च यदन्यथापि दृश्यन्ते तन्मतान्तरमवगम्यमिति। 15
ते च सहजैश्च चतुर्भिः कर्मक्षयजैरेकादशभिः सह मीलिताश्चतुस्त्रिंशद्भवन्तीति।

§ १२) अथ वचनातिशयाः। संस्कारवत्त्वं-संस्कृतलक्षणयुक्तत्वम् १, औदात्त्यम्-उच्चैर्वृत्तिता २, उप-
18 चारपरीतता-अग्राम्यत्वम् ३, मेघगम्भीरघोषत्वं-मेघस्येव गम्भीरशब्दत्वम् ४, प्रतिनादविधायिता-प्रति- 18
रवोपेतत्वम् ५, दक्षिणत्वं सरलत्वम् ६, उपनीतरागत्वं-मालवकैशिक्यादिग्रामरागयुक्तता ७, एते च सप्त
शब्दापेक्षयातिशयाः। अन्ये त्वर्थातिशयाः। तत्र महार्थता-बृहदभिधेयता ८, अव्याहतत्वं-पूर्वापरवाक्या-
21 र्थाविरोधः ९, शिष्टत्वम्-अभिमतसिद्धान्तोक्तार्थता वक्तुः शिष्टतासूचकत्वं वा १०, संशयानामसंभवः- 21
असंदिग्धत्वम् ११, निराकृतान्योत्तरत्वं-परदूषणाविषयता १२, हृदयंगमता-हृदयग्राह्यत्वम् १३, मिथः
साकाङ्क्षता-परस्परेण पदानां वाक्यानां वा सापेक्षता १४, प्रस्तावौचित्यं-देशकालाव्यतीतत्वम् १५, तत्त्व-
24 निष्ठता-विवक्षितवस्तुस्वरूपानुसारिता १६, अप्रकीर्णप्रसृतत्वं-सुसंबद्धस्य सतः प्रसरणम्, अथवा असंबद्धा- 24
धिकारित्वातिविस्तरणाभावः १७, अस्वश्लाघान्यनिन्दिता-आत्मोत्कर्षपरनिन्दाविप्रयुक्तत्वम् १८, आभि-
जात्यं-वक्तुः प्रतिपाद्यस्य वा भूमिकानुसारिता १९, अतिस्निग्धमधुरत्वं-घृतगुडादिवत्सुखकारित्वम् २०,
27 प्रशस्यता-उक्तगुणयोगात्प्राप्तश्लाघता २१, अमर्मवेधिता-परमर्मानुद्घट्टनस्वरूपत्वम् २२, औदार्यम्-अभि- 27
धेयार्थस्यातुच्छत्वम् २३, धर्मार्थप्रतिबद्धता-धर्मार्थाभ्यामुपेतत्वम् २४, कारकाद्यविपर्यासः-कारककाल-
वचनलिङ्गादिव्यत्ययवचनदोषापेतता २५, विभ्रमादिवियुक्तता-विभ्रमो वक्तृमनसो भ्रान्तता स आदिर्येषां
30 विक्षेपादीनां स विभ्रमादिर्मनोदोषस्तेन वियुक्तत्वम् २६, चित्रकृत्त्वम्-उत्पादिताविच्छिन्नकुतूहलत्वम् २७, 30
अद्भुतत्वं-प्रतीतत्वम् २८, तथानतिविलम्बिता-प्रतीता २९, अनेकजातिवैचित्र्यं-जातयो वर्णनीयवस्तु-
स्वरूपवर्णनानि तत्संश्रयाद्विचित्रत्वम् ३०, आरोपितविशेषता-वचनान्तरापेक्षयाहितविशेषणत्वम् ३१,
33 सत्त्वप्रधानता-साहसोपेतता ३२, वर्णपदवाक्यविविक्तता-वर्णादीनां विच्छिन्नत्वम् ३३, अव्युच्छित्तिः- 33
विवक्षितार्थसम्यक्सिद्धिं यावदव्यवच्छिन्नवचनप्रमेयता ३४, अखेदित्वम्-अनायाससंभवः ३५,
इत्येवमर्हतां पञ्चत्रिंशद्वाचां गुणातिशया भवन्तीति।

36 § १३) दानगतोऽन्तराय इत्येको दोषः, लाभगतोऽन्तराय इति द्वितीयः, वीर्यगतोऽन्तराय इति 36
तृतीयः, भुज्यत [इति] भोगः स्रगादिस्तद्गतोऽन्तराय इति चतुर्थः, उपभुज्यत [इति] उपभोगो
ऽङ्गनादि तद्गतोऽन्तराय इति पञ्चमः, हासः-हास्यमिति षष्ठः, रतिः-पदार्थानामुपरि प्रीतिरिति सप्तमः,
39 अरतिः रतेरविषय इत्यष्टमः, भीतिः-भयमिति नवमः, जुगुप्सा-घृणेति दशमः, शोकः-चित्तवैधुर्यमि- 39
त्येकादशः, कामः-मन्मथ इति द्वादशः, मिथ्यात्वं-दर्शनमोह इति त्रयोदशः, अज्ञानं-मौढ्यमिति

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8) B तथा कंटका अधोमुखा भवंतीति दशमः तथा द्रुमा वृक्षा नमंतीति एकादशः खे दुंदुभिनाद उच्चैरतिशयेनेति द्वादशः। 9) P read त्रयोदश etc. without. 10) om. पञ्चवर्णानां. 12) B P °मवस्थितस्वभा, B सप्तदश is made सप्तदशमः with the addition of मः on the line. 14) B स्पर्शरसगंध, P °मपाकर्षेण. 25) P अभिजात्य. 28) P B °स्यामनपेतत्वम्. 30) C °दोषत्वेन वियुक्तत्वं. The printed text puts hyphens which are not found in the Mss. In the Mss. the words stand separate or joined in Saṁdhi.

चतुर्दशः, निद्रा-स्वाप इति पञ्चदशः, अविरतिः-अप्रत्याख्यानमिति षोडशः, रागः-सुखाभिज्ञस्य सुखानुस्मृतिपूर्वदुःखे तत्साधने ऽप्यभिमते विषये गर्धत इति सप्तदशः, द्वेषः-दुःखाभिज्ञस्य दुःखानुस्मृतिपूर्वदुःखे तत्साधने वा क्रोध इत्यष्टादशः, इत्यष्टादशदोषास्तेषामृषभादीनामर्हतां न भवन्तीति । अतीतानागतवर्तमानलक्षणं कालत्रयम् । धर्मास्तिकायो ऽधर्मास्तिकायः पुद्गलास्तिकायो जीवास्तिकाय आकाशास्तिकाय एते पञ्चास्तिकायाः । एतत्सर्वमपि श्रीजैनशासनरहस्यं विवेकिना परिज्ञेयम् ।

§ १४) विनीतो देशनामेनां श्रुत्वा तत्त्वानुगामिनीम् ।
नमस्कृत्य गुरून् गेहं गुणग्रामगुरुर्नगात् ॥ १६९

एवं स नित्यमभ्येति हित्वा व्यापारमात्मनः । धर्मामृतं पिबत्येष तृषाक्रान्त इव स्वयम् ॥ १७०
सो ऽन्यदा चलितान् ज्ञात्वा प्रभून् विनयतो ऽवदत् । जनको ऽस्त्यत्र मे येन प्रीतिरुत्पद्यते ऽमुतः ॥ १७१
ततस्ते सूरयो ऽवोचन् ज्ञात्वा ज्ञानेन तत्त्वतः । नायं ते जनको मन्त्रिन् किंतु ते पोषकः पिता ॥ १७२
विनीतः प्राह निर्माय निर्मायः स्वं शिरोनतम् । कस्तर्हि ते ततः प्रोचुः सूरयस्तत्त्वकोविदाः ॥ १७३
पिता कर्मकरो वृद्धो माता कर्मकरी च ते । युवा च कर्मकृद्भ्रातेत्यवगच्छ कुटुम्बकम् ॥ १७४
अन्यथाभाषिणो नामी निश्चित्येति प्रणम्य तान् । स जगाम निजं धाम बाष्पाविलविलोचनः ॥ १७५
मषीमलिनवस्त्राया धूमश्यामलचक्षुषः । कौतुकात्पश्यति जने स किङ्कर्याः पदे ऽपतत् ॥ १७६
त्वमत्रस्थापि न ज्ञाता हतकेन मया हहा । मातः सिद्धिरिवेदानीं गुरुभिः कथितासि मे ॥ १७७
त्वयाहं पुत्रवन्नित्यमजानत्यापि लालितः । कृतघ्नेन मया कर्मकृत्वे हासि नियोजिता ॥ १७८
दुर्भिक्षे पोषितं हा धिक् पिक्येव त्वामशक्तया । पापयासि मया मार्गे त्यक्तो धिग्मां कुमातरम् ॥ १७९
लब्धपक्षः स्वभाग्येन वचोभिरमृतोपमैः । पिकवत्प्रीणयन् लोकं परां श्रियमशिश्रियः ॥ १८०
पितुर्भ्रातुश्च चलनौ नमस्यन् विनयाद्दयम् । विनीतो वक्षसा ताभ्यामाश्लिष्टः प्राप संमदम् ॥ १८१
चक्रेतरमतिश्चक्रे सच्चक्रे प्रथमस्ततः । सर्वत्राधिकृतानेतान् विनीतः स्वनिकेतने ॥ १८२
यथोचितां वितन्वानो ऽन्येषामप्येष माननाम् । सुवचोभिः क्रियाभिश्च सर्वत्र प्रथितो ऽभवत् ॥ १८३
श्रीमज्जैनपदाम्भोजे भजतश्चञ्चरीकताम् । कदाचनास्य न स्वान्ते क्रूरत्वं लभते स्थितिम् ॥ १८४
प्रवेष्टुं मानसे यस्य शमसर्पारिराजिते । न क्षमाः प्राणभीत्येव कषायाः पन्नगा इव ॥ १८५
सर्वदा प्राज्यराज्यश्रीचिन्ताचान्तमना अपि । गार्हस्थ्ये वर्तमानो ऽपि सदाचारं ततान यः ॥ १८६
कदापि श्रमणस्थाने वन्दनार्थं स यातवान् । मुनिमेकमसिग्लानं वीक्ष्य श्रद्धोद्धुरो ऽब्रवीत् ॥ १८७
औषधं मद्गृहे सम्यगस्ति रोगनिवर्तकम् । प्रासुकं चेति साधुभ्यामानाययत सत्वरम् ॥ १८८
इत्युक्त्वा स ययौ गेहे साधुभ्यां सह धीसखः । तस्थतुस्तौ बहिः साधू स तु वेश्मान्तराविशत् ॥ १८९

अथ च ।

श्रेष्ठिकन्यामुना कापि वृतास्ति गुणशालिनी । दत्तो मौहूर्तिकैः सैव दिवसस्तद्विवाहने ॥ १९०
तद्विहस्ततया मन्त्री विसस्मार तदौषधम् । किंचित्तत्र मुनी स्थित्वा जग्मतुर्निजमाश्रयम् ॥ १९१
पाणिग्रहणसामग्रीं समग्रामप्यकारयत् । लग्नक्षणस्य प्राप्तौ स सस्मार च तदौषधम् ॥ १९२
स विधायोत्तरं तत्र किंचिन्मित्रेण संगतः । पश्चात्तापकृदादायौषधं वसतिमागमत् ॥ १९३
रोगार्तो ऽपि मुनिर्ग्लानो विदधे नान्यदौषधम् । ततः कष्टमुपारूढो बभूवातीव निस्सहः ॥ १९४
तं तथाविधमालोक्य विनीतः साश्रुलोचनः । आत्मानमात्मना निन्दन् पतितस्तस्य पादयोः ॥ १९५
त्रिधा क्षमयतस्तस्य विनीतस्य च तं मुनिम् । समलङ्कृतवीवाहोचितमण्डनशालिनः ॥ १९६
ध्यायतो भावनां तस्य भविनां भवनाशिनीम् । केवलज्ञानमुत्पेदे घातिकर्मक्षयात् क्षणात् ॥ १९७

ज्ञानेन तेन विदितेन समुज्ज्वलेन संपश्यतस्त्रिजगतीजनतामनन्ताम् ।
चारित्रचिह्नमथ तस्य मुनीश्वरस्य क्षिप्रं समर्पितवती ननु जैनदेवी ॥ १९८
नारीं नितम्बजघनस्तनभूरिभारां हित्वा भवोदधिनिमज्जनहेतुमेताम् ।
तत्रैव लग्नसमये प्रवरे वराङ्गीं व्यूहे तपस्विषु वरः स चरित्रलक्ष्मीम् ॥ १९९

2) B सुखे for दुःखे. 5) P धर्मास्तिकायाः । एतत्सर्वमपि etc. 11) P निर्माय निर्मेयि स्वं O निर्माय (यः) निर्माय स्वं, P मतः for ततः. 15) O सिद्धिरेवेदानीं. 16) B has an additional verse (after नियोजिता) like this–इति साश्री [साश्रु] वदतासिन् संजातप्रश्न [=श्नः] वाथ सा [।] चिरात् ज्ञातासि वत्सत्वमित्युक्त्वा दत्तवक्षसा ॥. 34) B साश्रलोचनः. 36) B भवनाशनीं.

1 एतां कथामवितथां विनयप्रधानां सम्यग् निधाय हृदि मन्त्रिमुनीश्वरस्य । 1
यूयं यतध्वमधुना विनये निकामं यस्मादयं दिशति निर्वृतिशर्मलक्ष्मीम् ॥ २००

3 । इति विनये विनीतस्य कथा । 3

§ १५) अत्रान्तरे चण्डसोमप्रमुखैः पञ्चभिर्मुनिभिर्विज्ञप्तम् । 'यद्भगवानाज्ञापयति तत्सर्वमपि प्रप-
त्स्यामहे । यत् पुनर्दुश्चरित्रं तच्छल्यमिव हृदये प्रतिभाति ।' ततो भगवता श्रीधर्मनन्दनेन समादिष्टम् ।
6 'एतत् कदापि चेतसि न चिन्तनीयं यत्किलास्माभिः पापकर्म समाचरितम् । स केवलं पापकर्मा यः 6
पश्चात्तापपरो न भवेत् ।' इति श्रुत्वा भूपतिर्मनसैव श्रीधर्मनन्दनाचार्यं प्रणिपत्योद्यानान्निर्गत्य विद्युदु-
त्क्षिप्तकरणेन प्राकारमुल्लङ्घ्य वासवेश्म प्रविवेश, निर्विण्णः शयने सुष्वाप च । साधवो ऽपि स्वाध्याय-
9 दत्तावधानाः कृतावश्यकाः क्षणं निद्रामुपलभ्य प्राभातिककालग्रहणप्रवणा बभूवुः । अत्रावसरे ऽरुणप्र- 9
भापाटलिते गगनतले क्रमेण विरोचने पूर्वाचलचूलावलम्बिनि प्राभातिकतूर्यारवाडम्बरं बन्दिजनमुख-
वर्णितं प्रभातावसरं च समाकर्ण्य निद्राघूर्णितताम्रनयनयुगलः पृथ्वीपालः शयनीयादुत्तस्थौ । ततः स
12 कृतावश्यककर्मा भूमिवासवः प्रभातकृत्यं विधाय च सचिववासवसमेतश्चतुरङ्गबलकलितः शक्र इव 12
चतुर्दन्तं कुञ्जरमारुह्योद्यानं समागम्य भगवन्तं श्रीधर्मनन्दनविभुं साधूंश्च प्रणनाम । ततो भूपतिना
जल्पितम् । 'भगवन्, सर्वथैव पुत्रमित्रकलत्रादिममत्वं त्यक्तुं न क्षमः, परं गृहस्थावस्थस्यैव मम किंचि-
15 त्संसारसागरतरण्डकं देहि ।' भगवता निवेदितम् । 'यद्येवं तावदेतानि पञ्चाणुव्रतानि त्रीणि गुणव्रतानि 15
चत्वारि शिक्षाव्रतानीति सम्यक्त्वमूलं द्वादशविधं श्रावकधर्मं प्रतिपालय' इति । तेन नरेश्वरेण
'यदाज्ञापयति प्रभुः' इति वदता सम्यक्त्वमूलानि द्वादशव्रतान्यङ्गीकृतानि । ततः सचिववासवः समुवाच ।
18 'भगवन्, किमपि भवतां पूर्ववृत्तान्तं वयं न जानीमः ।' भगवता जल्पितम् । 'अयमेव कथयिष्यति । 18
अस्माकं सूत्रपौरुषीव्यतिक्रमो भवति । अद्य तावदस्माभिर्विहारः कार्य एव ।' एतदाकर्ण्य भूपतिर्वासव-
सचिवान्वितो भगवच्चरणारविन्दयुगलमभिनम्य निजधवलधाम समुपाजगाम । भगवान् सूत्रपौरुषीं
21 निर्माय प्रधानेषु क्षेत्रेषु विहाराय प्रचचाल । ते ऽपि चण्डसोमप्रमुखाः स्तोकेनापि कालेनाधीतशास्त्रार्था 21
द्विविधशिक्षाविचक्षणा जज्ञिरे । तेषां चैकदिवससमवसृतिप्रव्रजितानां महान् धर्मानुरागो मिथः
समजनि । अन्यदा तेषां पञ्चानामपि परस्परं संलापः समभूत् । 'भो, दुर्लभो जिनप्रणीतो धर्मः कथं
24 पुनरन्यभवे प्राप्यत इति, तावत्सर्वथा किमत्राचरणीयम्'। इति भणित्वा परस्परं तैः पञ्चभिरप्यप्रेत- 24
नभवोपरि प्रतिबोधसंकेतश्चक्रे । एवं च तेषां मुनीनां सिद्धान्ताभ्यासलालसानां कालो व्यतिक्रमति ।
किंतु चण्डसोमः स्वभावेन कोपनो मायादित्यो ऽपि मनाग् मायावी वर्तते । अपरे पुनः संयमिनः
27 प्रतिभग्नदुर्जयकषायप्रसराः प्रव्रज्यामनुपालयन्तः सन्ति । कालेन च स लोभदेवो निजमायुः प्रपाल्य 27
कृतसंलेखनादिविधिर्ज्ञानदर्शनचारित्रतपोविहिताराधनः पूर्वबद्धदेवायुर्विपद्य सद्यो ऽनवद्यलक्ष्मीः
सौधर्मदेवलोके पद्मविमाने समयेनैकेन देवत्वमशिश्रियत् । स च पद्मप्रभनामा तत्र त्रिदशः स्वैरं
30 चिक्रीड । एवं मानभटो ऽपि स्वायुषि क्षयमीयुषि संसारलतालवित्रीं सुखसंपदां धरित्रीं पञ्चपरमेष्ठि- 30
नमस्कृतिं स्मरंस्तनैव क्रमेण तस्मिन्नेव विमाने ऽनेकयोजनविस्तृते पद्मसारनामेति देवः समुदपद्यत ।
एवं मायादित्यचण्डसोममोहदत्तास्त्रयो ऽपि कृतचतुर्विधाहारपरीहाराः पञ्चपरमेष्ठिनमस्कारपरायणा
33 आराधनविधानाबद्धचेतसश्चतुःशरणशरणाः परिहृताष्टादशपापस्थाना यथासंयमविधिना प्राणितान्ते 33
यथाक्रमेण पद्मवर-पद्मचन्द्र-पद्मकेसराभिधानास्तस्मिन्नेव विमाने सुमनसः समभवन् । तत एवं तेषां
पद्मविमाने समुत्पन्नानां समविभवपरिवारबलप्रभावपौरुषायुषामन्योन्यस्नेहलालितमनसां मिथः
36 कृतसंकेतानां कालो व्यतिक्रामति । 36

§ १६) अत्रान्तरे सुरसेनापतिताडितघण्टानिनादे समुच्छलिते सहसैव तैर्वृन्दारकैः 'किमिति घण्टा-
नादः ।' इति परिजनो ऽप्रच्छि । ततः प्रतीहारो व्यजिज्ञपत् । 'देव, जम्बूद्वीपे भरतक्षेत्रे मध्यमखण्डे
39 श्रीमतो धर्मतीर्थकृतः समुत्पन्नविमलकेवलज्ञानस्य समवसृतौ त्रिदशवृन्दसहितेन सुरेश्वरेण गन्तव्य- 39
मस्ति ।' तदा तदाकर्ण्य तैः सुरैस्तत्रस्थैरेव भक्तिभरावनतोत्तमाङ्गैः श्रीधर्मनाथस्य भगवतः प्रणतिश्चक्रे ।

1) B सम्यग् विधाय. 3) P B om. इति. 10) P पाटलितगगनतले. 13) P B °ह्योद्यानमागम्य. 14) P कलत्रादिमित्र. 15) O तरण्डं P तरडवं. 20) P B °चरणयुगल°. 21) P °धीतशास्त्रा. 24) O प्रापयिष्यते इति.

अथ ते सुराः पद्मसारप्रमुखास्त्रिदशाधिपेन सार्धं भावनाभावितान्तःकरणाश्चम्पापुर्यां श्रीधर्मजिनेश्वरस्य समवसरणमवापुः । पद्मसारेण सुमनसा सुमनःपतिरभाणि । 'यदि यूयं ममाज्ञां दत्त ततो ऽहमेक एव गोस्वामिनः श्रीधर्मजिनेन्द्रस्य समवसृतिं रचयामि' इति । वज्रिणा 'तथा' इति प्रतिपेदे । तथा हि ,

योजनोन्मानमेदिन्यां पद्मसारः शुभाशयः । प्रमार्जयन् रजो बाह्यं स्वस्यान्तस्तदपाहरत् ॥ २०१
ततः स एव गीर्वाणः सुगन्धोदकवृष्टिभिः । सिषिचे पुण्यबीजस्य वापायेव महीतलम् ॥ २०२
सुवर्णमणिमाणिक्यश्रेणिभिर्भक्तिभासुरः । हर्षतः परितः पद्मसारः पृथ्वीं बबन्ध सः ॥ २०३
आजानुदघ्नैरधोवृन्तैः पञ्चवर्णैर्मणीचकैः । भाविधर्माङ्घ्रिसंस्पर्शां पृथिवीमार्चयत् स च ॥ २०४
द्विधा सुमनसा तेन काष्ठासु चतसृष्वपि । अकारि सुमनोहारि तोरणानां चतुष्टयम् ॥ २०५
तस्याप्रतिमशोभस्य वीक्षणार्थमिवागताः । साक्षादिव बभुर्देव्यो विविधा शालभञ्जिकाः ॥ २०६
रेजे ध्वजव्रजो यत्र चञ्चलस्तोरणोपरि । आकारयन् भव्यलोकमिव धर्मजिनान्तिके ॥ २०७
अधस्तले तोरणानां भूमिपीठेषु तेषु सः । प्रत्येकं रचयांचक्रे मङ्गलान्यष्ट निर्जरः ॥ २०८
चक्रे वैमानिकसुरः पद्मसारः प्रमोदभाक् । वप्रं राजं पञ्चवर्णमण्याढ्यकपिशीर्षकैः ॥ २०९
रेजे रत्नमयो वप्रः पताकाराजिराजितः । स्वं संक्षिप्य वपुर्भक्त्या रोहणाद्रिरिवागतः ॥ २१०
जातरूपमयं वप्रं द्वितीयं तद्बहिः सुरः । स्वज्योतिषेव विदधे भक्तिसंभारभाजनम् ॥ २११
कपिशीर्षतती रेजे तत्र रात्नी विनिर्मिता । राजीवबन्धुराजीव वसुद्वीपेभ्य आगता ॥ २१२
तृतीयः पद्मसारेण प्राकारस्तद्बहिः कृतः । राजतः श्रीजिनं नन्तुं वैताढ्याद्रिरिवागमत् ॥ २१३
तत्रोच्चैर्जात्यरजतकपिशीर्षावलिर्दधौ । स्वर्गापगाम्भसि स्वर्णमयनीरजविभ्रमम् ॥ २१४
रेजे वप्रत्रयी पृथ्व्यास्त्रिपट्टवलयाकृतिः । प्राकाराग्रावली नानाविधिविच्छित्तिसंगता ॥ २१५
तोरणास्तत्र भान्ति स्म नीलाश्मदलनिर्मिताः । प्रतिवप्रं चतुर्द्वारे चतुर्द्वारे शिवश्रियः ॥ २१६
शारदाभ्रमहाशुभ्रास्तोरणेषु ध्वजव्रजाः । रेजुः पुण्यश्रियः शस्ता हस्ता विस्तारिता इव ॥ २१७
दह्यमानागुरुक्षोदधूपधूमसमाकुलाः । धूपघट्यः प्रतिद्वारं राजन्ते तत्पुरस्सराः ॥ २१८
रेजुर्वाप्यः प्रतिद्वारं स्वर्णाम्बुजमनोहराः । क्रीडनार्थमिव स्फूर्जद्गृहिधर्मव्रतश्रियाम् ॥ २१९
प्राग्द्वारे मणिवप्रस्य स्वर्णवर्णविराजितौ । प्रतीहारौ स्फुरद्वक्षस्तारहारौ स निर्ममे ॥ २२०
यतिश्रावकयोर्धर्माविव मूर्तित्वमागतौ । याम्यद्वारे द्वारपती सिताङ्गौ स चकार च ॥ २२१
चित्तोद्धुतेन सर्वेऽङ्गरागेणेवारुणद्युती । निर्मितावपरद्वारे द्वारपालौ सुपर्वणा ॥ २२२
उदग्द्वारे ऽत्र दोषघ्ननीलिकास्थासकाविव । कृतौ कृष्णाङ्गकौ तेन द्वारपौ दानवारिणा ॥ २२३
स निर्ममे ऽप्रतिच्छन्दं देवच्छन्दं जिनेशितुः । विश्रामाय सुरः स्वर्णवप्रान्तर्मणिराशिभिः ॥ २२४
अन्तर्माणिक्यवप्रस्य त्रिदशश्चैत्यपादपम् । चकार चत्वारिंशाग्रधनुष्पञ्चशतीमितम् ॥ २२५
पद्मसारः स तस्याधो मणिपीठोपरि व्यधात् । साङ्घ्रिपीठं रत्नमयं सिंहासनमनुत्तरम् ॥ २२६
नवहेमाम्बुजन्यस्तपदस्त्रिदशकोटियुक् । विभुः समवसरणं प्राच्यद्वारे विवेश सः ॥ २२७
ततः प्रदक्षिणीकृत्य चैत्यद्रुं प्राङ्मुखः प्रभुः । नमस्तीर्थायेति वदन्निविष्टः सिंहविष्टरे ॥ २२८
अपरास्वपि काष्ठासु त्रिदशास्तिसृषु व्यधात् । रूपत्रयं प्रभोस्तुल्यं स तस्यैव प्रभावतः ॥ २२९
चतुर्गतिगतान् जन्तूनुद्धर्तुं निखिलानपि । चतुष्ककुम्मुखस्थायि हर्तुं मोहमहाबलम् ॥ २३०
चतुष्टयं कषायाणां निराकर्तुं विरोधिनाम् । कर्तुं चतुर्विधं संघमघसंघातघातिनम् ॥ २३१
दानशीलतपोभावभेदैर्धर्मं चतुर्विधम् । व्यक्तं निवेदितुं तद्वद् ध्यानमार्गचतुष्टयम् ॥ २३२
प्रपञ्चितचतुर्गात्रः पवित्रितजगत्त्रयः । व्याख्याक्षणे प्रभुः श्रीमान् धर्मनाथस्तदाशुभत् ॥ २३३
चतुर्भिः कलापकम् ॥
जगतीत्रितयैश्वर्यसूचकं भुवनप्रभोः । छत्रत्रयं सुरश्चक्रे वक्रेतरमतिः स्वयम् ॥ २३४

§ १७) एतस्यां समवसृतौ विभावसुदिशि क्रमात् ।
प्रविश्य पूर्वद्वारेण दत्त्वा तिस्रः प्रदक्षिणाः ॥ २३५

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9) B शालिभञ्जिकाः. 12) B कपिशीर्षकं. 16) B राजतश्रीजिनं. 21) B दह्यमानागरु. 24) B याम्यद्वारि. 25) B P चित्तोद्धृतेन, C °वपरद्वारि. 26) On दोषघ्न B has a marginal gloss like this : दृष्ट्यादिदोषनिवारकौ नीलिकाहस्तकाविव ।. 28) P पंचाशतीमितं. 29) सांघ्रिपीठं. 37) P चतुर्भिः कु०. 38) P जगती त्रितयैश्वर्य.

निविष्टाः साधवः साध्व्यो जिनं नत्वा तदन्तरे । प्रमोदमेदुरास्तस्थुरूर्ध्वा वैमानिकाः स्त्रियः ॥ २३६ युग्मम् ॥
प्रविश्य याम्यद्वारेण नैर्ऋते विधिना क्रमात् । ज्योतिष्कभुवनाधीशव्यन्तराणां स्त्रियः स्थिताः ॥ २३७
आगत्य पश्चिमद्वारा वायव्यां भुवनेश्वराः । ज्योतिष्का व्यन्तराश्चैवमादधुर्विधिना स्थितिम् ॥ २३८
प्रविश्याथोत्तरद्वारा प्रणम्यानुत्तरं जिनम् । वैमानिकनरा नार्य ईशान्यां क्रमतः स्थिताः ॥ २३९
न भीस्तत्र न मात्सर्यं न बाधा न च दुष्कथा । नासीन्नियन्त्रणा नाहंकृतिः स्वामिप्रभावतः ॥ २४०
तत्र द्वितीयवप्रान्तः कण्ठीरवगजादयः । वैरिणो ऽपि मिथः प्रेमलालसाः स्थितिमादधुः ॥ २४१
तस्थुस्तृतीयवप्रान्तर्वाहनानि क्षमाभृताम् । सुराणामसुराणां च विमानानि यथाक्रमम् ॥ २४२
क्षेत्रे योजनमात्रे ऽत्र प्राणिनः कोटिकोटिशः । संमान्ति यदनाबाधं प्रभावः प्राभवो हि सः ॥ २४३
धर्मनाथं जगन्नाथमथानम्य जिनेश्वरम् । स्तुतिं कर्तुं समारेभे पद्मसारः सुधाशनः ॥ २४४
अवद्यमद्य सद्यो ऽपि क्षीणं मे क्षीणकल्मष । त्वदाननविलोकेन वायुनेव घनाघनः ॥ २४५
देव त्वद्भक्तिकल्पद्रुसेवाहेवाकिनो ऽत्र ये । भजन्ते ते न दारिद्र्यमुद्रामुद्रितमाश्रयम् ॥ २४६
नीरागं तव यच्चित्तं तन्मिथ्या नाथ कथ्यते । मुक्तिनारीपरीरम्भलोलुभं कथमन्यथा ॥ २४७
गुणैस्तवातिनीरन्ध्रैर्धर्मनाथ मनो मम । तथा बद्धं यथा गन्तुं नोत्सहत्यन्यदैवते ॥ २४८
श्रीधर्मनाथभगवन् भविता स क्षणः कदा । भवितास्मो यदा त्वं चाहं चैकत्राव्यये पदे ॥ २४९
तनोति न तथोत्कण्ठां मानसं मे शिवश्रिये । यथा तव पदाम्भोजवरिवस्याविधौ विभो ॥ २५०
त्वमनल्पमतिः स्वामिन् ध्रुवमल्पमतिस्त्वहम् । अतो नहि मया कर्तुं शक्यस्तव गुणस्तवः ॥ २५१
जिह्वामेकां श्रुती नेत्रे द्वे द्वे नाथ विधिर्व्यधात् । क्षमः कीर्तिं गुणान् रूपं वक्तुं श्रोतुं किमीक्षितुम् ॥ २५२
एतमेवार्थये ऽत्यर्थमर्थमर्थीव तीर्थप । वीतराग परं वीतरागं मम मनः कुरु ॥ २५३
ऋभुप्रभुप्रतीक्ष्यं तं स्तुत्वा तत्त्वावलोककृत् । निषसाद यथास्थानं पद्मसारः प्रमोदतः ॥ २५४
अथो सुधारसमुचं समाचारप्रचारिकाम् । विधातुं देशनां धर्मचक्रवर्ती प्रचक्रमे ॥ २५५
असार एव संसारः सर्वदा दुःखमन्दिरम् । धर्म एव प्रशस्यः स्यात् तत्र स्वर्गापवर्गदः ॥ २५६
संसारसागरे ऽपारे भ्रमद्भिः प्राणिभिश्चिरात् । नृजन्म लभ्यते पुण्यैर्वसुधान्तर्निधानवत् ॥ २५७
नृभवं दुर्लभं प्राप्य यः प्राणी तनुते तनु । न हितं प्रान्तकाले हि शोचत्यात्मानमेव सः ॥ २५८
करालज्वलनज्वालावलीढे मन्दिरे यथा । खातुं न युज्यते पुंसस्तथा दुःखाकुले भवे ॥ २५९
मानुष्यं दुर्लभं प्राप्य चिन्तारत्नसहोदरम् । विवेकिभिर्विधातव्यः प्रमादो न कदाचन ॥ २६०
गृह्णाति काकिणीं को ऽपि मूढः कोटिं यथोज्झति । तथा पुमान् विषयजं शर्म धर्मं जिनोदितम् ॥ २६१
सागरान्तरकल्लोलमालालोलाः श्रियो नृणाम् । कुशाग्रस्थस्तुषाराम्बुबिन्दुकल्पं हि जीवितम् ॥ २६२
रूपलक्ष्मीस्तडिद्दण्डसादृश्यं भजते ऽनिशम् । स्वाम्यं स्वप्नोपमं संध्याभ्रलेखासखं सुखम् ॥ २६३
देशनाविरते श्रीमद्धर्मनाथजिनेश्वरे । कृताञ्जलिस्ततो वाचमुवाच गणभृत्तमः ॥ २६४

'भगवन्, एतस्यां सुरासुरनरतिर्यक्कोटिनिश्चितायां पर्षदि कः प्रथमं महोदयपदं गामी' इति । ततो भगवता निवेदितम् । 'भो देवानुप्रिय, यस्तव सविधे वृषलोचनः स्मृतपूर्वभवः संविग्नमानसो निर्भयप्रचारो मद्दर्शनसंतुष्टः प्रमोदभरप्रविगलदश्रुलोचनयुगलस्ताण्डवितकर्णयामलः समागच्छन्नस्ति सर्वेषामपीहस्थजन्तूनां पूर्वमेवैष पापविनिर्मुक्तः सिद्धिपदं गमिष्यति' इति । एवं भगवतो भणितानन्तरमेव समकालं सकलनरेन्द्रवृन्दत्रिदशेन्द्रलोचनानि कौतुकरसविकाशवन्ति मूषकोपरि निपतितानि । स चागत्य भक्तिभरनिर्भराङ्गो भगवतः श्रीधर्मनाथस्य पादपीठे लुलोठ । महीतलनमितोत्तमाङ्गः सर्वाङ्गरोमोद्गमसंगम आखुः स्वभाषया भषितुं प्रवृत्तः । ततो भणितं त्रिदशपतिना । 'भगवन्, मम मनसि महत्कौतुकमिदं यदेष मूषकः सर्वाधमस्तुच्छजातिः काननान्तरसंचारी सर्वेषामेवास्माकं मध्ये प्रथमं निर्वृतिश्रियमाश्रयिष्यति ।' ततः श्रीमद्भगवान् स्वयमवादीत् ।

§ १८) अस्ति विन्ध्यो नाम महीधरः । तस्योपत्यकायां विन्ध्यावासाभिधानो महान् संनिवेशः, स चातीव विषमः । तत्र महेन्द्रः पृथिवीपतिः । तस्य ताराभिधाना महादेवी । तत्कुक्षिसंभवः सुतस्ताराचन्द्रो ऽष्टवर्षदेशीयः । अत्रावसरे छिद्रान्वेषिणा बद्धवैरातिशयेन कोशलेन भूमिपतिनावस्कन्दं

8) P च वैमानानि. 20) P प्रतीक्षं तं. 31) P B om. पर्षदि. 37) B om. ततो. 39) P B निवृत्ति°. 41) Before महादेवी P adds लोचना and B adds सुलोचना (सु being added later).

दत्त्वा सकलो ऽपि संनिवेशो ऽभाजि। महेन्द्रो युध्यमानस्तेन वैरिणा विनाशितः। ततो हतं सैन्यमना-यकमिति सकलमपि बलं पलायितुं प्रवृत्तम्। तत्र तारामहादेवी तं पुत्रं ताराचन्द्रमङ्गुल्यां विलग्य जनेन सह नष्टा। सापि नश्यन्ती क्रमेण शिवमिव दुर्गान्वितं, कामिनीकुचतटमिव विहारालंकृतं, सरोवर-मिव कमलालयं, गान्धिकापणमिव सचन्द्रं, स्वर्गमण्डलमिव [विबुधालङ्कृतम्], वाटिकास्थानमिव वृषा-स्पदं सदारम्भं सशिवं च लाटदेशलक्ष्मीललाटललामश्रीभृगुकच्छमियाय।

आस्यान्यास्योपमामेव लभन्ते यत्र सुभ्रुवाम्। राकाशशाङ्कपद्मानि तेषां दास्यं तु बिभ्रति॥ २६५

प्राकारो ऽभ्रंलिहो यत्र संक्रान्तः परिखाम्बुनि। पातालनगरीशालमलं जेतुमना इव॥ २६६

रत्नान्याददिरे ऽनेन मद्गेहादिति मत्सरात्। अम्बुधिः परिखाव्याजाद् यत्र शालमवेष्टत॥ २६७

नमेति लक्षणे लोकैर्यत्र पेठे ऽक्षरद्वयम्। याचके तु समायाते स्वभ्यस्तमपि विस्मृतम्॥ २६८

§ १९) तत्र च सा किंकर्तव्यमूढचित्ता 'कथं वा भवितव्यम्' इति चिन्तयन्ती यूथभ्रष्टा हरिणीव चच्चरमहेश्वरमण्डपं प्रविवेश। तत्रैव तया गोचरचर्यां निर्गतं साध्वीयुगलमदर्शि। तद्दृष्ट्वा 'महानुभावे प्रधाने क्रियाकलापनिरते एते साध्व्यौ' इति चिन्तयन्त्या तया समुत्थाय वन्दिते। ताभ्यां धर्मलाभं दत्त्वा 'कुतस्त्वम्' इति पृष्टा। तया 'विन्ध्यपुरादागता' इति विज्ञप्तम्। ततस्तस्या रूपलावण्यलक्षणानि निरीक्ष्य तच्च तादृशगद्गदस्वरभाषितं च श्रुत्वा साध्व्योरनुकम्पा महती जाता। यतः,

"महतामापदं वीक्ष्य मोदन्ते नीचचेतसः। महाशया विषीदन्ति परं प्रत्युत सर्वदा॥ २६९॥"

ताभ्यां भणितम्। 'यदि भद्रे, तव पुराभ्यन्तरे को ऽप्युपलक्षितो नास्ति तत आवाभ्यां सह समा-गच्छ।' ततो 'महाननुग्रहः' इति तया वदन्त्या ताभ्यां सहागत्य महत्या भक्त्या प्रवर्तिनी प्रणता। तां दृष्ट्वा चिन्तितं प्रवर्तिन्या। 'अहो, एतस्या अतिकमनीयाकृतिः पुनरीदृश्यवस्था, तन्मन्ये कापीयं राजवंश्या राजकलत्रं वा, असावत्यन्तसुन्दरः सल्लक्षणशाली पार्श्वे सुतश्च।' ततः प्रवर्तिनी तां तारां सुतसहितां सवात्सल्यमूचे। 'वत्से, समागच्छ मया सहेत्यादि।' तया प्रवर्तिन्या सा शय्यातरगृहे स्थापिता। शय्या-तरेण च सा दुहितेव प्रतिपन्ना। स राजसूनुर्नित्यं विविधान्नवस्त्रपानादिभिरुपचर्यते। अन्यदा कियद्भि-र्दिनैर्गतैस्तारा विगतश्रमा सुखोपविष्टा प्रवर्तिन्या भणिता। 'वत्से, सांप्रतं त्वया किं कर्तव्यम्' इति। तारया जल्पितम्। 'भगवति, यो मम प्रियतमः स समराङ्गणे विपन्नः। विन्ध्यावासपुरं कोशलराजेन भग्नम्। समग्रो ऽपि परिजनः सर्वासु दिक्षु काकनाशं ननाश। सांप्रतं कोशलनरेश्वरो मम पत्युर्वैरी प्रबलबलकलितो मम पुत्रस्तु बलरहितः, अतो मम नास्ति कापि स्वराज्यलक्ष्मीप्रत्याशा। अहमत्र पुनः प्राप्तकालं तत्करिष्ये येन भूयो ऽपि न ममेदृक्षा आपदः संपद्यन्ते। यद्भगवती मम समादेशं दास्यति तदेवावश्यं करिष्ये।' प्रवर्तिन्योक्तम्। 'वत्से, यद्येवं तव निश्चयस्ततस्ताराचन्द्रं सुतं प्रव्रज्यार्थमस्मदा-चार्याणां समीपे समर्पय। त्वं पुनरस्माकमन्तिके दीक्षां गृहाण। निगृहाण च निजं दुष्कर्म। एवं कृते सर्वस्यापि जनस्य नमस्या भाविनी। संसारवासदुःखस्यापि पर्यन्तो भविष्यति' इति तदाकर्ण्य तयापि 'तथा' इति प्रतिपन्नम्। तया तारया निर्मायया ताराचन्द्रस्तनुजः श्रीअनन्तजिननाथतीर्थे विचरतो धर्मनन्दनाचार्यस्य व्रतायार्पितः। तेनापि यथाविधिना स प्रव्राजितः। ततः कियति काले व्यतीते यौवनमाश्रितो राजसूनुमुनिः कर्मवशतो ऽध्ययनालसो नित्यमेव कृपाणधनुर्गन्धर्वनृत्यतूर्यकृतचित्तप्रवृ-त्तिरेव समभवत्। ततः स स्वयमेवाचार्यैः पेशलवचोभिः सिद्धान्तानुयायिभिस्तथोपाध्यायेन साधुजने-नापरैः श्रावकैश्च शिक्षितो ऽपि शैक्षो विलक्षमना बभूव न पुनस्ततः प्रत्यावृत्तः। यतः,

स्वभावो नोपदेशेन शक्यते कर्तुमन्यथा। सुशिक्षितो ऽपि कापेयं कपिस्त्यजति नो यतः॥ २७०

§ २०) अत्रान्तरे धर्मनन्दनसूरयो बाह्यभूमिकामुपाजग्मुः। स च ताराचन्द्रो ऽन्तेवासी गुरुमार्गा-नुगामी वनस्थल्यां स्वैरं मूषकान् क्रीडां कुर्वतो विलोक्य व्यचिन्तयदिति।

'क्रीडन्ति स्वेच्छया कस्यापि हि कुर्वन्ति नो नतिम्।
न दुर्जनवचः शृण्वन्त्यहो धन्यतमा अमी॥ २७१॥'

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2) B विलगय्य. 4) B has a marginal gloss on सचन्द्रं etc. like this: सह चन्द्रेण कर्पूरेण वर्तते सचन्द्रम्। नगरपक्षे सह सुवर्णेन वर्तते। वृषो देवेन्द्रः पुण्यं वृषभश्च। सदारम्भाऽप्सरा यत्र पक्षे सदा कदलीसहितम्, प्रधाना आरम्भा यत्र। शिव ईश्वरः, शिवो वृक्षविशेषः शिवं कल्याणम्।; P B omit [विबुधालंकृतम्]; P B वाटिकास्थानकमिव; P सद्वृषाश्रयं B सदा वृषाश्रयं सदारंभं; B °ललामं श्री°. 13) P B विंध्यावासपुरा°. 17) B om. तां दृष्ट्वा. 19) P सुतसहितां शय्यातरगृहे स्थापिता, O om. प्रवर्तिनी etc. to तया and adds तारा ससुता between सा and शय्यतरगृहे; B however adds on the margin सवात्सल्य° etc. to सा. 28) P B inter. निजं दुःकर्म and निगृहाण च. 30) P तथा तथेति. 33) O inter. सिद्धान्तानुयायिभिः & पेशलवचोभिः. 35) P नोवृतः.

1 अस्माकं पुनः परायत्तानां सदैव निबिडनिगडवर्जितो बन्धनविधिः। अपर्वतपादपं पतनम्। सजीवं 1 मरणम्। एकस्तावदिति वदति 'यदिदं विधेहि'। अन्यो जल्पति 'यदिदं समाचरेः'। परः 'चरणौ 3 क्षालय'। अन्यो 'वाराभूमिं प्रमार्जय'। इतरो 'विश्रामणां कुरु'। एको 'वन्दनकं ददस्व, प्रतिक्रमणं 3 विरचय'। इत्यादिविविधवचनैरनारतं प्राजनैरिव प्रेर्यमाणस्य मम नास्ति निमेषमात्रमपि नारकस्येव सुखावकाशः। तदेते ऽस्मत्तः प्रधानाः' इति चिन्तयन् गुरुभिः सह वसतिमायातवान्। स च कियन्त- 6 मपि कालं श्रामण्यमनुपाल्य तद् दुश्चिन्तितशल्यं गुरूणां पुरतो ऽनालोच्याकालमृत्युना ज्योतिष्केषु 6 किंचिदूनपल्यायुः सुपर्वा बभूव। तत्र भोगान् भुक्त्वा च्युत्वास्या एव नगर्याः पूर्वोत्तरदिग्विभागे स काननान्तरस्थल्यामुन्दरत्वं प्राप्य यौवनमितो ऽनेकमूषिकाभिः समं क्रीडन् कदाचिद्विवराद्बहिरुपेतः सुर- 9 भिगन्धोदककुसुमवृष्टिगन्धमाघ्राय तदनुमार्गानुसारेणात्र समवसृतौ समागत्य धर्मं श्रोतुं प्रावर्तत। अथा- 9 मुष्य मद्वचः शृण्वतो जातिस्मृतिरुदपद्यत। 'यदहं पूर्वभवे सशल्यं व्रतमापाल्य ज्योतिष्केषु देवत्वमवाप्य कान्तारान्तरचारी मूषकः संजातः।' एतत्स्मृत्वा 'अहो, कीदृशः कर्मपरिणामः, धिग्विलसितं संसारस्य 12 यद्देवत्वमुपलभ्य तिर्यग्जातौ मूषकः समुत्पन्नः। अधुना तदासन्नं श्रीभगवतः पादमूलमुपागत्य प्रणिपत्य 12 च पृच्छामि किमहं मूषकभवादनन्तरं प्राप्स्यामि' इति चिन्तयन् मम समीपमुपससर्प। भक्तिभरनिभृ- तस्वान्तः सुचेतसा स्तोतुमारेभे।

15　'तवाज्ञालोपिनो ये ऽत्र लोकत्रयशिरोमणे। जायन्ते जन्तवो दूरं दुर्गतौ ते भ्रमन्ति हि ॥' २७२　15

§ २१) ततो जानता गणभृता लोकबोधार्थं प्रभुः पृष्टः। 'भगवन्, किमनेन निर्ममे, यदनुभावेनेदृश एव जातो ऽस्ति' इति। प्रभुः प्राह। 'प्राग्भवे ऽनेन व्रतिना सता गच्छवासनियन्त्रणानिर्विण्णचेतसा 18 बहिर्भूमिं गतेन स्वैरंविहारिणो मूषकान् दृष्ट्वेति चिन्तितं यथा 'अरण्यमूषका धन्यतमाः'। इति दुश्चिन्त- 18 नशल्ययुतव्रतपालनानुभावेन देवत्वमूषकत्वयोग्यमायुर्निबद्धम्।' अथ भूयो ऽपि पृष्टं भगवतः पार्श्वे गणधरेण। 'नाथ, किं सम्यग्दृष्टिजीवो ऽपि तिर्यगायुर्बध्नाति न वा' इति। स्वामिनोक्तम्। 'सम्यग्द- 21 ष्टिजीवस्तिर्यगायुरनुभवति, न पुनर्बध्नाति। यतः,　21

भवद्वैमानिको ऽवश्यं जन्तुः सम्यक्त्ववासितः। यदि नोद्वान्तसम्यक्त्वो बद्धायुर्न पुराथवा ॥ २७३

तावदेतेन देवत्वे सम्यक्त्वं वान्त्वायुस्तिर्यक्त्वे निबद्धम्' इति। ततश्चिद्शेशेन जल्पितम्। 'भगवन्, 24 अयं संप्रति शीघ्रं कथं सिद्धिगामी' इति। निवेदितं च भगवता। 'इतश्चैष स्वकनस्थल्यां व्रजन् चिन्तयि- 24 ष्यति। 'अहो दुरन्तः संसारः, कुशाग्रबिन्दुवच्चञ्चलं जीवितव्यं, चपला विषयतार्क्ष्याः, न वरेण्यं निदा- नादिशल्यम्, अधमा मूषकजातिः, दुष्पापः श्रीजिनप्रणीतः पन्थाः, ततो वरमत्र नमस्कारपरायणो म्रिये, 27 यथा विरतिप्रधानं जन्म लभेयम्'। इति चिन्तयन् तस्मिन्नेव स्थाने भक्तं प्रत्याख्यायैतदेव मद्वचो ऽतीव 27 दुष्टं भवस्वरूपं च निरूपयन्नमस्कारपरो भावी। तत्रैतस्य तिष्ठतो मूषिकास्तन्दुलकोद्रवादिकं तत्पुरो मोक्ष्यन्ति। ततस्ताश्चिरीक्ष्य मूषकश्चिन्तयिष्यति।

30　'मेरोरधिकमाहारं पयोधेरधिकं पयः। अनारतं भवं भ्राम्यन्नेव जन्तुरुपाददे ॥ २७४　30

तत्तेन चेद्य तृप्तो ऽयं भक्षितैस्तदिमैः कणैः। का नाम प्राप्स्यते तृप्तिः स्यास्यती'ति विचिन्तयन् ॥ २७५

§ २२) ततस्तदभिमुखमीषदपि मूषको न विलोकयिष्यते, तच्च तादृशं वीक्ष्य ता मूषिकाश्चिन्त- 33 यिष्यन्ति। 'कुतो हेतोरयमस्मत्पतिः कुपितस्तदेनं प्रसादयामः' इति चिन्तयन्त्य एतत्समीपमुपेष्यन्ति। 33 ततः काश्चिदुत्तमाङ्गं कण्डूयन्ति, अपरा अङ्गं परिस्पृशन्ति। एवमुपचर्यमाणस्ताभिरभित एव चिन्तयिता 'सदैव नरकनिगमा इमा रामाः संसारदुःखमूलम्।' ततस्ताभिरेतन्मनो न कथमपि समाचितः स्वर्णाद्रि- 36 शृङ्गवत्सराग्रवातोत्कलिकाभिः क्षोभयिष्यते, तत्कृतं सर्वैव वृथा भावि एतस्मिन् वज्रे नखविलेखनमिव। 36 ततस्तृतीयदिन एव क्षुधाक्षामकुक्षिर्विपद्य मिथिलानगर्यां मिथिलस्य राज्ञश्चित्राभिधाया महादेव्या उदर- सरसि राजहंसलीलामलंकरिष्यति। तेन च गर्भस्थेन जनन्याः सर्वसत्त्वानामुपरि मैत्रीवासनावासितम- 39 न्तःकरणं भविता। स च भूपस्तस्य जातस्य 'मित्रकुमारः' इति नाम दास्यति। तस्य कौतूहलिनः कुमारस्य 39 ताम्रचूडकपिपशुलम्बरहरिणमूषकादिभिर्नियमितैरेव क्रीडां कुर्वतो ऽष्टवर्षाणि यास्यन्ति।

अन्यदा मेघमालाभिः पिहितव्योममण्डलः। विप्रलम्भभृतां कालः प्रावृट्कालः समागमत् ॥ २७६

42　सरितः प्राप्य यत्रापः पातयन्ति तटद्रुमान्। पीडयन्ति न कं नीचाः श्रियं प्राप्य महीभृताम् ॥ २७७　42

3) B विश्रामणं कुरु. 14) C B सचेतसा. 15) C ते for हि. 21) C om. न पुनर्बध्नाति. 29) P B मूषकश्चिंतयति. 31) B तृप्तिं. 32) P B °मिमुखमीषन्मूषको विलोकयिष्यते. 37) B °भिधानाया.

1 यथा यथावनीपीठे मुञ्चन्ति स्म घना घनम् । ऐच्छत्तथा तथा कान्ता मन्मथव्यथिता घनम् ॥ २७८ 1
द्योतन्ते दिवि खद्योतास्तमस्विन्यां निरन्तरम् । संजातयुवतिजातविरहाग्निकणा इव ॥ २७९
3 अतीवोत्कम्पते यत्र योगिनामपि मानसम् । किं पुनर्दूरसंस्थानामध्वगानां निगद्यते ॥ २८० 3
सर्वेषामपि पर्जन्यः समभूदतिवल्लभः । प्रोषितप्रेयसीवर्गमनर्गलशुचं विना ॥ २८१
शुक्लापाङ्गाः प्रनृत्यन्ति गर्जन्ति च घनाघनाः । अन्तरिक्षे चतुर्दिक्षु क्षणिका लक्ष्यते क्षणम् ॥ २८२
6 प्रपा मयि समायाते कथमद्यापि मण्डिताः । वर्षते ऽतिघनेनाशु सर्वास्ताश्चक्रिरे वृथा ॥ २८३ 6

§ २३) ईदृशे समये स मित्रकुमारः पुरबाह्योद्देशं निर्गतस्तैः शकुनश्वापदगणैर्बन्धनबद्धैः क्रीडयिष्यति । तेन च प्रदेशेनावधिज्ञानी मुनिर्गमिष्यति । स च व्यावृत्तस्तत्कुमारक्रीडां निरीक्ष्योपयोगं दास्यति । 'अहो,
9 अस्य कीदृशी प्रकृतिस्तत् किमत्र कारणम्' इत्युपयुक्तावधिज्ञानेन करतलकलितकुवलयस्पष्टदृष्टान्तवत् 9
पूर्वभवे तस्य ताराचन्द्रस्य साधुत्वं ज्योतिष्कदेवत्वं मूषकत्वं राजसुतत्वं च द्रक्ष्यते । 'अयं बोधयोग्यः'
इति चिन्तयन् स भणिष्यति ।

12 'श्रमणत्वं सुपर्वत्वमाखुत्वं स्मृतिमेति ते । स्वजनातुष्टः किं जीवान् कदर्थयसि भो वद' ॥ २८४ 12
तदाकर्ण्य कुमारश्चिन्तयिष्यति । अहो, किं पुनरेतेन साधुना भणितोऽस्मि । 'साधुर्ज्योतिष्कदेवो
वृषलोचनः' इति । तावत् श्रुतपूर्वमिव मे । एवमूहापोहमात्रमुपागतस्य तस्य तथाविधकर्मणः प्रशान्त्या
15 जातिस्मृतिरुत्पत्स्यते । ततः संसारं दुःखसागरं परिज्ञाय तस्यैव मुनेः पार्श्वे प्रव्रज्य नानाविधाभिग्रह- 15
साग्रहः समाधिना विविधं तपो विधाय क्षपकश्रेण्यान्तकृत्केवली भविष्यति' इति । तेन भणामो यदेष
सर्वेषामप्यस्माकं पूर्वं महोदयपदं गमिष्यति । अस्माकं पुनर्दशवर्षसहस्रशेषमद्याप्यायुः । एतद्वृष-
18 लोचनाख्यानकं निशम्य त्रिदशेन्द्रादीनां मनुजानां च मनसि महत्कौतुकमुत्पेदे । अथो भक्तिभरनिभृत- 18
चेतसा मघवता तं मूषकं स्वपाणिक्रोडमारोप्याभाणि ।

'अहो धन्यस्त्वमेवैको वन्द्यस्त्वमसि नाकिनाम् । सिद्धिगामी पुरास्माकं यस्त्वमुक्तः स्वयंभुवा ॥ २८५
21 सुराः पश्यत कीदृक्षः स्वभावः श्रीजिनाध्वनः । लभन्ते निर्वृतिं येन तिर्यञ्चो ऽपि भवान्तरे ॥' २८६ 21
एवं वासव इवान्यैरपि त्रिदशेश्वरैर्दनुजनाथैर्नृपशतैः करात्करतलं संचार्यमाणः क्षितिपतिकुमारवदा-
लिङ्ग्यमानः स्नेहपरवशया दृशा 'अयमस्माकमप्यधिको यो ऽनन्तरजन्मनि निःश्रेयसभाजनं न वृथा श्रीजिन-
24 प्रणीतं वचः' इति स श्लाघितः । 24

§ २४) ततो विरचिताञ्जलिना पद्मप्रभदेवेन पृष्टम् । 'भगवन्, वयं भव्याः किमभव्याः' इति ।
भगवानभ्यधात् । 'भवन्तो भव्याः सुलभबोधयः ।' पद्मप्रभेण विज्ञप्तं पुनः । 'वयं पञ्चापि जनाः कति-
27 पयभवसिद्धिगाः ।' निगदितं श्रीमता धर्मतीर्थकृता । 'इतश्चतुर्थे जन्मनि यूयं पञ्चापि सर्वदुःखक्षय- 27
गामिनो भविष्यथ ।' पद्मप्रभः समुवाच । 'स्वामिन्, इतो मृतानामस्माकं कुत्रोत्पत्तिर्भाविनी ।' स्वामिना
जगदे । 'इतश्च्युत्वा त्वं वणिक्पुत्रः, पद्मवरस्तु राजसुता, पद्मसारस्तु नृपतितनयः पद्मचन्द्रः, पुनर्विन्ध्य-
30 गिरौ मत्तरायुधः, पद्मकेसरः पुना राजपुत्रः ।' इति निवेद्य स्वयं भगवान् श्रीधर्मनाथस्तस्थौ । देवा अपि 30
समवसरणं संहृत्य स्वर्गमार्गमगमन् । भगवानपि पीयूषरोचिरिव भव्यजनकुमुदप्रमोदसंपादनाय विहर्तुं
प्रवृत्तः । ततस्ते पञ्चापि संलापं कर्तुं प्रावर्तन्त । एकैनैकस्य संमुखं भणितम् । 'यत् स्वयं भगवता गदितं
33 तदाकर्णितम्, ततो ऽस्माभिः किं करणीयं सम्यक्त्वलाभार्थम् ।' परेण मन्त्रयित्वा प्रोचे । 'यदिदं 33
विषमं कार्यमुपस्थितम् । एको वणिग्जन्मा । अन्यो राजतनुजा । अपरः पारीन्द्रः । अपरौ राजपुत्रा-
विति । ततो न ज्ञायते कथं पुनरस्माकं बोधिलाभः । क्व पुनः संगमो भावी । तदहो पद्मकेसर, इति भग-
36 वतादिष्टं यत्तव पश्चाच्च्युतिर्भाविनी । त्वया स्ववधिना ज्ञात्वास्माकं यत्र तत्रोत्पन्नानां सम्यक्त्वं दातव्य- 36
मिति । न पुनः स्वर्गसुन्दरीवक्षोजस्पर्शसुखलालसेन विस्मृतसकलपूर्वजल्पितेन भवितव्यम् ।' तेनोक्तम् ।
'अहं सम्यक्त्वं दास्यामि, परं मोहोपहतचेतसां भवतां मद्वचःप्रत्ययो न भविष्यति ततः क्व उपायः
39 कर्तव्यः ।' तैश्चतुर्भिरुक्तम् । 'भव्यं निवेदितम् । तत एतदधुनैव क्रियते, यदात्मीयात्मीयानि रत्नमयानि 39
प्राग्भवमनुष्यरूपाणि कृत्वैकस्मिन् स्थाने निक्षिप्यन्ते, तानि कालेन दर्शनीयानि यथा परस्परं दृष्ट्वा कदा-

8) B om. कुमारक्रीडां etc. to प्रकृतिस्तत्. 14) B °मात्रामागतस्य. 15) B °विधाभिग्रहः समाधिना. 20) B पुरोस्माकं.
22) B क्षितिपकुमार°. 26) C °बोधयः (श्च), B भगवन् for पुनः. 30) B has a marginal correction °नाथ समुत्तस्थौ.
40) P B क्षिप्यंते for निक्षिप्यन्ते.

1 चिरपूर्वजन्मस्वजनसाभिज्ञानेन धर्मप्रतिपत्तिरस्माकं भवेत् ।' इति भणद्भिस्तैर्मुखमागत्य तानि तत्र लिखि- 1
तानि यत्र वने तस्य कण्ठीरवस्योत्पत्तिः । विवरद्वारे च महती शिला प्रदत्तेति । ततस्ते सर्वे ऽपि स्ववि-
3 मानलक्ष्मीमलंचक्रुः । तत्र ते दिव्यसुखमनुभवन्तस्तिष्ठन्ति । 3

§ २५) ततः कुमारकुवलयचन्द्र, तेषु पद्मप्रभदेवो विगलच्छरीरकान्तिः परिम्लानवदनः सुदीनमनाः पवनाहतप्रदीप इव झटिति विध्यातः । ततो जम्बूद्वीपे द्वीपे भरतक्षेत्रे

6 प्रत्यर्थिपार्थिवप्रसक्तकम्पा चम्पाभिधा पुरी । चम्पकैर्लक्ष्यते यत्र दैवतोद्यानसौरभम् ॥ २८७ 6
धनदत्ताभिधस्तत्र पवित्रमतिशेखरः । श्रेष्ठी यस्तु श्रिया श्रीदलीलामालम्बते किल ॥ २८८

तस्य श्रीपतेरिव लक्ष्मीर्लक्ष्मीर्नाम्ना प्रियतमा । स पद्मप्रभजीवस्तत्कुक्षिसंभवः सागरदत्ताभिध-
9 सूनुर्जातः । पञ्चभिर्धात्रीभिः प्रतिपाल्यमानः स कान्त्या गुणैः कलाकलापेन च प्रवर्धमानः क्रमतो 9
यौवनश्रियमाश्रितः । पित्रा समानसमाचारशीलस्य कस्यचिद्वाणिजस्य कन्यकां स श्रीसंज्ञां परिणायितः ।

सुखं वैषयिकं साकं श्रेष्ठिसूनोस्तयानिशम् । तस्यानुभवतः स्वैरं शरल्लक्ष्मीरवातरत् ॥ २८९
12 फलप्राग्भारमासाद्य सद्यः कलमशालयः । भजन्त्येव नतिं यत्र नयवन्त इव श्रियम् ॥ २९० 12
भेजुर्जलानि नैर्मल्यं हृदयानि सतामिव । अयुगच्छदसौगन्ध्यवासिता हरितो ऽभवन् ॥ २९१
यत्र तीव्रकरस्तीव्रैः करैश्च समतापयत् । कुभूपतिरिव स्वैरमखिलं भूमिमण्डलम् ॥ २९२
15 अभूज्जनः सुराज्ञीव यत्र सन्मार्गजाङ्घिकः । सरोवतंसाः क्रीडन्ति राजहंसाश्च सश्रियः ॥ २९३ 15

एवंविधायां शरदि स सागरदत्तः स्निग्धमुग्धबन्धुजनान्वितः पुरीबाह्योद्देशमुपागतः । कौमुदीमहोत्सवं दृष्ट्वा कस्मिंश्चिच्चत्वरे नटपेटकान्तः केनापि पठ्यमानं कस्यापि कवेः काव्यमशृणोत् ।

18 'यो धीमान् कुलजः क्षमी विनयवान् वीरः कृतज्ञः कृती 18
रूपैश्वर्ययुतो दयालुरशठो दाता शुचिः सत्रपः ।
सद्भोगी दृढसौहृदो ऽतिसरलः सत्यव्रतो नीतिमान्
21 बन्धूनां निलयो नृजन्म सफलं तस्येह चामुत्र च ॥' २९४ 21

§ २६) ततस्तेन सुभाषितरसपूरितचेतसा भणितम् । 'भो भो भरतपुत्राः इदं लिखत यत्सागरदत्तेनामुष्य सुभाषितस्य लक्षं देयम् ।' ततः कैश्चिन्नागरैरुपश्लोकितः । 'यदयं सागरदत्तो महारसिको
24 विदग्धो दाता प्रस्तावविद्दहो सत्त्वश्च' इति । अपरैश्च जल्पितम् । 'अमुष्य किं स्तूयते यः पूर्वोपार्जितं 24
वित्तजातमर्थिभ्यो ददाति स कथं प्रशस्यः । यः पुनर्निजभुजसमार्जितमर्थं व्ययति स एव प्रशंसाभाजनम् ।'
अहो, 'एतैर्ममोपहासः कृतः' इति चिन्तयतस्तस्य तद्वचश्चेतसि शल्यमिव लग्नम् । ततो ऽपत्रपापरो
27 वीक्षापन्न इव गृहमागत्य स शय्यायां निविष्टः । यतः, 27

विज्ञानामप्यविज्ञानां मुदे मिथ्यापि हि स्तुतिः । निन्दा सत्यापि विज्ञानामपि दुःखाय जायते ॥ २९५

ततः श्रिया चेष्टिताकारपरिज्ञानकुशलया चिन्तितम् । 'अद्य कथं मम पतिरुद्विग्न इव लक्ष्यते । यतः,
30 जानन्ति जल्पितादपि निःश्वसितादपि विलोकितादपि च । 30
ते परमनांसि येषां मनस्सु वैदग्ध्यमधिवसति ॥ २९६

ततस्तया भणितम् । 'अद्य नाथ, कथं भवान् विलक्ष इव ।' तेन चाकारसंवरणं कुर्वताभ्यधायि ।
33 'प्रियतमे नहि नहि, किंतु शरत्पूर्णिमायां कौमुदीमहोत्सवं प्रेक्ष्यमाणस्य मम महान् परिश्रमः समजन्यत 33
ईदृशः, न पुनरन्यो हेतुः' इत्युक्त्वा स स्थितः । ततो रजन्यां शय्यागृहे ऽलीकं प्रसुप्तः क्षणं किमपि
दध्यौ च । ततः सागरदत्तस्तां श्रियं कान्तां प्रसुप्तां परिज्ञाय मन्दं मन्दमुत्थाय वसनखण्डं परिधाय
36 द्वितीयखण्डं च स्कन्धे क्षिप्त्वा खटिकाखण्डेन वासभुवनान्तरे स्वेनैव विरचितं श्लोकमेतं भारपट्टे लिलेख । 36

'वर्षान्तरे न यद्यस्मि सप्तकोटीः समर्जये । विशामि ज्वलने ऽवश्यं ज्वालामालाकुले ततः ॥' २९७

इदं लिखित्वा वासवेश्मतो निःसृत्य नगरनीरनिर्गमद्वारेण दक्षिणाशां प्रति चचाल । स च क्रमतः
39 सर्वत्र जनपदस्वरूपं निरूपयन् दक्षिणाम्बुधितीरविराजिनीं जयश्रीनगरीमवाप । स तत्पुरीबाह्योद्देशे 39
एकस्मिन् जीर्णोद्याने ऽशोकानोकहतले दूरमार्गश्रमव्यपगमाय निषण्णश्चिन्तयामासेति । 'किमतुच्छमत्स्यकच्छपसंकीर्णितुङ्गतरङ्गसंगते सागरे यानपात्रमारुह्य परतीरं व्रजामि, किं वा चामुण्डायाः
42 पुरस्तीक्ष्णक्षुरिकाविदारितोरुयुगलसमुच्छलल्लोहितपङ्किलभूतलं मांसखण्डैर्बलिं ददामि, किं वा रात्रिंदिवं 42

12) P भजंतेवनतिं. 18) P shows blank space for नयवान्. 20) B सौहृदोज्ज्वलमनाः सत्यव्रतो. 24) B °विन्महासत्त्वश्चेति. 32) B तया for ततस्तया. 35) B inter. कान्तां & श्रियं. 36) B द्वितीयं च. 41) B संकीर्णैः तुंग.

1 अपहस्तिताशेषव्यापारो रोहणपर्वतभुवं खनामि, किं वा व्यपगतभयप्रचारः सत्पुरुषसंगतो धातुवादं 1 वितनोमि ।' इत्यनल्पविकल्पसंकल्पमालाकुलितस्वान्त एकस्मिन् स्थाने सागरदत्तः श्रीफलपादपस्य 3 प्रसृतं प्ररोहमेकं ददर्श । तं च विलोक्य संस्मृताभिनवशिक्षितखन्यवादेन तेन 'नमो धरणेन्द्राय नमो 3 धनाय नमो धनपालाय' इति मन्त्रं पठता भूमितलं खनित्वा निधिर्लोचनगोचरमानीतः । यावता स तं निधिं गृहीतुं चिन्तयति स तावता व्योम्नि इति वाणी प्रससार । 'वत्स, यद्यपि त्वया सकलो ऽपि 6 निधिर्वीक्षितः परं स्तोकमञ्जलिमात्रं मूलद्रव्यकृते गृहाण' इत्येवं श्रुत्वा तेन श्रेष्ठिसूनुना एक एवाञ्जली 6 रूपकाणां जगृहे । निधिरपि तदैवादृश्यतामगमच्च । तद्धनं निबद्धं चानेन स्कन्धनिक्षिप्तद्वितीय वाससः प्रान्ते ।

9 § २७) ततो वणिगुत्तमेन चिन्तितम् । 'अहो, चापल्यं दैवस्य । 9

पूर्वं दत्तो निधिर्दैव कथं पश्चाद्धृतः कथम् । तव वृत्त्या परिज्ञातं सर्वथा ते मतिश्चला ॥ २९८

तथाप्येतावतापि वित्तेन द्रविणस्य सप्तकोटीरर्जयित्वात्मीयं प्रतिज्ञातमवितथं करिष्ये यदि दैवं स्वयं 12 माध्यस्थ्यवृत्तिमङ्गीकरिष्यते ।' इति चिन्तयन् परितुष्टमनास्तस्यामेव नगर्यां विपणिमार्गे कमपि वणिजं 12 परिणतवयसं मार्दवादिगुणोपेतं स्वभावतो ऽपि सुशीलमद्राक्षीत् । तं च निरीक्ष्य चिन्तितमनेन । 'अहो, रमणीयतमाकृतिर्ज्यायान् वणिक्पुङ्गवो ऽयं दृश्यते, ततो ऽमुष्य पादपतनं न्याय्यम्' इति ध्यात्वा तं 15 नत्वा च सागरदत्तः पुरतो निविष्टः । तेन श्रेष्ठिना महता संभ्रमेण 'स्वागतं भद्राय' इति भाषितः सः । 15 तदा च तस्मिन्नगरे कस्मिन्नपि महोत्सवे प्रवृत्ते तस्य श्रेष्ठिनो हट्टे प्रत्यासन्नग्रामीणजनो ऽतीवसमुत्सुक-चेताः समस्तपण्यग्रहणार्थमभ्येति, तं च श्रेष्ठिनं जराजर्जरिततनुं पण्यानि दातुमक्षममवगम्य सागरदत्तः 18 प्रोवाच 'तात, त्वं विपणिमध्यतः क्रयाणकान्यानीय मम समर्पय यथैतानि तोलयित्वा युक्त्यास्मै जनाय 18 ददामि' इत्युक्त्वा दातुं प्रवृत्तः । तत एषः 'क्षिप्रं ददाति' इत्यवगत्य सर्वो ऽपि जनस्तदापणमायातवान् । तेन तत्क्षणमात्रेणापि पण्यान्यर्पयित्वा समग्रो ऽपि जनः प्रेषितः । क्रयाणकैर्विक्रीतैर्महत्यर्थलाभे श्रेष्ठिना 21 चिन्तितम् । 'यद्ययं को ऽपि महाकुलसंभवः पुण्यवान् दारको यद्ययं मम निलयमलङ्करोति तदतीव सुन्दरं 21 भवति' इति चिन्तयता जल्पितम् । 'भो वत्स, त्वं कुतः स्थानादागतो ऽसि ।' तेनोक्तम् । 'तात, चम्पा-पुरीतः ।' श्रेष्ठिना जगदे । 'वत्स, त्वया मम गृहमलङ्करणीयम् ।' स सागरदत्तः श्रेष्ठिना समं निकेत-24 मुपागतः । प्रीत्या स्वपुत्रवदौशीरकशिपुक्रियया संमानितः । कियद्दिनानन्तरं तेन प्रवयसा तद्रूपगुण-24 ग्रामरञ्जितचेतसाभिनवोद्भिन्नयौवना निर्मलमुखमृगाङ्ककान्तिकलापकलिता विकस्वरकुवलयदलदीर्घ-लोचना कुसुमबाणप्रणयिनीनिभा कनी सागरदत्ताय प्रदत्ता, परं तेन तत्परिणयनं न मानितम् । 27 तेनोक्तम् । 'तात, किंचिद्वक्तव्यमस्ति । केनापि हेतुना स्ववेश्मतो निःसृतो ऽसि, यदि तत्कार्यं प्रमाण-27 कोटिमध्यारूढं ततो यद् यूयं भणिष्यथ तदवश्यं करिष्ये । यदि तन्न निष्पन्नं ततो मम केवलं ज्वलन एव शरणमतो ऽस्मिन्नर्थे सांप्रतं तात, प्रतिबन्धं मा कार्षीः ।' श्रेष्ठिना निगदितम् । 'एवं व्यवस्थिते मया 30 भवतः किं कर्तव्यम् ।' तेनोदितम् । 'यदि त्वं मम सत्य एव तातस्तदा मद्वचनेन क्रयाणकं परतीरयोग्यं 30 गृहाण भाटकेन यानपात्रं च । मया परतीरं गन्तव्यम् ।' श्रेष्ठिना जल्पितम् । 'एवं भवतु' इति तद्दिनादेव श्रेष्ठिना पुरोभूय प्रतिपादितम् । सागरो ऽगण्यपण्यं संगृह्य निमित्तविद्दत्ते मुहूर्ते समुद्रदेवतामभ्यर्च्य 33 तपश्चरणगुरुं गुरुं प्रणिपत्यार्हतामर्हणां कृत्वा तं वणिजमभिवाद्यापृच्छ्य च स्मृतपञ्चपरमेष्ठिनमस्कारः 33 प्रवहणमारूढः, पूरितः सितपटः, लब्धो ऽनुकूलः पवनः, ततो नदीशमुल्लङ्घ्य क्रमेण यानपात्रं यवन-द्वीपमवाप । तत्र क्रयविक्रयेण समर्जितसप्तकोटिः सागरदत्तस्तुष्टमना व्यावृत्य स्वदेशं प्रति प्रचलितः ।

36 § २८) अथो तद्बोहित्थं सागरान्तः कर्मपरिणत्या संजाताकालकज्जलश्यामलसजलजलदान्धकार- 36 च्छादितव्योमतलादृश्यमाननक्षत्रतया निर्यामकैरुत्पथप्रेरितं कस्यापि गिरेर्दन्तके आस्फाल्य कामिनी-निवेदितरहस्यमिव त्वरितं प्रस्फोट । तत्र च निखिले ऽपि जने विपन्ने केवलं सागरदत्तः प्राप्तफलकः 39 कथमपि तुङ्गतरङ्गमालाभिः प्रेर्यमाणः पञ्चभिरहोरात्रैश्चन्द्रद्वीपमवाप्य मूर्च्छानिमीलितलोचनस्तीर- 39 पादपाधोभागे क्षणमेकं पवनस्पर्शलब्धचेतनस्तृषातरलितचेतोवृत्तिः क्षुधार्तः सर्वत्र परिभ्रम्य क्वचन प्रदेशे नालिकेरनारङ्गमातुलिङ्गपनसदाडिमीप्रमुखद्रुमफलैः कृतप्राणाधारश्चन्दनलवलीलवङ्गलतागृहं

1) P प्रचारः पुरुष. 3) On खन्यवाद B has a marginal gloss like this: भूमिगतनिधानखननविधिः. 7) P B रूपकानां. 10) B तत्व for तव. 12) B मध्यस्थवृत्ति°. 13) P तेन चिंतितं for चिन्तितमनेन. 21) C दारकोऽपि यद्ययं. 24) B has a marginal gloss: कुशीरं शयनासने कसिपुर्भोजनाच्छादो. 27) C तात यत्किञ्चिद्वक्तव्यमस्ति [यदहं]. 29) B has a marginal gloss प्रतिबंधं आग्रहं ।. 32) P गण्यं पण्यं. 37) B गिरेर्दंतके. 38) B त्वरितं पुस्फोट. 40) B °स्तृष्णा-तरलित°. 41) B has a marginal gloss on लवली thus: लताविशेषः.

वीक्ष्य संजातचित्तकौतुकस्तमुद्देशं यावदाजगाम तावत्सहसा कस्यापि स्वर इव श्रवणातिथित्वं भेजे। तमाकर्ण्य चिन्तितमनेन। 'अत्र तावत्पूर्वं मनुष्यप्रचारो ऽपि न कथं बालाया इव शब्दः। अहो, अहमपि कुत्र प्राप्तो ऽस्मि यत्र कथास्वपि श्रूयते यत् स्वप्ने ऽपि न दृश्यते तदैव दैवेन घट्यते' इति चिन्तयता यावन्निरूपितं तावत्कदलीतरुनिकुरुम्बान्तरे रक्ताशोकतरुतले ऽसामान्यरूपातिशया गुणग्रामाभिरामा काचित्प्रत्यक्षा वनदेवतेव वनिता दत्तकण्ठपाशा दृष्टा। ततस्तया प्रजल्पितम्। 'श्रूयतां वनदेव्यः, परस्मिन्नपि जन्मान्तरे ममेदृशं मा भूयात्' इति भणन्त्या तयात्मोद्बन्धे। अत्रान्तरे तेन करुणाशरणेन सहसागत्य तस्याः पाशश्चिच्छिदे, पतिता सा धरायां वायुनाश्वासिता च। चन्दनकिशलयरसेन विलिप्तं वक्षःस्थलम्। तया लब्धसंज्ञया सागरदत्तो ददृशे। तं वीक्ष्य ससाध्वसहृदया स्ववासः संवरीतुमारेभे। तेन भणिता।

'पुष्पबाणप्रिया किं त्वं वनलक्ष्मीः किमत्र वा। किमात्मारोपितो दुःखे निवेदय कृशोदरि॥' २९९
उवाच सा 'रतिर्नैव नास्मि लक्ष्मीर्वनस्य च। समाकर्णय मद्वृत्तं त्वमेकाग्रमनाः पुनः॥ ३००

§ २९) अस्ति दक्षिणमकराकरतीरे जयतुङ्गा नाम नगरी। तत्रोत्तुङ्गश्रिया वैश्रमण इव वैश्रमणः श्रेष्ठी। तस्याहं दुहितात्यन्तप्राणप्रिया। अन्यदादिवसे स्वभवनकुट्टिमतले शय्यायां प्रसुप्तानेकशकुनिश्वापदकलकलरवेण विबुद्धा यावच्चिन्तयामि तावदनन्तपादपशतदलावलिनिरुद्धतरणिकिरणजालं कान्तारमेव पश्यामि। तच्च वीक्ष्य भयावेशकम्पिततनुलता विलपितुं प्रवृत्ता।

भविष्यामि कथं तात निराशा हा त्वयोज्झिता। इदानीं कानने भीमे शरणं भावि कुत्र मे॥ ३०१
अत्रान्तरे 'तव शरणमस्मि' इति जल्पन् दिव्यरूपधारी को ऽपि पुमान् लतानिकेतनतः समुत्तस्थौ। तमालोक्य द्विगुणतरं समुपजातक्षोभा रोदितुमारेभे, स च मत्समीपमुपागत्य वक्तुं प्रावर्तत।

'मुञ्च माश्रूणि तन्वङ्गि न करोमि तवाक्षमम्। त्वद्रूपाक्षिप्तचित्तेनापहृतासि मयाधुना॥ ३०२
बाला जगाद सा 'कस्त्वं केन ते कथितासि च।' तन्निशम्य ततो ऽवोचत्खरः 'शृणु शुभानने॥ ३०३

§ ३०) अस्ति वैताढ्यपर्वतः। तच्छिखरनिवासिना मया विद्याधरेण महाबलवता त्रिदशवनितानामपि मानसे क्षोभकारिणा निखिलमपि क्षोणीतलं कलयतोपरितनकुट्टिमतले तल्पिने प्रसुप्ता तलिनोदरी त्रिभुवनाधिकशालिनी इतिकृत्वा भवती मम मनसि प्रवेशं चक्रे।

प्रेमोल्लसति कस्यापि क्वापि दैववशात्तथा। विनेतुं शक्यते यन्न विलग्नं वज्रलेपवत्॥ ३०४
ततो 'नापरो ऽत्रोपायो ऽस्ति' इति विचिन्त्याहं सुप्तां त्वामपहृत्य निजगुरुशङ्कितो निजनगरं न गतः, किन्त्वत्र द्वीपे विजने समागतो ऽस्मि, अतो मया सह भोगान् भुङ्क्ष्व, दुःखं मा धेहि।' अतो मया चिन्तितम्। 'तावदहं कन्या न कस्यापि दत्ता, अन्येनापि वणिजा परिणेतव्या, ततो वरमयं सुन्दराकृतिर्विद्याधरः त्रिजगतीयुवतिजनवल्लभः स्नेहमोहितमना यदि मत्करग्रहं करोति तदा मया किं न लब्धम्' इति चिन्तयन्त्या मयोक्तम्। 'अहं त्वयात्र कानने आनीता यत्तुभ्यं रोचते तत्समाचरेः।' ततः सहर्षसंभृतचेताः समजायत। अत्रान्तरे कर्षितकरालकरवालभैरवो विद्याधर एकः 'रे रे अनार्य, कुत्र व्रजसि' इति जल्पन् प्रहर्तुमायातवान्। ततो मे दयितः समाकृष्टरिष्टी 'रे रे दुष्ट, मत्कलत्रापहारं कर्ता' इति वदन् तेन समं योद्धुमारेभे। ततस्तौ युध्यमानौ निशितासिघातैः परस्परं लूनशीर्षौ क्षितौ निपतितौ विलोक्य महद्दुःखाक्षिप्तचित्ता विलपितुं प्रवृत्ता।

'हा सौभाग्यनिधे नाथ रूपश्रीजितमन्मथ। मामेककां परित्यज्य वने कुत्र गतो भवान्॥ ३०५
गृहाद्गानीय मुक्त्वात्र मामेकां काननान्तरे। जीवेश मा व्रज क्वाप्यथवा नय निकेतने॥' ३०६

§ ३१) तत एवं विलप्य मरणकृताध्यवसायया मया 'यथा भूयो भवदुःखानां पदं न भवामि' इति चिन्तयन्त्या लतावेश्मनि लतापाशं विरचय्य स्वं च शोचन्ती स्त्रीजन्म गर्हमाणा कुलदेवीं संस्मर्य मातापितरौ प्रणम्य चात्मा बबन्धे। अतो न जाने किं वृत्तम्, केवलं भवान् वीज्यमानो दृष्टः। 'कुतस्त्वं कुत्रत्यः, कथमत्र दुर्गमे द्वीपे।' ततः सागरदत्तः स्ववृत्तान्तं प्रतिज्ञारोहणाद्यं यामपाशविघटनान्तं निवेदयामास। ततस्तयोक्तम्। 'एवंविधे विषमे कार्ये संप्रति त्वया किं करणीयम्।' सागरदत्तेनोक्तम्। 'सत्पुरुषाः प्राणान्ते ऽपि न प्रतिज्ञाभङ्गं विदधति।' तया अहिपतम्। 'दैवायत्ते प्रतिज्ञानिर्वाहे न किमपि भद्र, तव दूषणम्, तत्किं त्वया संप्रति विधेयम्।' स भूयो ऽप्युवाच 'ममैवं समुद्भ्रान्तभ्रमत एकादश

3) B तदेव for तदैव. 5) P B om. वनिता. 6) P भणन्त्या. 7) P वलिप्तं for विलिप्तं. 12) P B °करप्रतीरे, B नगरी उत्तुंगश्रिया. 13) B प्रसुप्ता। अनेक. 17) P om. इति, B दिव्यधारी, P B om. पुमान्. 22) P प्रसुप्ता। मलिनोदरी C प्रसुप्ताऽमलिनोदरी. 26) P B द्वीपे निर्विजने. 40) B om. त्वया.

मासाः संजाताः । संप्रत्येष द्वादशो मासः प्रवृत्तः । अनेनैकेन मासेन कथमहं सप्तकोटीः समुपार्जयामि । अथो समुपार्जिता अपि सप्तकोटीः कथं गृहं नेष्यामि । तेनाहं सुन्दरि, भ्रष्टप्रतिज्ञो ऽभवम् । न मम भ्रष्टप्रतिज्ञस्य जीवितुं युक्तम् । ततो ज्वलनं प्रविशामि ।' [तयोक्ते ।] 'यद्येवं प्रतिज्ञाभङ्गे भवान् हुताशने प्रविशति तत्राहमपि भर्तृवियुक्ता त्वमिव कृशानुं साधयिष्ये, अतो ऽन्वेष्यतां कुतो ऽपि पावकः ।' तेन भणितम् । 'भद्रे, न युक्तमेतत्तव' । [ततस्तयापि भणितम् ।] मया किमत्र वने कर्तव्यम्' इति । ततस्तेन चितां विरचय्यारणिकाष्ठाग्निर्माय ज्वलनः प्रज्वालितः । ततस्तेनोक्तम् । 'भो लोकपालाः श्रूयतां, मम प्रतिज्ञा संवत्सरेणापि न पूर्णा, इति भ्रष्टप्रतिज्ञस्य मम ज्वलनः शरणमिति ज्वलनं विशामि' इति यावच्चितां गवेषयति तावच्चिता शतपत्रतां प्राप । ततो [सागर-] दत्तः कौतुकाक्षिप्तहृदयो व्यचिन्तयदिति ।

'किमन्यज्जननं किं वा स्वप्नः किं मनसो भ्रमः । किमिन्द्रजालं यच्चित्या जगाम शतपत्रताम् ॥' ३०७
अत्रान्तरे पद्मरागघटितं व्योममण्डले । मुक्तावचूलप्रालम्बं विमानं समुपस्थितम् ॥ ३०८
चारुकाञ्चनकोटीरधरस्तत्र सुरः स्फुरन् । तेजसा भूयसा चञ्चद्रत्नखण्डश्रुतिकुण्डलः ॥ ३०९

ईषदास्यहास्यविकस्वराधरतया दशनस्फुरत्किरणधोरणिसमुद्दीपितदिगङ्गनाननेन तेनोक्तम् । 'अहो सागरदत्त, किं त्वया पामरजननिषेवितो विबुधनिन्दितः स्ववधः प्रारब्धः । यतः,

प्राणेश दुःखसंतप्ता वनिता साहसाश्रिता । तनोति तद्वरं भद्र सांप्रतं सांप्रतं न ते ॥ ३१०

एतच्च कथं विस्मृतम्, यस्त्वं सौधर्मविमाने ऽस्माभिः सममुत्पन्नः । तत्र तावत्त्वया कर्केतनेन्द्रनीलपद्मरागराशयः प्रमुक्ताः, अतः किमेताभिः सप्तधनकोटीभिः ।

तत्त्वं गृहाण सम्यक्त्वं निशाभुक्तिनिवर्तनम् । महाव्रतानि पञ्चैव ता एताः सप्त कोटयः ॥ ३११

§ ३२) अथ द्रव्याभिलाषी भवांस्तदा त्रिगुणाः सप्तकोटीः स्वीकुरु । मम विमानमारोह यथा त्वामह्नाय निलयं नयामि ।' एतदाकर्ण्य देवर्द्धिं वीक्षमाणस्य तस्य सम्यगूहापोहं कुर्वतः पूर्वजातिस्मृतिरुत्पेदे । ज्ञातं च यथा 'अहं स पद्मप्रभश्च्युत्वात्र समुत्पन्नः । एष पुनः पद्मकेसराभिधानो ऽनिमेषः । तत्र मया पूर्वजन्मनि भणित आसीत्, यथा 'त्वयास्मि श्रीमतो जिनेश्वरस्य शासने संबोध्यः' तत्स्मरतानेनामुतो मृत्युतो रक्षितो ऽस्मि । अहो दृढप्रतिज्ञः, अहो परोपकारी, अहो स्नेहपरः, अहो मित्रवात्सल्यम् । यतः,

मानुष्ये जीवितं सारं ततो ऽपि प्रेम सुन्दरम् । उपकारः परं प्रेम्णि तत्रैवावसरो वरः ॥' ३१२

इति चिन्तयतानेन सुरः प्रणतः । तेन भणितम् । 'सुष्ठु स्मृतस्त्वया पूर्वभवः ।' सागरदत्तेनोक्तम् । 'अहो, त्वया परित्रातः संसारपतनात् । तावत्त्वया वरेण्यं कृतम् । समादिश किं कर्तव्यम्' इति । सुरेण जल्पितम् । 'अद्यापि ते चारित्रावरणीयं कर्म समस्ति, तद्भोगान् भुक्त्वा सप्तदशभेदभिन्नः संयमो विधेयः' इति । ततस्तेनास्मि विमाने समारोपितः । गृहीता च मया सा समं बाला । क्षणेनैव जयश्रीनगरीं प्राप्तः । तत्र जीर्णश्रेष्ठिवेश्मनि समवतीर्णेन मया सा कन्या श्रेष्ठिसुता च परिणिन्ये । ततो विमानारूढश्चम्पापुर्यामगमम् । वन्दितो महाभक्त्या गुरुजनः । ततो देवेनोक्तम् । 'भद्र, तव दशवर्षसहस्राण्यायुः, तत्त्रीणि गतानि, पञ्च सहस्राणि भोगान् भुङ्क्ष्वेति, सहस्रद्वयं श्रामण्यं पालनीयम्' इत्युक्त्वैकविंशतिधनकोटीस्तद्गृहाङ्गणे ऽभिवृष्य गतः स सुरः । सो ऽथ चिरविरहखिन्नां पूर्वप्रियां संभाव्य ताभिरम्भोजदृग्भिः सह क्रीडां रचयन् प्रणयिजनं मानयन् क्रमेण निर्विण्णकामभोगो ऽवगतपरमार्थः स्मृतपूर्वभवदेववाक्यः क्षीणभोगफलकर्मा वैराग्यमार्गमुपगतः । ततश्चैत्येष्वष्टाह्निकां निर्माय कृतकृत्यः पुण्यवतां स्थविराणामन्तिके ऽन्तेवासी जातः । भोः कुवलयचन्द्र, सो ऽहं सागरदत्तः । तत्र चाधीतसर्वशास्त्रस्य गृहीतद्विविधशिक्षस्याङ्गीकृतैकाकित्वविहारप्रतिमस्य ममावधिज्ञानं प्रादुरभूत् । 'अधो यावद्रत्नप्रभायाः सर्वप्रस्तरान् ऊर्ध्वं यावत्सौधर्मविमानचूलिकां तिर्यग् मानुषोत्तरशिखरम्' एतत्प्रमाणे [अवधौ] जाते मया 'लोभदेवपद्मप्रभदेवौ' इति निजं प्राच्यं भवद्वयं ददृशे । एतद्विलोक्य चिन्तितं मया । 'अहो, ये पुनस्तत्र चत्वारस्ते कथं संप्रति' इति चिन्तयन् यावदुपयुक्तो ऽस्मि तावत्त्वान् दृष्टवान् तथा चण्डसोमः ।

2) P अथोपार्जितसप्तकोटीः B अथोपार्जिता अपि C अथो समुपार्जिताऽपि. 3) P B om. [तयोक्ते]. 4) P भर्तृप्रमुक्ता. 5) P B om. [ततस्तयापि भणितम् ।]. 6) P चितां B चितां, P °काष्ठान्यग्निर्माय B °काष्ठान्यानीय्य, B प्रज्वालितः । तेनोक्तं, P om. ततस्तेनोक्तम्. 7) P संवत्सरेणापि न पूर्णादत्तः । कौतुकाक्षिप्त etc.: obviously P has missed some portion between पूर्णा and दत्तः. Originally B also read like P, but by an additional line it is made to read thus: संवत्सरेणापि न पूर्णा इति भ्रष्टप्रतिज्ञस्य मम ज्वलनः शरणमिति ज्वलनं विशामीति यावच्चितां गवेषयति तावच्चिता शतपत्रतां प्राप ततो दत्तः कौतुकाक्षिप्त etc. C reads thus संवत्सरेणापि न पूर्णा तेन सम्प्रति स्वप्रतिज्ञापूर्त्यै प्राणान् त्यजामि' इति यावत्प्राणान्मुञ्चति [तावत्सा चिता पङ्कजायमाना जाता । तां दृष्ट्वा सागर] दत्तः कौतुकाक्षिप्त etc. 15) B एतत्कथं. 16) B om. अतः, P कोटिभिः. 18) P B विमानमारुह. 20) P B °धानोनिमिषः. 21) P ततः स्मरताः. 22) B दृढप्रतिज्ञा. 36) B सर्वशास्त्रगृहीत. 37) C adds [अवधौ] before जाते.

स स्वर्गे पद्मचन्द्रस्ततश्च्युत्वा विन्ध्याटव्यां कण्ठीरवः । पुनर्मानभटो ऽपि विपद्य पद्मसारः स्वर्गी, ततो ऽयोध्यापुर्यां भूपतेर्दृढवर्मणः सूनुः कुवलयचन्द्र इति । तथा मायादित्यश्च्युत्वा त्रिदिवे पद्मवराभिख्यो ऽनिमेषो भूत्वा दक्षिणस्यां दिशि विजयाभिधायां पुर्यां भूधनश्रीमहा(विजय)सेनस्य दुहिता कुवलयमाला । एतत्परिज्ञाय मया चिन्तितम् । 'तदा तपस्विभवे मम संमुखमेतैर्भणितमासीत्' यथा 'यत्र तत्रोत्पन्ना-नामस्माकं भवता सम्यक्त्वं दातव्यम्' इति सा यावन्मम प्रार्थना स्मृतिपथमागता तावदेव पद्मकेसर-त्रिदशः समागत्य मां प्रति स्तुतिमाततान ।

'समुत्पन्नावधिज्ञान ज्ञातजन्तुभवान्तर । जय त्वं श्रमणाधीश धर्माचार्यस्त्वमेव मे ॥' ३१३

§ ३३) तदाकर्ण्य तं निरीक्ष्य च मया जल्पितम् । 'भद्र, कथय किं क्रियताम् ।' ततो जल्पितं नाकिना । 'भगवन्, पूर्वं मया प्रतिपन्नमिति, यथा सम्यक्त्वदानेन पद्मसारपद्मवरपद्मचन्द्रजीवा अनु-ग्राह्याः । एते द्वौ मिथ्यादृष्टिकुललब्धजन्मानौ, एकः सिंहश्च । तदेते ऽतिदुर्लभे श्रीजिनेन्द्रनिगमे प्रतिबोधनीयाः । ततः समागच्छ यथा गच्छावस्तस्यामयोध्यापुर्यां कुमारं कुवलयचन्द्रं प्रतिबोधयावः ।' मयादिष्टम् । 'न त्वयोपायः सुन्दरः समुपदिष्टः ।

यतः सुखनिमग्नानां रतिर्धर्मे न जायते । नीरुजामौषधे न स्यादादरस्य लवो ऽपि हि ॥ ३१४

तत्तस्य कुमारस्य राज्यदिग्भावितस्य पितृमातृभ्रातृभगिनीस्वजनवयस्यादिभ्यो ऽनतिदूरीकृतस्य च कुतो बोधावसरः । यदुक्तम् ।

"जननीजनकभ्रातृवियोगेनातिदुःखिताः । यावन्न देहिनस्तावद्धर्मकर्म न तन्वते ॥" ३१५

कुमारानयनाय त्वं भद्र गच्छाधुना त्वहम् । चण्डसोमो हरिर्यत्र तत्र गच्छामि कानने ॥ ३१६

§ ३४) तत्रैकान्ते कुमारः पितृबान्धववियोगकलितः सुखं सम्यक्त्वं ग्रहीष्यते' तदुक्त्वाहमिहा-गतः । पद्मकेसरः संप्राप्तो ऽयोध्यायाम् । तत्र च तत्क्षणनिर्गतस्त्वमश्वारूढो वाहकेलिगतो दृष्टः पद्म-केसरेण । स तुरङ्गं प्रविष्टः । त्वां गृहीत्वा तुरग उत्पतितः । त्वया च तुरगः प्रहतः । पद्मकेसरेण च मायया मृतो दर्शितो न पुनर्मृतश्च, केवलं तवाशाभङ्गः कृतः । ततः कुमार, सम्यक्त्वलाभार्थमनेना-श्वेनाक्षिप्य त्वमानायितः । एतानि तानि रत्नरूपाणि विलोकयेति । ततः कुवलयचन्द्रः स्वं भव्यरूपं तथा कुवलयमालायाश्चापरेषामपि पूर्वजन्मस्मृतिनिमित्तानि तान्यपश्यत् । उत्पन्नं च तद्दर्शनेन कुमा-रस्य सिंहस्य च जातिस्मरणम् । मुनिना समादिष्टम् । 'कुमार, ततस्त्वं विचारय । 'असारः संसारः, तीक्ष्णा नरकव्यथा, दुर्लभः श्रीजिनप्रणीतो धर्मः, दुष्प्रतिपालयः संयमभारः, बन्धनसदृशः सदन-निवासः, निबिडनिगडप्राया दाराः, महाभयमज्ञानम्, न सुलभा धर्माचार्याः, महाभाग्यलभ्यं मनुष्य-जन्म' इत्येवं च विज्ञाय 'सम्यक्त्वं गृहाण, द्वादशव्रतान्यङ्गीकुरु, परिहर पापस्थानानि ।' इदमात्मना पूर्वजन्मवृत्तमथाश्वापहृतिं च निशम्य भक्तिभरप्रणतोत्तमाङ्गः कुवलयचन्द्रो वक्तुं प्रवृत्तः । 'अहो, अनु-गृहीतो भगवता सम्यक्त्वदानप्रसादेनेति तावन्मम देहि जिनराजदीक्षानुग्रहम् ।' मुनिना प्रोक्तम् । 'त्वमुत्सुकमना मा भव, तवाद्यापि भोगफलं कर्म समस्ति, अतः प्रव्रज्या न ग्राह्या । सांप्रतं पुनर्द्वादशविधं श्रावकधर्मं प्रतिपालय ।' एतदाकर्ण्य कुमारेणोक्तम् । 'भगवन् श्रूयताम्, अतः परं श्रीजिनान् साधूंश्च विना नान्यं नमामि, श्राद्धधर्मं च पालयिष्ये ।' भगवता भणितं 'भवतु' इति । ततो मुनिना पुनरप्युक्तम् । 'भो मृगराज, त्वया पूर्वजन्मवृत्तं श्रुतम् । वयमपि तद्वचः संस्मर्य समागताः । तावदङ्गीकुरु सम्यक्त्वम् । गृहाण देशविरतिम् । मुञ्च निस्त्रिंशत्वम् । परिहर प्राणिवधम् । त्यज सर्वथा क्रोधम् । अनेन दुरात्मना क्रोधेनावस्थामिमामुपनीतो ऽसि ।' इदं वचो निशम्य मृगाधिपः सर्वाङ्गरोमाञ्चितश्चलद्दीर्घलाङ्गूलः समुत्थाय मुनिं प्रणम्य प्रत्याख्यानं ययाचे । भगवता ज्ञानेनादिष्टम् । 'कुमार, एष केसरीदं जल्पति, यथा ममानशनं देहि, यदस्माकमपुण्यवतां नास्ति प्रासुकाहारः । सदैव वयं मांसाशिनः, अतो मम न श्रेष्ठं जीवितम् ।' ततो मुनिना तस्य प्रपन्नप्रतिबोधस्य निराकारमनशनमदायि । स च तदङ्गीकृत्य त्रसस्थावरजन्तुजातविरहिते स्थण्डिले संसारासारतां चिन्तयन् पञ्चनमस्कारपरायणः परित्यजन् स्वजातिदुःशीलत्वमुपाविशत् ।'

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2) B मायादित्यो इति च्युत्वा, B °भिख्योनिमिषो. 3) P B दिशि जयाभिधायां, P B श्रीमहासेनस्य. 11) B °मयोध्यायां पुर्यां. 14) B राज्योदयश्रिया लालितस्य (this is a correction on the original reading something like the one adopted in the text), B °भ्यो दूरीकृतस्य. 17) B तत्रागच्छामि. 18) B तदुक्त्वाहमिहागतः पद्मकेसरः स्त्वामानेतुं गतः तत्र. 19) P om. संप्राप्तोऽयोध्यायाम्, shown by blank space; P B वाहकेलिगतो दर्शितो न पुनर्मृतश्च केवलं तवाशयाशाभंगः. 26) B निवड B for निबिड. 27) B इदमात्मनः. 36) B यथा मम मांसाहार एव ततोऽस्माकमपुण्यवतां.

कुमारेणोक्तम् । 'भगवन्, सा कुवलयमाला कथं बोध्या ।' भगवतादिष्टम् । 'सापि तत्र विजयपुर्यां चारणश्रमणकथानकेन स्मृतपूर्वजन्मवृत्तान्ता गाथाचतुर्थपादं राजद्वारे सर्वजनदृष्टं करिष्यति । तत्र गत्वा गाथापूरणतस्त्वमेव तां परिणेष्यसि । सा पुनस्तव महादेवी भविष्यति । ततस्तत्कुक्षिभूरेष पद्मकेसर-त्रिदशः प्रथमः पुत्रो भावीति । तस्त्वमपाचीमभिगम्य कुवलयमालां प्रबोधय' इति निवेद्य सद्यः श्रमणेश्वरः ससार । सुपर्वापि 'अहं संबोध्यस्त्वया' इत्युक्त्वा गगने समुत्पपात । कुमारः 'भगवतादिष्टं कर्तव्यम्' इति चिन्तयन् दक्षिणाभिमुखं चलितः पश्चात्स्यं विलोक्य चिन्तयामासेति । 'यदयं साधर्मिको ऽथवा पूर्वसंगतः स्निग्धबन्धुरेकगुरुदीक्षितश्चानशनी च, अतो मयायमुपचर्यः । यद्यस्य कायपरित्राणं न करिष्ये तदायं केनापि व्याधेन शरैर्निहतो रौद्रध्यानवशमानसः श्वभ्रतिर्यग्दुःखभाजनं भावी' इति विचार्य भव्यरीत्या तेन प्रतिजागरितो भणितश्चेति ।

'जनौ जनौ मृगेन्द्र त्वमबोधिर्बहुधा मृतः । तथा म्रियस्वेति यथा भूयः स्यान्न मृतिस्तव ॥' ३१७

§ ३५) एवं धर्मकथां श्रुत्वा तृतीयदिने हर्यक्षः क्षुधाक्षामकुक्षिर्नमस्कारपरायणः समाधिना मृत्वा सौधर्मे द्विसागरोपमायुःस्थितिः सुमनाः समुदपद्यत । ततः केसरिशरीरसंस्कारमाधाय कुमारः कुवलयचन्द्रो दक्षिणाभिमुखमचालीत् । ततश्च

गिरिनिर्झरझात्कारैर्वाचालितदिगन्तरम् । त्रिपत्रं सप्तपत्राढ्यं नवबाणद्रुबन्धुरम् ॥ ३१८
शाखिसूनस्फुरद्गन्धलसद्भ्रमरविभ्रमम् । स्थाने स्थाने श्रूयमाणकेकिझंकारनिःस्वनम् ॥ ३१९
दारुणश्वापदव्रातसंकुलं केतनं वनम् । कुमारः क्रमयन् प्राप विन्ध्यपर्वतकाननम् ॥ ३२०
त्रिभिर्विशेषकम् ॥

तदा तत्र नखंपचवालुकानिवहे उज्ज्वलद्बहलदावानलनिर्गच्छद्धूमध्यामलितककुम्मण्डले सर्वतः शुष्यमाण-शाखिनि वात्यावियद्विवर्तितरजःसंचये च प्रचण्डमार्तण्डकिरणदण्डसंशोषितक्षितितले भीष्मग्रीष्मभरे उदग्रतृषासंशुष्यद्गलतालुकः कुमारः सलिलावलोकनाय कंचिद्भूभागं बभ्राम ।

ततस्तद्बन्तर्वसुधायोषिद्भाले विशेषकः । नृत्यत्त्रिदशसुन्दर्या भुवि न्यस्तं तु कुण्डलम् ॥ ३२१
मुक्तावदातसद्वारि हारिवारिजराजितम् । वाताधूतकिञ्जल्कलितकाष्ठाङ्गनामुखम् ॥ ३२२
क्रीडत्स्वर्गाङ्गनापीनवक्षोजक्षोभितोर्मिकम् । पालिद्रुमालिसंलीनकिंनरीगीतसंगतम् ॥ ३२३
आवर्तमिव गङ्गायाः क्षीराम्भोधेरिवानुजम् । सुधाकुण्डमिवोद्धूतं कासारं स व्यलोकत ॥ ३२४
चतुर्भिः कलापकम् ॥

तमालोक्योच्छ्वसितमिव हृदयेन, प्रत्यागतमिव बुद्ध्या सर्वथा प्राप्तमनोरथ इव कुमारः समभूत् । तत्तीरस्थितेन कुमारेण चिन्तितम् । 'आयुर्वेदशास्त्रमध्ये मया श्रुतमासीत्, यत्किल दुस्सहक्षुत्तृषापरि-श्रमभागिनापि देहिना तत्क्षणं पयो न पेयमिति । यस्मादेते सप्तापि धातवः प्रकुप्यन्ति, वातपित्तश्लेष्मा-दयो दोषा उत्पद्यन्ते, अतो मम श्रान्तस्य सद्यः शरीरप्रक्षालनपानादिकं नैवोचितम्' इति विचिन्त्य तत्ती-रतरोरेकस्य तले क्षणमेकं विश्रम्य ततः कुमारः सरःसलिलावगाहनं पयःपानं च विदधे । ततः पुष्प-फलस्पृहयालुः सर्वतः परिभ्रमन् कस्मिन्नपि प्रदेशे लतानिकेतने ऽप्रतिमां यक्षप्रतिमां यावन्निरूपयति तावत्तत्र यक्षशिरोदेशे सकलत्रैलोक्यबन्धोर्भगवतो ऽर्हतो मूर्तिर्मुक्तामयी तल्लोचनगोचरमागता । कुमारस्तामालोक्य हर्षवशविकसल्लोचनः स्तुतिमाततान ।

जय त्रिभुवनाधीश जय निर्माथ निर्मम । जय कारुण्यपाथोधे जय श्रेयःश्रियोनिधे ॥ ३२५

§ ३६) ततः कुमारस्तां प्रतिमां जलेन प्रक्षाल्याहिमरुचिमरीचिवीचिपरिचयपेशलैः कमलैरभ्यर्च्य भक्तिभृतस्वान्तः पर्यष्टौदिति ।

संसाराम्बुधिपापनीरलहरीमध्ये भृशं मज्जत-
स्त्राता त्वं भुवनैकभूषणमणे त्वं नायकस्त्वं गुरुः ।
किंचान्यज्जनकस्त्वमेव जननी दीनत्वभाजो मम
त्वं बन्धुस्त्वमिह त्वमेव शरणं त्वं जीवितं त्वं गतिः ॥ ३२६

अत्रान्तरे निर्मितातुलजलक्षोभा सरोवरोदरतः कापि कामिनी दिव्यरूपधारिणी निःससार । तां च दृष्ट्वा चिन्तितं कुमारेण ।

14) P त्रिपत्रिसप्त°. 15) C काक for केकि. 18) B ककुम्मंडले. 21) B शेषकं for विशेषकः and B has a marginal gloss: तस्य वनस्य मध्ये । भूलीमालतिलकं । 27) P B दुःसहतृषाक्षुधापरिश्रमभाजिनापि. 29) P पामारिकं for पानादिकं. 30) P पयःपानं च बंधाय blank space स्पृहयालुः, B च विधाय भोजनविषये स्पृहयालुः.

'समुद्रनन्दिनी किं वा किं वा विद्याधरी वरा। किं वा सिद्धाङ्गना किं वा देव्यसौ व्यन्तरी किमु ॥ ३२७

तां चानु करकमलकृतजलभृतकनककलशा दिव्यसरोजादिपूजोपकरणपूर्णपटलिकाविहस्तहस्ता कुब्जिका च निर्गता। ते च विलोक्य कुमारश्चिन्तयामास। 'ननु दिव्ये इमे, न ज्ञायते केन हेतुनात्रागते।' ततो यद्यत्र प्रदेशे स्थास्यामि तदेतयोर्मनसि महान् क्षोभो भविष्यति, अतो ऽस्यैव यक्षस्य पृष्ठिभागे तिष्ठामि क्षणमेकम् 'यथैते किं निमित्तमागते, किमत्र कुर्वाते' इति परिज्ञानाय तद्यक्षपृष्ठावतिष्ठत्। ततः सा मृद्वङ्गी भगवत्प्रतिमां सरोजैरर्चितां विलोक्य जल्पितवती। 'हे कुब्जिके, यदियमन्येनापि भगवतः श्रीमदादिनाथस्य प्रतिमा केनाप्यर्चिता, परमिति न ज्ञायते यद्देवेन मानुषेण वा।' कुब्जिकयोक्तम्। 'अत्र वने शबरैरभ्यर्चिता भविष्यति।' तयोक्तम्। 'नहि नहि विलोकय पदपद्धतिम्, यदस्यां वालुकाप्रतिबिम्बितायां पद्मशङ्खाङ्कुशादीनि लक्षणानि लक्ष्यन्ते, ततो मन्ये को ऽप्युत्तमः पुमान्' इति वदन्ती सुदती पूर्वपूजाकमलान्युत्सार्य भगवन्मूर्तिं कनककलशगन्धोदकेन संस्नाप्य विकचैरम्भोजैरभ्यर्च्य स्तुतिमातन्य ततो यक्षं संपूज्य गीतं गातुं प्रवृत्ता। तस्या गेयं लय-ताल-तान-श्रुति-स्वर-मूर्छना-ग्रामसुन्दरममेयगुणमाकर्ण्य कुब्जमनाः कुमारः 'अहो गीतम्, अहो गीतम्' इति वदन्नात्मानं प्रकटीचक्रे। सा च मृगलोचना रूपगुणकलाकलापकलिताय कुमारायाभ्युत्थानं विदधे। कुमारेणापि 'साधर्मिकवत्सलत्वम्' इति चिन्तयता प्रथममेव साभिवन्दिता। तया साध्वसत्रपाभरोत्कम्पकम्पमानस्तनभरया सविनयं भणितम्। 'देव कस्त्वम्, विद्याधरश्चक्रवर्ती सुरो वा, कुतः समागतः, क्व यास्यसि' इति। अथ भणितं कुमारेण। 'मनुष्यो ऽहं कार्यार्थी दक्षिणापथं प्रत्ययोध्यातश्चलितः। एष मम परमार्थः।

एतस्मिन् [हि] महारण्ये का त्वं यक्षः क्व एष वै। एतस्य हेतुना केन शीर्षे मूर्तिर्जिनेशितुः ॥ ३२८
एतच्चित्रं महच्चित्ते मम संप्रति वर्तते। कुरङ्गनयने तावदेतदाशु निवेदय ॥' ३२९

§ ३७) 'हे कुमार, श्रूयताम्।

समस्तीह भुवि ख्याता पुरी स्वर्गपुरीनिभा। माकन्दी भूरिमाकन्दा सदादीनजनस्थितिः ॥ ३३०
अरिष्टशब्दो निम्बे स्यात् कलिर्यत्र बिभीतके। पलंकषो गुग्गुलौ च जने नैव कदाचन ॥ ३३१

तत्रास्ति यज्ञदत्ताभिधः सूत्रकण्ठः श्रोत्रियः। स च कृष्णाङ्गः कृशशरीरः खरस्पर्शः प्रकटश्यत्कमनिजालः सदा दारिद्र्यमुद्राविद्रुतः। तस्य सावित्री प्राणप्रिया। तत्कुक्षिभवान्यपत्यानि त्रयोदश। तेषु चरमः सोमनामा तनूजः। तस्मिन् जातमात्र एव संवत्सराणामधमा विंशिका प्रविष्टा। तदनुभावेन द्वादशवत्सरीमवृष्टिरजायत।

यत्रौषध्यो न जायन्ते न फलन्ति महीरुहः। निष्पद्यते न वा सस्यं तृण्या नैव प्ररोहति ॥ ३३२
अतो देवार्चनं नैव नैवातिथिषु सत्क्रिया। वितरन्ति न वा दानं नार्चयन्ति जना गुरून् ॥ ३३३

एवंविधे महादुर्भिक्षे यज्ञदत्तकुटुम्बं समस्तमपि क्षयमियाय। केवलं स बटुः सोमः कनिष्ठपुत्रः कथमपि कर्मवशतः क्षुधाभारोपरतसमग्रबन्धुवर्गः कदाचिद्राजमार्गे विपणिश्रेणिपतितैर्धान्यकणैः कदाचिद्भोजनक्षणदत्तबलिपिण्डेन महता कष्टेन महद्दुष्कालकान्तारं व्यतीयाय। तदनन्तरं प्रहगत्या प्रजानां भाग्यवशतः प्रभूतं तोयं निपतितं, सर्वत्र प्रमुदितानि जनमनांसि, सर्वत्रैवोत्सवः प्रवृत्तः। तस्मिन्नीदृशे सुभिक्षे प्रवृत्ते सोमबटोः षोडशवर्षदेशीयस्य दरिद्र इति पदे पदे जनेन हस्यमानस्य चेतसीदृशी चिन्ता संजाता।

'के ऽपि मर्त्यसहस्राणामुदरंभरयो नराः। प्राकृतादुष्कृताद्आत्मंभरयो ऽपि न मादृशाः ॥ ३३४
तत्कृतं सुकृतं किंचिन्नैव पूर्वभवे मया। येन मे न भवत्येव दुःस्थावस्था कदाचन ॥ ३३५
सर्वदापि सुखेच्छा स्याल्लोकस्यामुष्य मानसे। न करोति परं किंचित् श्रेयो येन सुखी भवेत् ॥ ३३६

§ ३८) तत्सर्वथैव धर्मार्थकामपुरुषार्थत्रयशून्यस्यास्मादृशजनस्य जीवितत्यजनमेव श्रेयस्तरम्, अथवा न युक्तमेतत्, यत आत्मनो वध उचितो न।

ये त्यक्ता द्रव्यमानाभ्यां भवेयुर्मलिनो भुवि। श्रेयांस्तेषां वने वासो ऽथवान्यविषयान्तरे ॥ ३३७

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3) B °यामास। अथ मया किं कर्तव्यमिति यद् अत्र प्रदेशे P has blank space for ननु दिव्ये etc. to ततो. 4) B पृष्टिविभागे. 5) P असि for इति. 13) B °कलितस्य कुमारस्याभ्युत्थानं. 15) P has a gap shown by blank space for सविनयं etc. to एतस्मिन् [हि], B °भरयाभाणि भो कुमार भवान् कुतः कुत्र किमर्थं याति। कुमारोऽप्यश्वापहारमारभ्य कुवलयमालाबोधं यावन्निवेदितवान् जगौ भद्रे महारण्ये. 17) B वा for वै. 21) B has a marginal gloss: ऽरिष्टशब्दो लिङ्गे वाचकः। न लोकेऽरिष्टशब्दप्रयोगः। कलिः कलहः। बिभीतकवृक्षश्च। पलंकषो गुग्गुलुः। पलं मांसं कषति विनाशयति पलंकषः।. 22) B भिदः कठः श्रोत्रियः, B प्रकटश्यमानधमनिजालः (मान added on the margin). 26) C तृणान्येव प्ररोहति but suggests an emendation thus: 'रोहन्ति तृणान्यपि'.

ततो विदेशगमनमेव समीचीनम्' इति ध्यायन् सोमवसुर्माकन्दीपुरीतो निर्गत्य दक्षिणां दिशामाश्रित्य चलितः। क्रमेणानवरतप्रयाणेन कृतभिक्षावृत्तिर्विन्ध्यगिरेर्महाटवीमाटिवान्। तत्र तदातिमहानिदाघे तृषाक्षुधार्तः प्रश्नष्टमार्गः सिंहव्याघ्रदर्शनवेपमानमानसः कस्मिंश्चित्सरसि पयः पीत्वा वनफलान्यभक्षयत्। तत्र तेन परिभ्रमता चन्द्रशैलालयक्षलतागृहे भगवतः प्रथमतीर्थनाथस्य प्रतिमां निरीक्ष्य चिन्तितम्। 'अहो, पुरापि माकन्दीपुर्यां मयेदृशी मूर्तिर्दृष्टा' इति विमृश्य तीर्थकृतः सपर्यां विरचय्य पुरो बद्धाञ्जलय। 'भगवन्, तव नामगोत्रगुणकलादिकं न जाने, किंतु भक्त्या त्वद्दर्शनेन भवत्सपर्यार्चनेन च यत्किंचिद्भवति तद्भवतु' इति प्रार्थ्य रम्यो ऽयं वनाभोगः, प्रधानः सरोवरोद्देशः, कमनीयं लतागृहम्, फलिताः पादपाः, सौम्य एव देवः, मया च तद्दुस्सहदारिद्र्यापमानकलङ्कितात्मना विदेशमपि गत्वा परप्रेष्येणैव भाव्यम्। का ऽन्या गतिरस्मादृशामकृतपूर्वतपश्चरणानाम्। यतः,

> दूरं गतो ऽपि नो मर्त्यस्त्यज्यते पूर्वकर्मभिः। रोहणाद्रौ व्रजेद्यद्वा दारिद्र्यं तत्तथैव च ॥ ३३८

सर्वथापि नास्ति पूर्वविहितस्य नाशः। ततो वरमिहैव जले स्नानं कुर्वन्नेतान्येव जलकमलानि गृहीत्वा कमप्यमुं देवताविशेषमर्चयन् सुखेन वनतपस्वीव किं न तिष्ठामि' इति ध्यात्वा तत्रैव सोमस्तस्थिवान्।

§ ३९) एवं कालान्तरेण कृतभूरिफलाहारस्य तस्य विसूचिकया भगवन्मूर्तिं हृदि चिन्तयतः समाधिना मृतिर्बभूव। ततो रत्नप्रभायाः प्रथमे योजनशते व्यन्तराणामष्टौ निकाया ये ऽल्पर्द्धयः सन्ति, तेषां यक्ष १ राक्षस २ भूत ३ पिशाच ४ किंनर ५ किंपुरुष ६ महोरग ७ गन्धर्वाणां ८ मध्ये प्रथमनिकाये महैश्वर्ययुतो यक्षराजो रत्नशेखराख्यः स समुत्पेदे। तत्रस्थेन तेन चिन्तितम्। 'कस्य सुकृतस्य वशातः प्रभूतवैभवभाजनमभवम्' इत्यनुध्याय प्रयुक्तावधिज्ञानेन यक्षराजेन तस्मिन्नेव लतागृहे जगत्पतेः पुरः स्वं शरीरं निरीक्ष्य श्रीयुगादिजिनप्रतिमामभ्यर्च्य प्रोचे। 'यदहं सर्वपुरुषार्थबहिष्कृतो ऽपि सर्वत्र लोके हस्यमानो ऽप्येवंविधैश्वर्यभाजनं यक्षराजः समभवं स केवलं तव प्रसाद एव। अतो युक्ता मम शीर्षे जिनेश्वरस्थापना। एकं तावदयं सुरासुरनरेश्वराणामप्यभ्यर्च्यः, द्वितीयं यदुपकारकारि मे, तृतीयं यत्तिसखिसुखनिदानं च' इति परिवारपुरस्सरमुक्त्वा तेन यक्षेण तत्र वने स्वस्य मूर्तिं महतीं मुक्तामयीं निर्माय तस्या मुकुटोपरि श्रीमदादिनाथस्य प्रतिमा विदधे। तदाप्रभृति तत्र यक्षलोकेन रत्नशेखर इत्यभिधानमपाकृत्य तस्य जिनशेखर इत्याख्या पप्रथे। तेनाहं चेति भणिता। 'यत्कनकप्रभे, त्वया प्रतिदिनं भगवान् दिव्यमणीचकैरभ्यर्चनीयः। मया पुनरष्टम्यां चतुर्दश्यां च परिवारेण समं सपर्यानिमित्तं भगवतः समागन्तव्यम्।' इत्युदित्वा यक्षः स्वस्थानमगात्। ततो भद्र, यत्त्वया पृष्टं क एष यक्षः, किं चामुष्य मुकुटे जिनप्रतिमा, त्वमपि कासि, सैष यक्षराजः सेयं जिनप्रतिमा तस्य चाहं कर्मकरी। इह प्रतिदिनं मया समागन्तव्यमेव।' इति भणिते भणितं कुमारेण। 'अहो, महदाश्चर्यं, महत्प्रभावो भगवान्, भक्तिभरनिभृतो यक्षराजः, विनीता भवती, रम्यः प्रदेशः, सर्वथा पर्याप्तं मम दृशां श्रुतीनां च फलम्।' ततस्तया भूयो ऽपि जगदे। 'भो भद्र, सफलं देवदर्शनम्, अतः किमपि प्रार्थय, यथा तव हृदयेप्सितं ददासि' इति। कुमारेणोक्तम्। 'न किमपि मम प्रार्थनीयमस्ति।' तया जगदे। 'यदि कस्यापि किमपीप्सितं स्यात्ततो याचस्व किमपि।' कुमारेण जल्पितम्। 'भद्रे, एष भगवान् जिनभक्तिकरो यक्षराजो भवती चेति सर्वमप्येतदवलोकितं यतः परमपि किं प्रार्थनीयम्' इत्युदित्वा कुमारः समुत्तस्थौ। ततस्तयोक्तम्। 'भो भद्र, भवता दूरे गन्तव्यं यदरण्यमार्गो विषमो ऽनेकप्रत्यूहव्यूहनिदानम्' इति भणित्वा तया स्वकराद्गुत्तार्य सर्ववीर्यनिलयमौषधीवलयमेकमर्पयामासे। कुमारस्तदङ्गीकृत्यापाचीं प्रति चचाल।

§ ४०) ततः क्रमेण कुमारेण प्रचण्डपवनहतकल्लोलमालाप्रेर्यमाणतीरपक्षिगणा करिकराघातसमुच्छलत्कल्लोला कुपितमत्तवनमहिषशृङ्गोच्छलजलच्छटासिच्यमानतीरतरुनिकरा मीनपृष्ठोल्लसत्तुच्छफेनपटलालंकृता प्रमत्तदुर्दान्तमत्तमातङ्गमण्डलीगण्डस्थलगलितमदजलबिन्दुसंपोहसुरभितजला नर्मदा समुत्तीर्णा। तत्तीरे कुमारः परिभ्रमन् तमालतरुराजीविराजितं प्राज्यकुसुमितकेसरशिखरिणं प्रत्यासन्नविकसत्पुष्पजातिमकरन्दमधु [लुब्ध] मुग्धमधुपध्वनिमनोहरमुटजं प्रविश्य रुद्राक्षमालावलयं

3) B कस्मिंश्च सरसि. 5) B adds तस्य before तीर्थकृतः. 6) B om. न before जाने. 8) मया तावदुःसह. 9) B परप्रेष्येण (P प्रेषेण) भाव्यं. 10) C दारिद्रं. 14) C °महानिकाया. 16) B om. तेन. 18) B om. श्री, P B यद्दसि for यदहं. 24) B परिवारेण समं. 26) P किं वाऽमुष्य. 31) P किमीप्सितं, B यदतो for स्यात्ततो, B om. किमपि. 39) The passage तत्तीरे कुमारः etc....नरीव: पयोधरा is adopted from B in which too it is written in a different style

1 कमण्डलुं चालोक्य 'महामुनिरत्र को ऽपि निवसति' इति चिन्तयंस्तदग्रे पांसुले भूमिप्रदेशे पदप्रतिकृतिं
ददर्श। तां च दृष्ट्वा चिन्तितं तेन 'नूनमयं कस्याश्चिन्महेलायाश्चरणप्रतिबिम्बो, न पुनरन्यस्य'। ततो
3 गच्छता तेन वल्कलपिहितगरीयःपयोधरा जरत्तापसीपृष्ठगामिनी त्रैलोक्यातिशायिरूपा नवयौवना
कामिनी दृष्टा। तयोः पुरस्सर एको राजकीरश्च। तस्यानुपदीनः शुकसारिकानिकरश्च। एतद्विलोक्य
कुमारेण चिन्तितम्। 'अहो, अस्या महानुपशमः, यदरण्यनिवासिनः पक्षिणो ऽपि पार्श्वमस्या नोज्झन्ति'
6 इति चिन्तापरस्तया तरुण्या कुमारो ऽभ्युत्थितः। ततस्तं वीक्ष्य निर्मानुषवनजन्मतया भयेन चञ्चलदृशं
तां पलायमानां चारुवदनां निरीक्ष्य राजकीरो बभाषे। 'स्वामिन्येणिके, किं पलायनं भवती कृतवती।'
तयोक्तम्। 'अयं पुनः क एतस्मिन् ममोटजे वनश्वापदः।' तेनोक्तम्। 'एणिके, मा भयभ्रान्तं मनः कुरु,
9 यदयं पथिकः पथश्रान्तः समागतः। ततः समागत्यामुष्य पुरुषोत्तमस्य स्वागतं पृच्छ' इति निगदिते
नृपशुकेन सा सव्रीडं कम्पमानवक्षोरुहा पथिकस्य स्वागतमुक्तवती। तथा 'कुतस्त्यागमः, कुत्र वा प्रच-
लितः, किं कार्यम्' इति शिक्षितं प्रोचे। स प्राह। 'अयोध्यातः समागतो ऽस्मि, कार्यार्थी दक्षिणां दिश-
12 माश्रितः।' शुकः प्रोवाच। 'स्वागतं महानुभावस्य, क्षणमेकमत्र पल्लवस्रस्तरे समुपविश' इति निशम्य
कुमारः समुपाविशत्। एणिका विविधतरुपक्वसुस्वादुसुरभीणि फलानि कुमारस्य पुरो मुक्त्वा निषसाद।
कुमारो ऽप्यचिन्तयदिति। 'न ज्ञायते काप्येषा केनापि कारणेन वैराग्येण वा कुत्र वागतेह तपस्यति,
15 तत्पृच्छामि' इति ध्यात्वा प्राह। 'भद्रे, कथय का त्वं, कथं वात्र वने स्थिता, किं वैराग्यकारणं तपस्से'
इति भणिता तेन सा न्यग्मुखी तस्थौ। कुमारस्तु तस्याः प्रतिवचनमुपेक्षमाणः क्षणं विलक्षास्यः सम-
भूदिति। तद्दृष्ट्वा राजकीरेण जल्पितम्। 'भो भो महानुभाव, अनागेषा लज्जते। भवतः प्रार्थना मा वृथा
18 भवतु' इत्यहं कथयिष्ये।

§ ४१) 'अत्रैव नर्मदाया नद्या दक्षिणकूले देवाटवी नाम महाटवी। तदन्तर्महान् पत्रलः सच्छायो
वटपादपः। तस्मिन् सदैव कीरकुलं निवसति। तत्र चैको मणिमयाख्यः सर्वशुकवृन्दराजो राजकीरो
21 ऽस्ति। तस्य राजकीरिकासंभवः क्रमेण स्फुरदिन्द्रनीलमणिसंनिभपक्षावलीविराजमानो मनोहरकान्तिः
शुकः समजायत। स चान्यदा भीष्मग्रीष्मखरकिरणकिरणघोरणीतापिततनुस्तृषाशुष्यद्गलतालुकस्तमाल-
तरुतले क्षणमेकमुपाविशत्। तत्रस्थस्य तस्य व्याध एकः समागमत्। स च राजकीरसुतं तं भयेन पलाय-
24 मानं बलात्कारेण गृहीत्वा पल्लीपतेः प्राभृते ऽर्पयामास। तेन राजकीर इति पञ्जरे न्यक्षेपि। तत्र स्थित-
स्तेन स वृद्धिमानीतः, महापुरुष, सो ऽहं शुकः। अन्यदा श्रियः कच्छे श्रीभृगुकच्छे भृगुभूपतेः पल्ली-
पतिनाहमुपदीकृतः। तेन नरेन्द्रेण संतुष्टचेतसा मदनमञ्जर्यै सुतायै क्रीडार्थमर्पितो ऽस्मि। तत्राल्पदि-
27 नैरप्यहं स्थावरजङ्गमविषचिकित्साजनताम्रचूडतुरङ्गपुरुषस्त्रीलक्षणप्रभृतिसमस्तशास्त्रपारदृश्वा कृतः
जिनप्रणीतवचननिश्चितमतिश्च। तत्रान्येद्युरतिदारुणे निदाघे कस्यचिन्मुनेरनित्यतादिभावनाभाजिनः
केवलज्ञानमुल्ललास। तदा तत्रत्यलोकेन केवलमहिमायै देवानां गतागतं वीक्ष्य भृगुभूपस्य पुरो न्यवेदि।
30 'देव, यत्तव पिता घातिकर्मचतुष्टयक्षये केवलशाली बभूव' इत्यवगम्य भृगुभूपः स परिच्छदः केवलिने
अवकाय नमस्करणार्थमयासीत्। मदनमञ्जर्याहमपि तत्रानीतः।

§ ४२) अत्रान्तरे नीलपीतवाससौ विस्फूर्जन्मणिकनकभासुरालङ्कारधारौ द्वौ विद्याधरौ केवलिनं

on a pasted slip of paper, possibly a correction on the basis of some older codex. The corresponding passage in P runs thus: तत्तीरे कुमारः परिभ्रमन् तमालतरुमुखभ्यनिमनोहरमुटजं प्रविश्य रुद्राक्षमालावलयं कमंडलुं चालोक्य राजी-वराजितं मंमिमकुसुमितकेसरशिखरिणं प्रत्यासन्नविकसत्पुष्पजातिमकरंदमधुलुब्धमधुकरचिंतितं तेन। नूनमयं कस्याश्चिन्महेलायाश्चरणप्रति-बिंबो न पुनरन्यस्य। महामुनिरत्र कोपि निवसतीति चिंतयंस्तदग्रे पांसुलभूमिप्रदेशे प्रतिकृतिं ददर्श तां च दृष्ट्वा यू पिहितगरीयः पयोधरा. This obviously represents disturbed version of the text adopted above. C reads thus: तत्तीरे परिभ्रमन् कुमारो [बहलस्निग्धतरुवरनिकरसंकुले एकस्मिन् प्रदेशे एकं भव्यमुटजं दृष्ट्वाऽत्र 'कोपि महर्षेराश्रमो भविष्यति' इति मन्यमानस्तद्दिशाभिमुखं यावच्च-लितस्तावत्तत्स्थलमाकल्पादपपङ्क्तिपरम्परापरिकलितं समन्ततः कुसुमितबहुजातिजातिकुसुममकरन्दलुब्धभ्रमरनिकररणरणशब्दसङ्गीतमनोहरं राजीव-राजितमुटजाङ्गणं ददर्श। तत्र च रुद्राक्षमालावलयं कमण्डलुं यावलोकय चिन्तितमनेन राजतनयेन-'नूनमत्र कश्चिन्महर्षिः प्रतिवसति' इति। ततस्तदग्रे पांसुके भूमिप्रदेशे प्रतिबिम्बितां सुलक्षणलक्षितां पदपद्धतिं विलोक्य चिन्तितमनेन-'नूनमयं कस्याश्चिदिलसिन्याश्चरणप्रतिबिम्बो न पुनः पुरुषस्य' इति। ततस्तदनु यावदग्रे गम्यते] तावत्तेनोत्तरीयपिहितगरीयःपयोधरा. As portion of this is put in square brackets, the ms.-basis is not clear.

3) P नवयौवनकामिनी. 6) B कुमारोभ्युत्थितवान् ददर्श (ददर्श added on the margin) ततस्तं. 11) P om. किं कार्यम् etc. to दिशमाश्रितः 13) C adds [उपदीकृत्य] before पुरो, P om. मुक्त्वा, B has a marginal gloss: ढौकि for मुक्त्वा. 16) B °वचनमपेक्षमाणः. 25) B श्रीभृगुकच्छे. 28) C adds (महिते) before देवानां. 30) B घातिचतुष्टयकर्मक्षये.

प्रणिपत्य प्रोचतुः 'भगवन्, निवेद्य सा का ।' इत्याकर्ण्य भृगुभूपेन जनैश्च विज्ञतम् । 'भो विद्याधरौ, सा पुनः का ।' ततस्ताभ्यामुक्तम् । 'कदाचिद्वैताढ्यपर्वतात् सम्मेतशैलशिखरोपरि तीर्थकृतः प्रणिपत्य श्रीशत्रुञ्जयपर्वतमहातीर्थं प्रति गच्छद्भ्यामावाभ्यां विन्ध्यगिरिविनिर्गतनर्मदादक्षिणे तटे मृगयूथमार्गानुगामिनीमेकां कामिनीमालोक्य चिन्तितम् । 'अहो, महदाश्चर्यं मृगयूथेन सह कामिनी भ्रमति ।' तत्र कौतुकेनावामवतीर्णौ, आवाभ्यामाभाषिता च सा । 'हे बालिके, भीमे ऽरण्ये निर्मानुषे कथमेकाकिनी भवती, कुतो वा समागता ।' सा किंचिन्न जल्पति, प्रत्युताधिकतरमपससार । तत आवयोः पश्यतोरेव तन्मृगयूथं सा चाक्षलोचना च दर्शनादर्शनत्वमियाय । आवाभ्यां तदाश्चर्यमालोक्य को ऽप्यतिशयशाली मुनिः प्रष्टव्यः' इति ध्यायद्भ्यां भवानेवात्र दृष्टः । ततः पृष्टम् । 'मुनीश्वर, का पुनः सा ।' ततः स स्वयं केवलज्ञानशाली जल्पितुमारेभे ।

'अस्त्यवन्तीपुरी रम्या सदा नाकविराजिता । पुरी गरीयसी लक्ष्म्या सदाना कविराजिता ॥ ३३९
बभूव भूपतिस्तत्र प्रजापालनलालसः । श्रीमान् वत्साभिधः कान्त्या प्रजापालनलोपमः ॥ ३४०
यस्य प्रतापवशतो ऽरिनरेश्वराणां दन्तीन्द्रगण्डविगलन्मदवारिशोषः ।
कामं तदीयवनितानयनाम्बुपूरपोषः समं समभवच्च तदत्र चित्रम् ॥ ३४१
अभूत्तनूभवस्तस्यानूनसंचितिवैभवः । पुरंदरसमस्थामा नाम्ना श्रीवर्धनाभिधः ॥ ३४२

तथा श्रीमतीति तत्सुता च । तां विजयपुरस्वामिनो विजयनराधिपस्य तनुजः सिंहः पर्यणैषीत् । स च यौवनप्राप्तः 'सर्वदैवानयाध्वनीनो ऽसद्व्ययी' इति परिज्ञाय राज्ञा निर्विषयीचक्रे । ततः सिंहः स्वां प्रियां गृहीत्वैकस्मिन् पर्यन्तग्रामे ऽतिष्ठत् ।

§ ४३) इतश्च कालान्तरेण स श्रीवर्धनराजपुत्रो धर्मरुचिमुनेरन्तिके ऽन्तेवासी भूत्वा कियतापि कालेनाधिगतश्रुतः स्वीकृतैकाकिविहारिप्रतिमस्तत्र विहारमकरोद्यत्र स भावुको भगिनी च । अन्यदा स भगवान् मासक्षपणपारणायां क्षामतनुरतनुतपोनिधिस्तस्या एव स्वसुर्वेश्मनि भिक्षार्थं प्रविवेश । तया दूरत एव भ्रातरमुपलक्ष्य चिन्तितम् । 'यदयं केनापि पाषण्डिना विप्रतार्य प्रव्राजितः । ततस्तया स्नेहभरनिर्भरहृदयया चिरभ्रातृदर्शनोत्कण्ठया मुनिरालिलिङ्गे । ततस्तत्पतिना तदात्वं बाह्यागतेन तच्चेष्टितमालोक्य कोपपरवशमनसा मुनिर्निहतः । तया तत्पत्न्या 'भ्राता मम हतो ऽनेन पापिना' इति ध्यात्वा पतिरपि काष्ठखण्डेन विनाशितः । तेन म्रियमाणेन तेनैव काष्ठखण्डेन प्रियापि भिन्नशीर्षा व्यधायि । स च सिंहः स्वभावत एव क्रोधनो महामुनिघातसंजाताघसंघातेन रत्नप्रभायां रौरवे नरकावासे सागरोपमस्थितिर्नैरयिकः समुत्पेदे । सापि तस्य मुनेः स्वसा भ्रातृस्नेहमूर्च्छिता तत्क्षणोत्पन्नक्रोधा निहतपतिजातप्रभूतपापा तत्रैव नरकप्रस्तरे समजनिष्ट । स पुनर्यतिर्निर्दयं कृपाणप्रहारव्यथितो ऽपि समाधिना विपद्य सद्यः सागरोपमस्थितिः सौधर्मे त्रिदशः समभवत् । ततश्च्युत्वात्र भृगुकच्छे नृपतिर्जातः सो ऽहं दृष्टश्च भवद्भ्यामुत्पन्नकेवलः । स च सिंहो नरकादुद्धृत्य नन्दिपुरे पुरे ब्राह्मणत्वमुपलभ्य वैराग्यादेकदण्डीभूयाश्रमानुरूपं तपः प्रपाल्यायुषः क्षये ज्योतिष्केषु देवत्वं प्राप । तेन च को ऽपि केवली पृष्टः स्वपूर्वभवम् । तेन च तस्य ज्योतिष्कदेवस्य प्राग्भव उक्तः । तं श्रुत्वा समुत्पन्नातुच्छमत्सरग्रस्तमतिरिति व्यचिन्तयदिति । 'अहं तया निजप्रियतमया मारितः । सा च दुराचारा कुत्र' इति चिन्तयता तेन सा ततो नरकादुद्धृत्य पद्मपुरे पद्मस्य भूपतेः कन्यका जातमात्रा दृष्टा । तदालोकनतस्तदात्वपरिस्फुरदमर्षकम्पमानाधरेण तेन तत्रागत्य विन्ध्यगिरिवनान्तराले सा बालिका जातमात्रा समुज्झिता । सा च कर्मवशतः कोमलकिसलयव्याप्तप्रदेशे पतिता पवनेनाश्वासिता च । तदानीं च भवितव्यतया तत्रैव गर्भभरवेदनार्ता वनमृगी समागता प्रसूता च । प्रसववेदनाविरामे तया मृग्या निरूपितं चिन्तितं च । 'किं ममाधुना युगलकमभवत् । तत आर्जवतया स्वापत्यमिति तस्या मुखे स्तन्यं स्रवन्ती तामवर्धयत् ।' ततश्च सा बाला मृगयूथेन रममाणा निर्मानुषे ऽरण्ये क्रमेण यौवनमाससाद । तत्र च तस्यास्तिष्ठन्त्या वननिकुञ्जानि गृहाणि, पक्षिणो बान्धवाः, वानरशिशवो मित्राणि, अशनं वनफलानि, सलिलं निर्झरजलं, शयनं विशालशिलातलानि, विनयः सारङ्गकुलस्य पृष्ठिशीर्षे कण्डूयनमिति । ततः सा मृगयूथसंगता मानुषं निरीक्ष्य मृगीव प्रोत्फुल्ललोचना पलायते । यद्भवद्भ्यां पृष्टं यथा

3) P has blank space between विन्ध्यगिरि and नर्मदा°. 5) P B om. आवाभ्यामाभाषिता च सा. 10) P नाकविराजिनी B has a marginal gloss thus: सह दानेन वर्तते सदाना । तथा कविभिः पण्डितैः राजिता । पुनः किंविशिष्टा । सदा सर्वदा स्वर्गवत् शोभिता । ऽथवा सदानककविराजिता दुःखविराजिता किंतु सदासुखिता इत्यर्थः. 17) P B गृहीत्वा कस्मिन्. 24) B adds सा before प्रियापि, P om. भिन्न. 25) B नरकवासे. 36) B गर्भभार°. 40) B विनयं सारङ्ग.

1 'का पुनरेषा वने परिभ्रमति' सेयं मम पूर्वभवीयस्वसुर्जीवः । यदेतया कदाचिन्मानुषो ऽपि न वीक्षित इति युवां दृष्ट्वा पलायिता ।' ताभ्यां विद्याधराभ्यां विज्ञप्तम् । 'किं सा भव्या, किमभव्या' इति।
3 भगवतादिष्टम् । 'भव्या' । ताभ्यामुक्तम् । 'कथं तस्याः सम्यक्त्वप्राप्तिः' । भगवतोक्तम् । 'अस्मिन्नेव भवे ऽस्याः सम्यक्त्वलाभः' । ताभ्यामुक्तम् । 'कस्तस्या धर्माचार्यो भावी' । भगवता भणितं मामुद्दिश्य । 'एष राजकीरः' । ततो ऽहं भगवद्भणितेन मदनमञ्जर्याः 'पितामहवाक्यमलङ्घनीयम्' इति चिन्तयन्स्या
6 तस्याः प्रबोधकृते विसर्जितो ऽम्बरतलमुत्पत्यात्र वनान्तः समागतः । मया च परिभ्रमता सेयं बालिका दृष्टा । ततः कियद्भिरपि दिनैर्भक्ष्याभक्ष्ये कार्याकार्ये तथा जिनप्रणीते धर्मे समग्रे ऽपि मनुष्यव्यवहारे च विचक्षणा कृता । कथितश्चास्यै केवलिप्रणीतः पूर्वभवः । यथा 'भवती पद्मभूपस्य दुहिता वैरिणात्र
9 समानीता न वने जाता, तदरण्यं परित्यज्य मया समं वसन्तीं भुवं समागच्छ । तत्र भोगान् भुङ्क्ष्व परलोककृत्यमाचरेः ।' एतया भणितम् । 'यदिदं वनं ममावनमिति । येन दुर्लक्ष्यो लोकाचारः । विषमा-श्चपलाः पञ्चापि विषयतार्क्ष्याः । बहवः खलाः । अतो ऽत्रैव मन्मनसि समाधिर्न पुनरन्यत्र लोकाचारे ।'
12 तदनन्तरं सा तत्रैव वने पतितप्रासुककुसुमकन्दफलमूलपत्राशना दुश्चरं चिरं तपश्चरन्ती स्थितवती । ततो यत्त्वया पृष्टम् 'का त्वं, कुत आगता, किं वनवासे वैराग्यहेतुः' इत्यादिकमियं पृष्टा तत्तव भोः कुमार, मयोदितम् ।' ततः कुमारेण सविनयमुत्थाय 'राजकीर, त्वां साधर्मिकमभिवादये' इत्युक्तम् ।
15 एणिकया जल्पितम् । 'फलितं ममाद्य वनवासेन, दृष्टो यद्भवान् सम्यक्त्वधारकः श्रावकः' इति । अतिक्रान्तो मध्याह्नसमयः, तत्त्वरितमुत्तिष्ठ यथा स्नानार्थं गच्छावः । ततः सा तस्याश्रमस्य प्रत्यासन्न-जलाशयोद्धृतगलितजलैः कृताङ्गप्रक्षालना प्रावृतधौतकोमलधवलवल्कला कस्मिंश्चिद्गिरिकन्दराभोगे
18 पूर्वं जलेन संस्नाप्य भगवतः प्रथमतीर्थपतेः प्रतिमां जलस्थलजकुसुमैरभ्यर्च्य च प्रणतिं चकार । कुमारेण च स्नात्वा कृतपूजाविधानेन स्तुतिः कर्तुं समारेभे ।

'गुणैरमेय नाभेय भवच्छेदविधायक । अतो भव भवभ्रान्तिभीतिसंहृतये मम ॥ ३४३
21 श्रीवृषाङ्क जगन्नाथ देवदेव मनोभवः । मम प्रहर्ता संहर्ता तस्य त्वं तत्त्ववृत्तितः' ॥ ३४४

§ ४४) अथो कुमार एणिकया शुकेन च सार्कं तत्रैवोटजे समागत्य सुस्वादुसुरभिसुपक्वानि फलान्यग्रसत् । तत्रस्थस्य कुमारस्य विविधशास्त्रकलाकलापदेशभाषाख्यायिकाख्यानकभाषणप्रमोदि-
24 तैणिकाराजकीरस्य एकदा श्यामलकायच्छायं शिखिपिच्छविनिर्मितकर्णावतंसं नानाविधतरुराजीप्रसूना-पूर्णधम्मिल्लं शबरमिथुनमेकं समाजगाम । तच्चाग्रतो भूत्वा राजपुत्रस्य बालिकाया राजकीरस्य च प्रणामं निर्माय दूरशिलातले ऽध्युवास । एणिकया तस्य निरपायकायकिंवदन्ती पृष्टा । तेन च प्रणतोत्तमाङ्गतयैव
27 सर्वमपि प्रत्युक्तं न पुनर्वचनेन । शबरेण च मुक्तं धनुर्धरण्याम् । कुमारेण तद्रूपशोभाविरुद्धशबराचार-कौतुकाक्षिप्तचेतसा चिन्तितम् । 'अहो, धिग् रूपं न कार्यं लक्षणैः, अप्रमाणानि शास्त्राणि, असाराः सर्वे गुणाः, अकारणं वेषाचारौ, सर्वमपि प्रतीपम् । अन्यथा कथमेतद्रूपं लक्षणव्यञ्जनविभूषितम् । कुत्र
30 वा इदम् । प्राकृतपुरुषसंवादि शबरवेषत्वम्' इति चिन्तयता कुमारेण भणितम् । 'एणिके, किं पुनरे-तत् ।' तयोक्तम् । 'कुमार, सर्वदैवात्र वने परिभ्रमदिदं पश्यामि, परमार्थवृत्त्या न जाने ।' कुमारेण भणितम् । 'एणिके, इदं न शबरयुगलम्, किंतु कृतशबरवेषमेतन्मिथुनं न सामान्यम् ।' एणिकया
33 भणितम् । 'कथं लक्ष्यते' । कुमारेण जल्पितम् । 'सामुद्रिकलक्षणैः' । तयोक्तम् 'किं सामुद्रिकशास्त्रं कुमारस्य परिचितम् । एतत्प्राप्तशबरवेषं युगलं तावत्तिष्ठतु, प्रथमं पुरुषलक्षणं निवेदय ।' कुमारेण जल्पितम् । 'किं विस्तरतः कथयामि, किं वा संक्षेपतः ।' तया भणितम् । 'क्वापि विस्तरतः क्वापि
36 संक्षेपतश्च ।' कुमारेणोक्तम् । 'विस्तरतो लक्षप्रमाणं संक्षेपतः परिक्षीयमाणं यावत्सहस्रं शतं श्लोकानां च ।' ततस्त्वं पूर्वं किंचिद्विस्तरतः शृणु । यथा ।

'पद्मवज्राङ्कुशच्छत्रशङ्खमत्स्यादयस्तले । पाणिपादेषु दृश्यन्ते यस्यासौ श्रीपतिः पुमान् ॥ ३४५
39 उन्नताः पृथुलास्ताम्राः स्निग्धा दर्पणसंनिभाः । नखा भवन्ति धन्यानां धनहेतुसुखप्रदाः ॥ ३४६
सितैः श्रमणता ज्ञेया रूप्यपुष्पितिकैः पुनः । जायते किल दुःशीलो नखैर्लोके ऽत्र मानवः ॥ ३४७
शुद्धाः समाः शिखरिणो दन्ताः स्निग्धा घनाः शुभाः । विपरीताः पुनर्ज्ञेया नराणां दुःखहेतवः ॥ ३४८

2) P om. विद्याधराभ्यां. 8) B trans. च after कृता (written on the margin). 9) B भुक्त्वा for भुङ्क्ष्व. 10) B °कृत्यमाचर, विषमा [विषया]श्चपलाः पञ्चापि विषय (इन्द्रिय) तार्क्ष्याः. 20) P मनः B नमः for मम. 21) P मनोभव B मनोभवं. 24) P B om. एकदा, P B श्यामलच्छाकायं. 25) P B मिथुनकमेकमाजगाम. 27) B धनुर्धरिण्यां, B शबरवेषकौतुका°. 30) B om. किं पुनरेतत् etc.......भणितम् एणिके. 31) P कुमारेणोक्तं for कुमारेण भणितम्. 39) P B धनहेतुः 40) P रूक्ष° B रूप्य° for रूप्य on which B has a marginal gloss thus: कपर्दिकाकारपुष्पकसहितैः ।, C has a marginal note: रूप्यशब्दस्य सुवर्णवाचकत्वादत्र पीतवर्णत्वं ग्राह्यम् ।.

द्वात्रिंशद्दन्तो राजा भोगी स्यादेकहीनतः । त्रिंशता मध्यमो ज्ञेयस्ततो ऽधस्तान्न सुन्दरः ॥ ३४९
स्तोकदन्ता अतिदन्ता ये नरा गर्भदन्तजाः । मूषकैः समदन्ताश्च ते च पापाः प्रकीर्तिताः ॥ ३५०
अङ्गुष्ठयवैराढ्याः सुतवन्तो ऽङ्गुष्ठमूलजैश्च यवैः । ऊर्ध्वाकारा रेखा पाणितले भवति धनहेतुः ॥ ३५१
वामावर्तो भवेद्यस्य वामायां दिशि मस्तके । निर्लक्षणः क्षुधाक्षामो भिक्षामटति रूक्षिकाम् ॥ ३५२
दक्षिणो दक्षिणे भागे यस्यावर्तस्तु मस्तके । तस्य नित्यं प्रजायेत कमला करवर्तिनी ॥ ३५३
यदि स्याद्दक्षिणे वामो दक्षिणो वामपार्श्वके । पश्चात्काले भवेत्तस्य भोगो नास्त्यत्र संशयः ॥ ३५४

संक्षेपतस्तु श्लोकेनैकेनाकर्णितव्यम् ।

गतेर्धन्यतरो वर्णो वर्णाद्धन्यतरः स्वरः । स्वराद्धन्यतरं सत्त्वं सर्वं सत्त्वे प्रतिष्ठितम् ॥ ३५५

§ ४५) इति श्रुत्वा तया भणितम् । रम्यमेतत्, परं किं त्वयामुष्य शबरस्य सुलक्षणं ज्ञातम् ।' तेनोक्तम् । 'पणिके, यानि मयोक्तानि तानि सर्वाण्यप्यस्य पुरुषस्य तनौ शुभानि लक्षणानि दृश्यन्ते । तज्जाने को ऽप्येष महासत्त्वः केनापि हेतुनायं कृतशबरवेषः प्रच्छादितस्वाभाविकरूपो विन्ध्यगिरिवनान्तः स्थितः ।' एतदाकर्ण्य शबरेण चिन्तितम् । 'अहो, पुरुषलक्षणपरिज्ञानदक्षिणः पुमानयम् । तावन्न युक्तमत्र स्थातुं किन्त्वपसरणमेव श्रेष्ठम्, यावदस्मानेष न जानाति' [इति] । ततो ऽभ्युत्थाय शबरः शबरी च स्वस्थानं जग्मतुः । पणिकया भणितम् । 'कुमार, तव महती दक्षता यदेष प्राप्तशबरवेषो ऽप्युपलक्षितः ।' तेनोक्तम् । 'प्रथममेव परिज्ञातः । पुनर्विशेषतो ज्ञातुमिच्छामि स्फुटं प्रकटय ।' भणितमेणिकया । 'कुमार, विद्याधरावेतौ ।' तेनोक्तम् 'तर्हि कथमेतद्वेषधारिणौ ।' तयोक्तम् । 'एतयोर्विद्याधरयोर्भवानपि परिज्ञाता । भगवतः प्रथमतीर्थनाथस्य सेवाहेवाकिनोर्नमिविनम्योर्धरणेन्द्रेण बह्व्यो विद्या दत्ताः । कियत्यो विद्याः कयापि रीत्या साध्यन्ते । सर्वासामपि पृथक् पृथक् साधनोपायः ।

काश्चित्पानीयमध्ये ऽमूः काश्चित् पर्वतमस्तके ।
काश्चित् श्मशानमेदिन्यां विद्याः साध्या जितेन्द्रियैः ॥ ३५६

ततः कुमार, एतावनेन वन्येन वेषेण शाबरीं विद्यां साधयन्तौ तिष्ठतः । तथैष विद्याधरः सपत्नीको वनान्तः स्वेच्छया परिभ्रमन्नस्ति ।' कुमारेणोक्तम् । 'कथं त्वं पुनर्जानासि, यथैष विद्याधरः ।' तया भणितम् । 'न जानामि' [किंतु] मयैकदा कीरमुखतः श्रुतमेतत् । एकस्मिन् दिने स्वीकृतदुरितौषधपौषधाहं भगवतो नाभिभवस्य पूजार्थं फलपत्रकुसुमानां ग्रहणाय वनान्तरं न गता, कीरः पुनर्गतः । स च मध्याह्नसमये व्यतिक्रान्ते समायातः सन् मया पृष्टः 'अद्य कथमेतावतीं वेलामतिक्रम्य भवान् समायातः' । तेन निगदितम् । 'अद्य त्वं वञ्चितासि, यल्लोचनानामाश्चर्यभूतं न किमपि दृष्टिपथमवतीर्णं ते, यतो द्रष्टव्यफलानि हि लोचनानि ।' ततो मयोक्तम् । 'राजकीर, त्वं कथय किं तदाश्चर्यम् ।'

§ ४६) ततस्तेन ममाग्रे निगदितम् । 'यथाद्याहं वनान्तर्गतः । तत्र च सहसा शङ्खतूर्यभेरीमृदङ्गभवो महाध्वनिदः श्रुतः । ततो मया सहर्षोत्क्रान्तचेतसा कर्णः प्रदत्तः । कतरस्यां दिशि ध्वनिविशेषः । ततस्तदनुसारेण यावद्गच्छामि तावद्भगवतो नाभिसूनोः प्रतिमायाः पुरो दिव्यं नरनारीजनं प्रणाममादधानं, तथाहार्यं वाचिकमाङ्गिकं सात्त्विकं चेति चतुर्विधमभिनयं वितन्वन्तं विलोक्य मया चिन्तितम् । 'एते न तावद्देवा अवश्यम्, यतो मयैकदा भगवतः केवलिनः केवलमहिमार्थं समेतानां देवानां चरणा भूमितले न लगन्ति, लोचनान्यनिमिषाणि चैतद्दृष्टमासीत् । एतेषां पुनश्चरणा महीपृष्ठे लग्ना लक्ष्यन्ते, सनिमिषाणि नयनानि च । तेन जाने नैते त्रिदशाः, अतिसश्रीकतया न मानुषा अपि, किंतु गगनाङ्गणचारिणो विद्याधरा इमे । 'तावत्पृच्छामि किमेतैः प्रारब्धम्' इति चिन्तयंश्चूतपादपाग्रे क्षणं निषण्णः । अत्रान्तरे यथास्थानमासीना विद्याधरनरा विद्याधर्यश्च । ततस्तेषामन्तःस्थितेनैकेन विद्याधरतरुणेनानेकरत्ननिर्मितो विमलदिव्यजलपूर्णकलशो जगृहे, तादृश एव द्वितीयो विद्याधरीणां मध्ये ऽत्यन्तरूपशोभया विद्याधर्यैकया च । ताभ्यां प्रमुदितचित्ताभ्यां भगवतः श्रीयुगादिभर्तुः स्नात्रं विधाय सुमनोभिः पञ्चवर्णैर्जलस्थलभवैरर्चा रचयांचक्रे । ततस्तौ स्तुत्वा भगवन्तं धरणेन्द्रस्य नागभूपतेराराधनाविधौ कायोत्सर्गमेकं द्वितीयं तदग्रमहिष्यास्तृतीयं शाबरविद्यया विरचय्य शरीराद्विभूषणान्युत्तार्य

4) B रूक्षिकां. 6) P स्याद्दक्षिणो वामपार्श्वके, B originally स्याद्दक्षिणे वामो दक्षिणो वामपार्श्वके, but it is improved thus (with some marginal addition : स्याद्दक्षिणे वा मस्तके वा वामपार्श्वके). 8) B inter. सर्वं & सत्त्वे. 19) P अंब for अमूः, P C om. काश्चित् पर्वतमस्तके. 21) P B om. वन्येन. 23) P B om. [किंतु], P B °पौषधा भगवतो. 24) B adds गता before फलपत्र°, B om. न गता, B om. स च. 26) P B om. ते. 32) B केवलिमहिमार्थे. 35) P om. इमे. 36) B °नरवरा for °नरा. 40) B शाबरविद्यया.

च शबरवेषमङ्गीचक्रतुः । तयोर्महाधिराजेन शबरेण महाशाबरी विद्या न्यवेदि । ताभ्यां मौनव्रतं प्रतिपद्य सद्यः श्रीभगवानाभिमवो गुरुवर्गः साधर्मिकलोकश्च ववन्दे । विद्याधराणां मध्ये कृताञ्जलिनैकेन विद्याधरेणोक्तम् । 'भो लोकपाला विद्याधराश्च श्रूयताम् । पूर्वं शबरशीलो विद्याधरशेखरः सर्वैसिद्धशाबरविद्याकोशः सप्रभावश्चिरं राज्यं परिपाल्य समुत्पन्नवैराग्यरञ्जितः प्रतिपन्नश्रीजिनधर्मः सर्वसंगं परित्यज्यात्रैव गिरिकुहरे स्थितः । तस्य पुत्रेण शबरसेनापतिना पितृभक्त्यात्रैव स्फाटिकमयी भगवत्प्रतिमा निवेशिता, तदाप्रभृत्येतद्विद्यासिद्धक्षेत्रम् । ततो ऽमुष्य प्राप्तशबरवेषस्य भगवन्नाभिमवप्रभावतो धरणेन्द्रस्वामिधानेन चैषा निष्प्रत्यूहं सिद्धिमेतु । ततः सर्वे ऽपि विद्याधरा 'अस्य शीघ्रं विद्या सिध्यतु' इति प्रोच्य तमालदलश्यामलं गगनतलमुत्पेतुः । ततस्तौ द्वावप्यङ्गीकृतशबरवेषौ तत्रैव तिष्ठतः । ततः कुमार एतेन कीरकथनेन जाने कृतशबरवेषौ विद्याधराविमौ ।' इत्याकर्ण्य कुमारेणोक्तम् । 'एणिके, तन्ममैकं वचः कर्णकटुकं श्रूयताम् ।' तयोक्तम् । 'ममादेशं देहि ।' कुमारेण जल्पितम् । 'अत्रागतस्य मम कालक्षेपः समजनि, स्वस्ति भवतु भवत्यै, मया पुनरवश्यं दक्षिणापथे गन्तव्यम् ।' एणिकया भणितम् । 'कुमार, सत्यमेतद्यत्कदापि प्राघूर्णकैर्ग्रामा न वसन्ति । पुनर्निजवृत्तान्तनिवेदनप्रसादेन मम मनःप्रमोदो विधीयताम् । ततः कुमारेण मूलादारभ्य वनप्रवेशं यावच्चरितं निजं निगदितम् । एणिकयोक्तम् । 'कुमार, त्वद्वियोगेन जनकजनन्यौ विविधाबाधाभाजनं भविष्यतः, अतो यदि भवते रोचते तदा तव कायकौशलकथनार्थं कीरं प्रेषयामि ।' 'एतद्भवतु' इति प्रोच्य समुत्थाय कुमारश्चचाल । ततस्तत्संगतिविरहजातमन्युभरसंभृतबाष्पजललवप्रतिरुद्धनयनालोकप्रचारा एणिका कीरेण समं कियतीं भुवमनुगम्य कुमारमापृच्छ्य व्यावर्तत । कुमारो ऽपि क्रमेण क्रामन् विन्ध्याटवीं सह्यगिरिं निकषा कस्यचित्सरसस्तीरे सार्थमेकमावासितं समीक्ष्य पुरुषमेकं पप्रच्छ । 'भद्र, निवेदय कुतः सार्थः समागतः, कुत्र वा गमी ।' तेनोक्तम् । 'विन्ध्यपुरादायातः, काञ्चीपुरीं गमिष्यति ।' कुमारेण भणितम् । 'विजयापुरी कियद्दूरे, इति जानासि त्वम् ।' तेनोक्तम् । 'देव, दूरे विजयापुरी परं दक्षिणमकराकरतीरस्था भवतीति श्रूयते ।' कुमारेण चिन्तितम् । 'सार्थेनैतेन समं मम गमनं कमनीयम् ।' ततः कुमारः सार्थपतिं वैश्रवणदत्ताभिधमुपगम्य बभाषे । 'हे सार्थपते, त्वया सह समेष्यामि ।' तेनोक्तम् । 'भवत्विति महाननुग्रहः कृतः ।' ततः सार्थपतिना प्रयाणकं चक्रे ।

§ ४७) अत्रान्तरे सहस्रकरः पश्चिमाचलचूलामाललम्बे । सर्वत्र तमःप्रसरः प्रससार । ततः कस्मिंश्चित्प्रदेशे स सार्थ आवासं रचयांचक्रे । ततो भवितव्यतया संनद्धैर्भिल्लैः समाकृष्टनिष्कृपकृपाणैरारोपितचापदण्डैः 'गृहाण गृहाण' इति वद्भिः सार्थः सकलो ऽपि लुण्टितः । तदसमञ्जसमालोक्य लोकः पलायनं चकार । इतश्च सार्थपतिदुहिता धनवती प्रनष्टे परिजने व्यापादिते पादातिकजने पलायिते सार्थपतौ किरातैर्गृह्यमाणा भयभ्रान्तलोचना निःश्वासघोरणीं मुञ्चमाना वेपमानपीनपयोधराशरणा 'शरणं शरणम्' इति प्रार्थयमाना कुमारकुवलयचन्द्रमुपससर्प ।

ततस्तयोचे 'शौर्येण दृश्यसे सिंहसंनिभः । रक्ष भिल्लजनत्रस्तामत्राशङ्क त्वमद्य माम् ॥' ३५७
तेनोदितं 'भयभ्रान्तलोचने चारुलोचने । मा तनु स्वतनुत्यागादपि त्रातासि ते ऽधुना ॥' ३५८

इति प्रोच्य,

कुतो ऽपि भिल्लादाच्छिद्य सशरं स शरासनम् । शरैर्वैर्वितुमारेमे धाराभिरिव वारिदः ॥ ३५९
जर्जरं तत्प्रहारौघैर्बलं नष्टं दिशोदिशि । वीक्ष्य पल्लीपतिर्योद्धुमुद्यतः समुपस्थितः ॥ ३६०
निशातशरघोरण्या तदा ताभ्यां परस्परम् । अकालवृष्टिर्विहिता कालरात्रिरिवापरा ॥ ३६१

§ ४८) ततः कुमारेण रोषारुणेक्षणेन स्तम्भनमन्त्रः प्रयुक्तः । भिल्लेशेनापि कुमारे स एव मन्त्रः प्रयुक्तः, परं तेन कुमारस्य न किमपि जातम् । ततो भिल्लपतिना चिन्तितम् । 'अहो, को ऽप्येष महासत्त्वः सर्वकलासु कुशलो मया हन्तुं न शक्यते, किंतु प्रत्युतामुष्य हस्ततो मया मृत्युः प्राप्यः, तदलं संप्रहारेण, सर्वसंगपरित्याग एव मम श्रेयान् संप्रति' इति चिन्तयन् भिल्लस्वामी रणधरण्या हस्तहातमपसृत्य करालं करवालमुत्सृज्य प्रलम्बमानभुजपरिघः परित्यक्तदुष्प्रणिधानः स्वीकृतसाकारनियमः पञ्चनमस्कारं समुच्चरन् समशत्रुमित्रः कायोत्सर्गमङ्गीचकार । तादृशवृत्तं वीक्ष्य पञ्चनमस्कारवचः श्रुत्वा

1 > B महाशाबरविद्या. 8 > B कृतशाबरवेषौ. 12 > B प्राघूर्णिकै°. 13 > P om. वन, B om. निजं. 16 > B कियंती. 21 > C om. मम. 22 > B om. हे. 31 > B धुनु for तनु. 32 > B om. इति प्रोच्य. 41 > B पंचनमस्कारमुच्चरन्.

सहसा संभ्रान्तः कुवलयचन्द्रः 'साधर्मिको ऽयम्' इति तत्समीपमुपागत्य प्रोवाच । 'किं त्वया सहसा साहसमनीदृशं प्रारब्धम्, मुञ्च कायोत्सर्गम् । ममापि पूर्वकृतपापस्यापराधं सहस्व ।' ततः पल्लीपतिना चिन्तितम् । 'यदसावपि साधर्मिकस्ततो मम मिथ्यादुष्कृतं दातुमुचितम् ।' इति चिन्तयन् कायोत्सर्गं प्रोज्झ्य कुमाराय वन्दनकं विदधे, कुमारेणापि तस्य च । एवं तौ परस्परं दर्शितधर्मरागौ प्रीतिस्यूतचेतसौ प्रसरद्बाष्पबिन्दुदृष्टी बभूवतुः । कुमारेणोक्तम् । 'यद्येतत्कथमेतत्, अथैतत्किमपरेण ।' एतदाकर्ण्य भिल्लपतिरूचे । सर्वमपि जाने परं दुष्टैः कर्मवैरिभिर्लोभपरवशः कृतः, परं त्वत्संगत्या संप्रति तपोनियमध्यानयोगैरात्मानं साधयिष्ये ।' कुमारेणोक्तम् । 'न सामान्यं तव चरित्रम् । ततः कथय कोऽसि ।' स पल्लीपतिर्जगाद । 'नास्मि भिल्लाधिपः, एतत्तव विस्तरेण कथयिष्ये । सांप्रतं पुनः सार्थं भिल्लजनैर्लुण्ट्यमानं निवारयामि ।' ततः पल्लीपतिना सार्थः सर्वो ऽपि भिल्लेभ्यो रक्षितः । भिल्लाः सर्वे पल्लीपतिभयतो दूरं नेशुः । यद्यस्य संबन्धि वस्तुगतमासीत् तत्तस्य पल्लीपतिरर्पयामास । भिल्लैः सार्थपतिर्नश्यन् धृत्वा सेनापतये ऽर्पितः । तेनोक्तं च । 'सार्थपते, मा भयं भज, निजं पण्यं गृहाण' इति वदन् सेनापतिरुत्थाय कुमारेण समं सह्यशिखरिशिखरसंश्रयां महापल्लीमाटिवान् ।

§ ४९) कुमारेण च पल्लीं नगरीसमानश्रियं तथा तन्मध्यस्थप्रासादं विशदं विलोक्य पृष्टम् । 'यदमुष्य संनिवेशस्य किमभिधानम् ।' तेनोक्तम् । 'एतस्याः पल्ल्याश्चिन्तामणिरित्याख्या ।' एवमन्यान्यप्रश्नपरः कुमारस्तेन समं राजमन्दिरमाससाद । ततो द्वावपि मणिमयेषु भद्रासनेषु संनिविष्टौ । ततश्च स्नानपीठमलंकृत्य विकसन्मालतीगन्धसनाथं लक्षपाकं तैलमुत्तमाङ्गे प्रक्षिप्य संवाहकैः कमलकोमलकरतलैः सुखेन संवाहितौ । ततस्तौ कोष्णैर्जलैरङ्गं प्रक्षाल्य शुचिभूय चन्द्रांशुनिचयस्यूते इव श्वेतवाससी परिधाय ततस्तदन्तर्वर्तिनि देवतायतने कनकमयकपाटसंपुटमुद्घाट्य शिवश्रियो द्वारमिव भगवतां जिनानां कनकरत्ननिर्मिताः प्रतिमाः समभ्यर्च्य जिनस्तुतिचतुर्विंशिकां परामृश्य प्रणिपत्य च भोजनमण्डपमुपाजग्मतुः । ततश्च यथासुखं भोजनं निर्माय स्वैरं परस्परं यावद्वार्तां कुर्वन्तौ तिष्ठतस्तावदकस्मात् प्रावृतसितधौतनिवसनो लोहदण्डव्यापृतकर एकः पुरुषः समागत्य सेनापतेः पुरोभूय इदं पपाठ ।

'जानास्यपारसंसारमसारं सागरोपमम् । यच्च वेत्सि श्रीजैनं शिवशर्मैकदेशकम् ॥ ३६२
एतदध्यवसायात्तु विरतिं न करिष्यसि । अतस्त्वां लोहदण्डेन ताडयिष्यामि निष्कृपम् ॥' ३६३

इति वदता तेन सेनापतिरुत्तमाङ्गे मनाक् ताडितः । ततो महागारुडमन्त्राभिमन्त्रितसिद्धार्थप्रहतो भुजंगम इवाधोमुखः स्थितः सेनापतिरित्यचिन्तयत् । 'अहो, कौतुकं यदनेन निर्दयमनसा सुपुरुषस्येदृशस्य पश्यतो ऽहं प्रहतः कर्कशं भणितश्च । अथवा मम प्रमादिन एतेन रम्यमेव विरचितम् ।

जरामृत्युमहारोगदुःखतसा भ्रमन्ति हि । संसारघोरकान्तारप्रान्तरान्तस्तनूभृतः ॥ ३६४
तदन्तः को ऽपि यो भव्यः कर्मग्रन्थिं विभिद्य सः । सम्यक्त्वरत्नं दुष्प्रापममूल्यं स्वीकरोति च ॥ ३६५
तदेव फलकं प्राप्य भवाम्भोधौ प्रमाद्यति । यः शरीरी स सद्यः स्वं तनुते ऽतनुदुःखभूः ॥' ३६६

इति चिन्ताचान्तमनसं सेनापतिं बाष्पजललवप्लुतनयनयुगलं प्रमुक्तदीर्घनिःश्वासं दीनास्यं निरीक्ष्य कुमारः प्रोवाच । 'भद्र, कथय क एष वृत्तान्तः ।' ततो दीर्घं निःश्वस्य सेनापतिर्जजल्प । 'कुमार, श्रूयताम् ।

§ ५०) लोकंपृणगुणग्रामाभिरामास्ति गतावमा । धरारामाललामश्रीः पुरी रत्नपुरी वरा ॥ ३६७
स्वःपुरीवोग्रधन्वाढ्या व्योमश्रीवत्समङ्गला । अलकावत्सधनदा या लङ्केव सदा वरा ॥ ३६८
वनावनीव सन्नेत्रा कलिता ललितासना । सपुंनागा सनारङ्गा श्रीफलैः सुमनोरमा ॥ ३६९
तत्र रत्नमुकुटाङ्कः प्रह्वविश्वमहीपतिः । समस्ति पृथिवीपालः पालिताखिलभूतलः ॥ ३७०

तदङ्गजौ दर्पफलिको भुजफलिकश्च । एवं च तस्य राज्यं पालयत एकस्मिन्नमावास्यादिने प्रदोषे वासवेश्म प्रविष्टस्य किमपि चिन्तयतः प्रदीपे पतङ्ग एकः समागतः । राज्ञा प्रकृत्यनुकम्पितहृदा चिन्तितम् 'अयं वराको मर्तुकामस्तस्मादमुष्य परित्राणं करोमि' । इति चिन्तयता तेन करेण गृहीत्वा वारत्रयं कपाटविवरेण बहिः प्रक्षिप्तः । स पुनरपि दीपान्तिकमायातः । राज्ञा चिन्तितम् । 'उपायरक्षितो जन्तुः

5) B तदाकर्ण्य for एतदाकर्ण्य. 7) P C साम्यं तव. 8) P भिल्लाभिधः. 9) B सर्वेपि for सर्वे. 11) B om. च. 16) B °समानं for सनाथं. 21) C °निवसिनो. 22) P जानाम्यपारं B जानास्यपारं. 33) B has some marginal glosses on these verses: इन्द्राग्नेन आढ्या, पक्षे उग्राणि धनूंषि येषां ते उग्रधन्वानो धनुर्धरास्तैराढ्या ॥ धनदा दानेश्वरास्तैः सहिताः ॥ दावं संतापं रांति यच्छंति दावरा राक्षसास्तैः सहिता पुरी सदावरा प्रधाना ॥ नेत्रैर्वृक्षविशेषैराकलिता संबद्धा, पुरी पक्षे सतां नेत्रा स्वामिना सहिता ॥ कलिता मनोहरा असना प्रियं[गु]वृक्षा यत्र, पुरी पक्षे ललितानि आसनानि यस्यां ॥ नारंगवृक्षसहिता पुरी सह नारंगैर्जनैर्वर्तते स नारंगा ॥ बिल्वफलैः ।.

1 सुचिरं कालं जीवति'। इति ध्यात्वा प्रागुद्घाटिते समुद्गके राज्ञा पतङ्गं प्रक्षिप्य पिधानं च दत्त्वा स उपधाने 1
मुमुचे। अथ भूपतिर्निद्रासुखमवाप्य प्रगे समुद्गकं यावन्निरूपयति तावत्तत्र गृहोलिकामद्राक्षीत्। तेन
3 समुद्गकं च पतङ्गशून्यं निरीक्ष्य चिन्तितम्। 'यदसौ निश्चितं कुड्यमत्स्येन भक्षितः। नास्ति कुत्रापि मोक्षो 3
विहितस्य कर्मणः।

पूर्वजन्मार्जितं कर्म यावन्मात्रं शरीरिणा। शुभं वाप्यशुभं वापि तावन्मात्रमवाप्यते ॥ ३७१

6 इति महीपतेः सहसा वैराग्यमार्गजाङ्घिकस्य जातिस्मृत्या पूर्वभवः प्रकटीबभूव। 6

यथा पालितचारित्रः स्वर्गलोकं गतः पुरा। सुखं भुक्त्वा ततश्च्युत्वात्रैव भूपो भवं भुवि ॥ ३७२

§ ५१) अथ तस्य तत्रावसरे संनिहितया कयाचिद्देवतया रजोहरणवदनवस्त्रिकापात्रादिनवविधो-
9 पधिसमर्पणं चक्रे। ततः स राजर्षिर्यावत्कचांल्लुञ्चितुं प्रवृत्तस्तावद्विभाता विभावरी। पेठुर्मङ्गलपाठकाः। 9

'पूर्वमेष मुनेर्धर्मे जागरां प्रत्यपद्यत। ततो दिनमुखे चित्रं धर्मं सूर्यपरायणात् ॥ ३७३

उदयाचलचूलायामारुरोह दिवाकरः। पद्मालयेषु पद्मान्यवापन् भुवि विनिद्रताम् ॥ ३७४

12 प्रससार च सर्वत्र पत्रिकोलाहलोऽतुलः। ववौ वायू रतोद्भूतश्रमबिन्दुततिं हरन् ॥ ३७५ 12

अन्धकारं करोति स्म क्लीबवत्प्रपलायनम्। अन्धकाररिपुक्रूरकराघातभयादिव ॥ ३७६

इन्दीवरं परित्यज्य षडङ्घ्रिर्भजते ऽम्बुजम्। कुसेवक इवाश्रीकं सश्रीकं स्वामिनं नवम् ॥ ३७७

15 स्वरैर्निवेदयन्तीव पक्षिणो जगतो ऽप्यहो। श्रियः प्रयान्ति चायान्ति चित्रभानुनिदर्शनम् ॥ ३७८ 15

नभोलक्ष्मीरुदयिने सूर्याय ददते मुदा। तारापुष्पच्छलादर्घ्यं पाद्यं चेन्दुकराम्भसा ॥ ३७९

एवंविधे प्रभाते ऽत्र भूप मोहं परित्यज। केवलं परलोकस्य हितमर्थं समाचर ॥ ३८०

18 तच्च तादृशं स्तुतिव्रातं पठितं श्रुत्वा भगवान् महर्षिः कपाटसंपुटमुद्घाट्य वासवेश्मतो गिरिवरकन्दरा- 18
त्कण्ठीरव इव निर्गतः। कृतकेशलुञ्चनः पात्ररजोहृतिमुखवस्त्रिकोपशोभितकरतलः पूर्वमेव शय्यापालि-
काभिर्ददृशे। पूत्चक्रे चेति। 'भो भोः परिजनाः, एतैत त्वरितमस्माकं स्वामी कामपि विडम्बनां प्राप्तः
21 प्रयाति।' तदेवमाकर्ण्य ससंभ्रमवशस्खलन्नूपुररसनारवमुखरस्त्वरितमेवान्तःपुरपुरन्ध्रीजनो वाराङ्गना- 21
लोकः परिजनश्च तदा तत्रागतः प्रोवाचेति। 'नाथ, कथमस्मानिरपराधांस्त्यक्त्वात्मानं विडम्ब्य प्रच-
लितः। अनाथास्त्वां विना वयम्।' एवमन्तःपुर्यादिजनस्य च विलपतोऽप्यदत्तसंलापो भगवान्
24 गन्तुमारेभे। 24

श्रुत्वा विलपनं तस्य प्रोचिवान् मन्त्रिपुङ्गवः। 'किमेतद्देव ते वृत्तं मुनिवेषसधर्मणः ॥' ३८१

§ ५२) एवं सचिवान्तःपुरीपरिजनेन पृष्ठलग्नेन समं भगवान् राजर्षिः पुरीबाह्योद्यानं संप्राप। तत्र
27 च त्रसस्थावरजन्तुविरहिते स्थाने प्रबोधाय प्रत्येकबुद्धः समुपाविशत्। ततो मन्त्रिवर्गो ऽन्तःपुरीजनश्च 27
निविष्टः। तौ च द्वावपि दर्पफलिकभुजफलिकावग्रत्यौ पितुः समीपमुपविष्टौ।

ततो बोधविधानाय भगवान् मुनिसत्तमः। पापाहिजाङ्गुलिविद्यां प्रारेभे धर्मदेशनाम् ॥ ३८२

30 भयावहभवापाराकूपारान्तः परिभ्रमन्। चिराज्जीवीपमाप्नोति वह्नित्रस्तरवङ्गवी ॥ ३८३ 30

सद्ध्वति सदाप्यन्यभावं भजत देहिनः। विध्यन्ति चरणं येन न तीक्ष्णा दुःखकण्टकाः ॥ ३८४

एकैकस्मिन् सप्त लक्षा भूजलानलवायुषु। प्रत्येकानन्तभेदे च वने दश चतुर्दश ॥ ३८५

33 [द्वे द्वे लक्षे समाख्याते प्रत्येकं विकलेन्द्रिये। देवतासु चतुर्लक्षी नारकेषु तथैव च ॥ ३८६ 33

तिर्यक्पञ्चेन्द्रियेष्वेवं मनुष्येषु चतुर्दश।] लक्षाश्चतुरशीतिः स्युर्जीवानामिति योनयः ॥ ३८७

एतदुत्पत्तितो जीवा बहुशो दुःखभाजिनः। भवन्ति यावत् सम्यक्त्वं नाप्नुवन्ति शिवप्रदम् ॥ ३८८

36 प्रत्येकबुद्धो भगवान् देशनां क्लेशनाशिनीम्। अमायः स विनिर्माय विचचार धरातले ॥ ३८९ 36

§ ५३) तस्य राज्ञ [आस्ता] सुभौ पुत्रौ। अहं ज्येष्ठो दर्पफलिकनामा, अपरो भुजफलिकः। ततः
प्रभृत्यावां सम्यक्त्वमात्रश्रावकौ जातौ। तत्र मन्त्रिभिरयोध्यायामस्मत्पितृव्यस्य दृढवर्मणो भूपतेर्दूतप्रेषण-
39 पूर्वं तद्विज्ञापितम्। तेनेत्यादिष्टम्। 'यथा प्रथमसुतुर्दर्पफलिको राज्ये निवेश्य इति' तथैव राजलोकेन 39

5) शरीरिणां. 8) P has some blank space between वस्त्रिका & धोप°, B पात्रविधोपधिं°, C वस्त्रिका [पात्रादिनव
वि] धोप°. 10) B सूर्यपरायणाः. 11) P C पद्मालयानि. P has blank space between पद्मान्य and भुविनिद्रता, C पद्मान्य-
[नुवमुद्र] विनिद्रताम्. 14) P om. सश्रीकं. 15) B °निदर्शनम्. 18) P स्तुतिव्रतपठितं, संपुटं समुद्घाट्य. 20) P ° विडंबनं.
21) P °खमुखरितमंतःपुरपुरंध्री°. 22) B परिजनस्य, P B तदागतः for तदा तत्रागतः. 27) P inter. स्थाने & प्रबोधाय.
28) B द्वावपि भुजफलिकदर्पफलिकौ तत्र पितुः. 33) P B om. द्वे द्वे etc. to चतुर्दश put in square brackets. 37) B adds,
after the line ending with धरातले, a line like this : ततः सर्व्वोपि लोकोसौ स्वस्वस्थानकमाययौ, P B om. तस्य राज्ञ
[आस्ता] सुभौ पुत्रौ। अहं. 38) P B write generally दृढधर्म, but now and then B reads दृढधर्म as well, P °दूतः पूर्वं.

प्रतिपन्नम्, परमेको मन्त्री तथैकश्चिकित्सक एका भुजङ्गफलिकजननी तच्चो नामन्यन्त। ततस्त्रिभिरेक-
मत्यामपेक्ष्य परलोकमवगणय्य विमानं मम किमपि तदौषधमदायि, येन तदैव मम ग्रहिलत्वमुत्पेदे।
अहं च कदाचिद्दिग्वासाः कदाचित्प्रावृताङ्गः कदाचिद्धूलीधवलितदेहः कदाचिद्गृहीतकरकर्परखण्डः सर्वत्र
परिभ्रममाणो ऽत्र विन्ध्यगिरिशिखरिकुहरान्तराले क्षुधातृषाक्रान्तः पर्वतनदीषु सल्लकीहरीतकीतमाला-
मलककदलफलप्राग्भारकषायितं तोयं वारत्रयं पीत्वा सर्वत्र दोषविप्रमुक्तः क्रमेण सावधानो ऽभवमिति।
ततः स्वस्थचेतसा मया क्षुधार्तेन पुष्पफलेभ्यः स्पृहयालुनानेकभिल्लजनान्तस्थः प्रवररूपः पुरुष एको
ददृशे। तेनाहमिमां पल्लीमानीतः। ततो वारवनिताजनेनावां स्नानं कारितौ। अथो देवतायतने मया तेन
समं भगवान् जिनः प्रणतः। तथा भोजनमण्डपे यथारुचि आवाभ्यां भोजनं विदधे। ततः सुखासीनेन
तेन जल्पितम्। 'भो भद्र, निवेदय केन हेतुनामुष्यामटव्यां निर्मानुषायां भवत्समागमः, कुतो जिनवचन-
प्राप्तिः' इति। मयोक्तम्। 'रत्नपुर्यां रत्नमुकुटनरेन्द्रस्य सूनुर्दर्पफलिकनामाहम्। स च मम पिता प्रत्येक-
बुद्धो ऽभवदिति। ततः स्वीकृतजिनधर्मो ऽहमपि कर्मवशात एतस्यां पल्ल्यामागतः।' तेनोक्तम्। 'यदि
भवान् सोमवंशसंभवो रत्नमुकुटनरेन्द्रपुत्रस्ततः सुन्दरमजायत, यत आवयोरेक एव वंशः। ततस्त्वं
राज्यं स्वीकुरु।' ततस्तेन पल्लीपतिना सर्वपल्लीपतिप्रत्यक्षं सिंहासने ऽहं निवेशितः। सर्वे ऽपि पल्लीपतयो
भणिताः। 'एकुरुवतामयमेव नरेश्वरः। अहं पुनर्यन्मनो ऽभिमतं तत्करिष्यामि' इति भणित्वा पल्लीपतिर्नि-
र्गतः। तस्यानुगमनं विधाय सेवकाः पल्लीपतयो निवर्तिताः। अहं पुनः स्तोकमपि भूमिभागमग्रतो
ऽगमम्। व्याघुटमानस्य मे तेन शिक्षा प्रदत्ता। 'यद् वत्स, जीववधो न विधेयः। भव्यरीत्या प्रजाः
पालनीयाः। प्राणान्ते ऽप्यकृत्यं नाचरणीयम्। श्रीजिनधर्मे कदाचन न प्रमादः कार्यः' इत्युदित्वा पल्ली-
पतिः कुत्रापि गत इति न ज्ञायते। अहमिति मन्ये कस्यचिद्गुरोरन्तिके प्रव्रज्यामभ्युपपन्नः। तद्दिनादार-
भ्यात्र कुमार, न को ऽप्यसद्राज्ये ऽनीतिविधाता।

§ ५४) अहमपि पुनः कियता कालेन कर्मवशतो महामोहग्रस्तचित्तो विस्मृततत्सर्वशिक्षः सर्वा-
न्यायपरः समभवमिति जर्जरितकलशप्रक्षिप्तपयोवज्जिनवचनरहस्यं सर्वमपि मम गलितम्। शिक्षा-
शेषापि दुर्जनप्रीतिरिव विलयं गता। अतो मयैष पुरुषो निदेशितः, यल्लोभेनाहमीदृशीमवस्थामानीतस्त-
त्त्वया लोहदण्डेनाहं स्मरणार्थं ताडनीयः। ततो ऽयमपि प्रतिदिनं मां लोहदण्डेन ताडयति।' ततः
कुमारेणोक्तम्। 'अमुं वृत्तान्तमाकर्ण्य कस्य चेतो न चित्रीयते। महासत्त्वो रत्नमुकुटः प्रत्येकबुद्धो
ऽजनि। दुर्लभो जिनप्रणीतः पन्थाः। दुर्जयो लोभपिशाचः। तद् भो महाशय, किं खेदमुद्वहसि, यन्मया
तच्छिक्षा विस्मृता [इति] अनुशयवतस्तव साद्यापि तथैवास्ते, तस्मात्स्वजावधं किं तेन।' एवं कुमारेणोक्ते
तेन जगदे। 'एवमेतन्न संदेहः, परं भवान् विज्ञानरूपकलाकलापविनयदाक्ष्यदाक्षिण्यमुख्यैर्गुणैर्ज्ञायते
यथा महाकुलप्रसूतो महासाहसिकः। पुनरिदं न जाने यत्कुमारस्य कीदृक्कुलम्, किमभिधानं, तन्निवेदय।'
कुमारेणोक्तम्। 'अयोध्यानायकस्य दृढवर्मणस्तव पितृव्यस्य पुत्रः को ऽप्यस्ति किं वा न। तेन दीर्घं
निःश्वस्योक्तम्। 'कदाचिन्मया पथिकस्यैकस्य पार्श्वे श्रुतं, यथा दृढवर्मणो महीपतेर्लक्ष्मीप्रसादतः पुत्र-
प्राप्तिरभूत्। पुनर्न जाने पश्चात् किं तत्र वृत्तम्।' कुमारेण भणितम्। अहं स एव दृढवर्मनरेन्द्रस्य
कमलाप्रसादलब्धः कुवलयचन्द्राभिधस्तनूजः।' एवं निशम्य तेनोक्तम्। अये, मम भ्राता भवान्' इति।
ततो गलन्नयनयुगलजलबिन्दुर्दर्पफलिकः पप्रच्छ। 'कथय कथं कुमार, एवंविधे तपात्यये जलदजल-
धाराभिपूरितधरातले सर्वजनाह्लादविधायिनि राजहंसप्रवासदायिनि वियुक्तयौवनमनोवनावनीवनवह्नौ
सकलकमलवनशमनशमने मुदितमत्तमयूरसमुच्चरितकेकारवे कलिकाल इव संचरद्द्विरसमण्डले कुभू-
पताविव प्रनष्टसन्मार्गे जंबालजालजटिलमार्गलग्नकण्टककोटिदुःसंचरे पयःपूरवाहेण पतितगर्ताशतसंकुले
प्रचण्डपवनोच्छालिताभ्रंलिहलहरिदुरुत्तरगिरिसरित्निकरे स्वं स्थानं विमुच्य क चलितो ऽसि।' कुमा-
रेण सर्वमपि निवेदितम्। 'यत्पुनः संप्रति मया विजयापुर्यां कुवलयमाला प्रबोध्या' इति।

§ ५५) एवं दिनत्रयं तत्र प्रीत्या स्थित्वा कुमारेणोक्तम्। 'यदि तवादेशो भवति तदाहं व्रजामि'
इति। नृपेण भणितम्। 'त्वयावश्यमेव गन्तव्यं यद्येवं ततो ऽहं त्वत्कार्यकौशलहेतवे विजयापुरीं याव-
त्स्वसैन्यकलितः समायामि, यतो भवानेकाकी मार्गपरिज्ञानानिपुणः।' कुमारेणोक्तम्। 'यतो ऽनुबद्धवैरा
भवन्तः, स्तोकं बलम्, अतो भवतामागन्तुं नोचितम्' इत्याकर्ण्य तर्हि 'भवतु भवते स्वस्ति' इत्युदित्वा

2) C [विमानन्तं] for विमानं. 5) B क्रमेण समभवमति. 8) B यथारुच्या. 10) B om. इति. 16) P om. मे, B adds मम for it on the margin. 18) B °दारभ्य कुमार. 26) P B om. [इति]. 34) B राजहंसप्रदायिनि. 37) P om. क. 38) P B बोध्या for प्रबोध्या, B om. इति (this portion added on the margin).

1 पल्लीनृपतिः कुमारस्य दक्षिणापथं प्रचलतो ऽनुगन्तुं प्रवृत्तः। ततः कुमारं तरुणतरवनलतागुल्मान्तरि-
तमवगम्य भूमिपः सदनमागत्य माननीयान् संमान्यापृच्छय प्रकृतिजनं राज्यव्यवस्थां च कृत्वा दीनेभ्यो
3 दानं वितीर्यात्यन्तदुस्सहतद्विरहदहनदन्दह्यमानतनुना वारविलासिनीजनेन दीनवदनं विलोक्यमानो
व्रताय निःससार। कुमारो ऽपि क्रमेणानेकगिरिसरिन्महाटवीमुल्लङ्घ्यानेकग्रामाकरपुरेषु कौतुकानि
प्रेक्षमाणो मकराकरतटस्थितां विजयापुरीमवाप।

6 सुजातयः कुलीनाश्च स्निग्धमुग्धालिसेविताः। सदारामा बहिश्चान्तर्यत्र सन्ति विराजिताः ॥ ३९०
[.................................. ......।] वापीतटमणिमयागारविद्योतिताम्भसि ॥ ३९१
स्त्रीणां स्तनाधरेषु स्यात्करपीडनखण्डने। स्नेहहानिः प्रदीपेषु यदन्तर्न पुनर्जने ॥ ३९२
9 उत्तुङ्गाः कुम्भिनः स्फूर्जद्भद्रजातिसमाश्रिताः। मर्त्याश्च यत्र विद्यन्ते भद्रजातिमनोहराः ॥ ३९३
नरा विरेजिरे यत्र द्विधा विक्रमशालिनः। द्विधा सुवर्णसश्रीका कलाकेलिप्रिया द्विधा ॥ ३९४
यत्र जन्यमजन्यं च जनानां न कदाचन। अतस्तु मार्गणः को ऽपि न द्वारे न च मन्दिरे ॥ ३९५

12 § ५६) ततः कुमारस्तदुत्तरदिग्विभागे चरणचङ्क्रमणाक्षमः क्षणं विश्रम्य व्यचिन्तयदिति। 'एषा
सा विजयापुरी या साधुना निवेदिता, परं पुनः केनोपायेनात्र कुवलयमाला द्रष्टव्या' इति विचिन्त्य
कुमारः समुत्थाय नानाविधवर्णरत्नविन्यासोज्ज्वलचारुकाञ्चनघटितप्राकारवलयोपशोभमानविद्रुममयगो-
15 पुरकपाटसंपुटां पुरीं स यावत्कियद्भूमागं व्रजति स्म तावत्पयोहारिणीनामनेकशो वार्ताः शुश्रावेति।
कयाचिदुक्तम्। 'एषा कुवलयमाला कुमारिकैव क्षयं यास्यति न च को ऽपि परिणेष्यति।' अन्यया
भणितम्। 'विधिना विवाहरात्रिस्तस्या न विहिता, यतो नाम रूपयौवनविलाससौभाग्यगर्विता कुलरूप-
18 विभवलावण्यसंपूर्णानपि नरनाथपुत्रान्नेच्छति।' तथानेकदेशसमायातव्यवसायिनां विचित्रा भाषाः
शृण्वन् विपणिश्रेणिमार्गे वणिजां विविधानुल्लापानाकर्णयन् नागरवनिताधवलविमललोचनमालाभिरभ्य-
र्च्यमानः शिखण्डिपतत्रनिर्मितातपवारणशतसंकुलद्वारप्रदेशम् अनेकसेवकलोकानवरतयातायातपार्थिव-
21 मनिगम रङ्गत्तुङ्गतुरङ्गनिष्ठुरखुरक्षुण्णक्षोणितलं बन्दिवृन्दपठ्यमाननृपगुणग्रामस्तुतिशतमुखरितदिगन्तरं
वैरिवारनिवारणवारणसंचरणकपोलपालिविगलद्दानजलजम्बालजटिलं विजयसेननरेश्वरस्य राजाङ्गणमा-
जगाम। तत्र च राजलोकं सर्वमपि चिन्तापरं करतलन्यस्तमुखकमलं विलोक्य कुमारेण को ऽपि राजपुरुष-
24 श्चिन्ताकारणं पृष्टः। तेनोक्तम्। 'भो महासत्त्व, नैषा दुःखचिन्ता, किन्त्वत्र भूपतिपुत्र्या कुवलयमालया
पुरुषद्वेषिण्या राजद्वारे पत्रे लिखित्वा गाथायाः पाद एको ऽवलम्बितो ऽस्ति। यः को ऽप्येनां
गाथां संपूर्णां करोति स मां परिणयति न कश्चिदन्यः। ततस्तां सर्वो ऽपि नृपतिलोकः स्वस्वमत्यनुसारेण
27 चिन्तयन्नस्ति।' कुमारेणोक्तम्। 'कीदृशः स पादः।' तेनोक्तम् 'एष ईदृशः'। यथा "पंच वि पउमे
विमाणम्मि।" कुमारेण भणितम्। 'यदि तावदेनां गाथां को ऽपि पूरयति ततस्तस्याः पूरितायाः
किमभिज्ञानम्।' तेनोक्तम्। 'सा चैव कुवलयमाला तदभिज्ञानाभिज्ञा। यतः पूर्वमेवैतया पादत्रयं गाथायाः
30 पत्रके लिखित्वा गोलके निक्षिप्य तदुपरि राजमुद्रां दत्त्वा कोशवेश्मनि निचिक्षिपे।' कुमारेण
चिन्तितम्। अहो, प्रकटीभूता मायादित्यस्य माया।'

§ ५७) अत्रान्तरे राजद्वारे जनस्य जलधिजलगम्भीरः कलकलो ऽभवत्। तत्र सर्वमपि लोकं
33 प्रलयकालवत्क्षुब्धहृदयं वीक्ष्य कुमारेण चिन्तितम्। 'क एषो ऽकाण्डोत्पातः' तत्क्षणमभूचत् 'शान्तिं
कुर्वतां वेतालोत्थानम्' इति यावत्कुमारो निरूपयति तावज्जयवारणवारणः प्रोन्मूलितालानस्तम्भच्छेदि-
तनिबिडनिगडः प्रोद्यन्मददुर्दमः संमुखमायातः।

36 शिलोच्चय इव प्रोच्चैः सतः प्रालेयशैलवत्। कम्पाङ्कुमपि वेगेन यो जिगाय मतङ्गजः ॥ ३९६

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4) B °टवीर्मुल्लङ्घ्य°. 6) P leaves blank space विराजिताः and नयागार°, B विराजिताः। वापीतटमणि (णी ?) मयागारविद्योतितांभसि, C leaves blank space between विराजिताः and नयागार (standing for मयागार of the text). On these verses B has some marginal glosses: यस्यां नगर्यां सत्प्रधाना आरामा बहिर्भागे तथांऽतर्मध्ये सदा रामाः स्त्रियः संति। सुमालतीसहिता पक्षे सुगोत्रा ॥ ऽलिभिः भ्रमरैः सखीभिः सेविताः ॥ शकुनैः विशेषेण राजिताः शोभिताः। मंदो भद्रो मृगो मिश्रश्चतस्रो गजजातयः ॥ प्रधानपराक्रमेण शालिनः। विशिष्टः क्रमो विक्रमः सदाचारस्तेन शालिनः ॥ कांचनवत्सश्रीकाः यशसा च ॥ कलानां गीतनृत्यादीनां या केलिर्विलासः तया वल्लभाः अथवा सरवन्मनोहराः ॥ विरोधभंग इत्थं। जन्यं संग्रामः। ऽजन्यमुत्पात [:]यत्र नास्तीत्यर्थः। तत्कारणात् मार्गणो बाणो याचको वा न कस्यापि द्वारे न कस्यापि मंदिरे कः परामर्शः संग्रामाभावात् बाणो न। ईश्वरभावात् याचको न ॥. 20) P शतसंकुलद्वारं, B °नवरतयापा°. 22) P °द्दानजंबाल°. 29) B om. तेनोक्तम्. 34) B om. इति.

1 तं तादृशं कुपितं साक्षात्कृतान्तमिवायान्तं राजा कुवलयमालया समं विलोकितुं शिरोगृहमारुरोह। कुमारस्य च पुरो गजं सविध एव वीक्ष्य नृपतिना समादेशितम् । 'भो भद्र, सत्वरमपसर यतस्त्वं
3 बालः ।' इति नृपवचो निशम्य रोषारुणलोचनः कुमारः सहसा भूयसा तेजसा ज्वलन् जयकुञ्जरं वशीकृत्य दशनयोः पदद्वयं दत्वा कुम्भस्थलमलंचकार । तत्रस्थेन तेन पठितम् ।

'कोसंबिधम्मनंदणमूले दिक्खा तवं च काऊण । कयसंकेया आया पंच वि पउमे विमाणम्मि ॥'

6 तदाकर्ण्य पूरितेयममुना 'समस्या' इति वदन्त्या कुवलयमालया मकरन्दगन्धलुब्धागतालिमालारव-मुखरितासितकुसुमवरमाला कुमारस्य योग्या प्रेषिता । तेन च कण्ठकन्दले समारोपिता । रोमाञ्चकञ्चितेन नृपेणोक्तम् । 'वत्से कुवलयमाले, साधु साधु कृतम् ।' तावत्तत्र पूरितायां समस्यायां राजलोकेन
9 जयजयारावश्चक्रे । अहो, मनुजो ऽपि को ऽप्येष दिव्यप्रभावः । ततश्च,

तदुपरि परितः सुरैरदृश्यैः सुरपथतो मुमुचे प्रसूनवृष्टिः ।
असमगुणगणप्रमोदपूर्णैर्भवति हि भाग्यभृतां किमूनमत्र ॥ ३९७

12 § ५८) अथ पूर्वोदितो दृढवर्मराजप्रतिपन्नसूनुर्मालवराजपुत्रो महेन्द्रकुमारः सहसागत्य जयकुञ्जर-करिणो ऽन्तिके प्रोवाचेति । 'श्रीदृढवर्मनरेन्द्रनन्दन शशिवंशमुक्ताफल कलाकुलगृह दानशौण्ड प्रणतजनवत्सल कुमार कुवलयचन्द्र, जय जय' इति । ततः कुमारः समुपलक्ष्य महेन्द्रकुमारं ज्येष्ठं
15 सहोदरमिव मन्यमानः प्रीतिप्रमुदितमना जयकुञ्जरगजवरस्कन्धमारोप्य पितुर्देव्याश्च कुशलं पप्रच्छ । भवानपि कुशलशाली । अथ नृपस्तत्रागतः प्रोचे 'अहो, कियन्ति चित्राणि ।

एकं तावदसौ सुरूपसुभगः कुम्भी द्वितीयं वशीचक्रे दिव्यसुमप्रकामपतनं व्योम्नस्तृतीयं तथा ।
18 तुर्यं यत्पदपूरणं स्वदुहितुः प्रीतिः पुनः पञ्चमं षष्ठं श्रीदृढवर्मजो निखिलमप्येतच्चमत्कारि मे ॥ ३९८

यत्प्राप्यं तत्प्राप्तमेव वत्सया कुवलयमालया अस्य पुरुषसिंहस्य प्राप्त्या । पुत्रि, त्वया कृत्रिममेव पुरुष-द्वेषित्वं प्रकटीचक्रे । 'इयं परिणेष्यति' इति जैनवचनमपि तथ्यमासीत् । वत्स, त्वं कुञ्जरं समर्पय
21 गजराजारोहकाणाम् । त्वं च सौधमध्यमागच्छ ।' इत्याकर्ण्य कुमारो महेन्द्रकुमारेण कुमारेण समं मध्ये गत्वा सिंहासनस्थं नृपं नत्वा यथोचितासने निषसाद । ततः पितुरादेशेन कुवलयमाला कुमारं सश्लेहया दृशा पश्यन्ती शुद्धान्तमध्ये गतवती । राज्ञादिष्टम् । 'वत्स, कथ्यतां कथं भवानेकाकी कार्पटिकवेषधारी
24 दूरदेशान्तरमायातः ।' कुमारेण प्रोचे । 'देव एव जानाति । परमद्यैव कर्मवशतः परिभ्रमन्नत्र समायातः ।' राज्ञोक्तम् । 'महेन्द्रकुमार, सैष दृढवर्मतनुजो यस्यात्रागमनं त्वयास्माकं पार्श्वे पृष्टम् ।' ततः सविनयं महेन्द्रेण विज्ञप्तम् । 'देव, सत्यमेवैतत् ।' कुवलयचन्द्रेण बभाषे । 'भवतः कुतः समागमः ।
27 'महेन्द्रेणोक्तम् । 'देव, श्रूयताम् । तदा भवान् वाहकेलिप्रवृत्तः समुद्रकल्लोलवाजिनापजह्रे ।

पश्यतो राजलोकस्य समुत्पत्य नभस्तलम् । तुरङ्गमः क्षणेनैवादृश्यमार्गमुपागतः ॥ ३९९

§ ५९) ततो नृपतिना सेवकलोकेन सार्कं त्वत्पृष्ठतो ऽतिदूरं गतेनापि क्वापि भवतः प्रवृत्तिर्न
30 श्रुता । तत्रस्थपुरप्रदेशे तुरङ्गः पवनावर्तः पतितो मृतश्च ।

राजापि त्वद्वियोगेन पवनावर्तमृत्युतः । अत्यन्तं दुःखितः क्षिप्रं मूर्छितः पतितः क्षितौ ॥ ४००
अस्माभिः कदलीपत्रवातैराश्वासितो नृपः । विपाकं कर्मणो जानन्नपि व्यलपदज्ञवत् ॥ ४०१
33 'कुमार विक्रमाधार स्फाराकार गुणाकर । अनाथं मां परित्यज्य गतस्त्वं केन कर्मणा ॥' ४०२

एवं बहुधा विलपन् मन्त्रिजनेन नृपतिर्बोधित इति । यथा 'पूर्वं सगरचक्रवर्तिनः षष्टिसहस्रमिताः पुत्रा ज्वलनप्रभजातकोपविसर्पद्विषज्वलनज्वालावलीभिः क्षणमात्रेणापि भस्मसात्कृताः परं तेनापि
36 'चेतसि शोकस्य नावकाशो ऽदायि । तन्नाथ, कुमारः केनापि देवेनापहृतो ऽस्ति, तस्यावश्यं प्रवृत्ति-रेष्यति । ततो देव, कातरत्वमुत्सृज्य सर्वथा धीरमार्गमवलम्बस्व' इति । ततो व्यावृत्य तत्प्रतिबोधितः क्षितिपतिः प्रासादमासदत् ।

39 प्रवासो यद्दिनादेव कुमार भवतो ऽभवत् । तदैव यौगपद्येन सौख्यस्यापि वपुष्मताम् ॥ ४०३
त्वद्वियोगे महादुःखाज्जनस्यापि निरन्तरम् । गलन्नेत्रजलैर्भूमिर्निर्ममे पङ्किलाखिला ॥ ४०४
त्वद्दुस्सहवियोगाग्निज्वलज्ज्वालाभयादिव । प्रपलायितुमिच्छन्ति प्राणा देवानुजीविनाम् ॥ ४०५

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1) °मिवायातं. 2) c om. च. 7) P om. कण्ठ. 20) B परिणेष्यते, B inter. कुञ्जरं & समर्पय, B गजराजमारोहकारणं सौध°. 21) P B om. कुमारेण, B °मध्यं. 28) C नभःस्थलं. 30) B ततः स्वपुरप्रदेशे. 40) P त्वद्वियोगे महादुखादरोदीन्नगरीजनः- some lines are skipped over through haplographical mistake, the copyist's eye being led astray by a similar word.

1 अनुभूतं न केनापि दुःखं देव त्वया सह । अकृतज्ञानिव ज्ञात्वा प्रतस्थे श्रीः शरीरिणाम् ॥ ४०६ 1
तथा कथंचित्त्वदुःखादरोदीन्नगरीजनः । अपि स्तनन्धया येन स्तन्यपाने निरादराः ॥ ४०७
3 यं विना क्षणमात्रं न स्थीयते बालकैरपि । आहारस्तत्यजे तैः स त्वद्वियोगातिदुःखितैः ॥ ४०८ 3
सारिकाशुकशिष्यारिपक्षिभिर्भुक्तिरुज्झिता । त्वदुस्सहवियोगार्तैरपरेषां तु का कथा ॥ ४०९
सजीवमपि निर्जीवं सचैतन्यमपि स्फुटम् । चैतन्यरहितं चक्रे त्वद्वियोगः पुरीजनम् ॥ ४१०
6 स प्रदेशो न को ऽप्यस्ति यत्र त्वं न गवेषितः । पुरुषैः पौरुषाधीनैर्न लेभे किंवदन्त्यपि ॥ ४११ 6
राजापि त्वद्वियोगेन जातः कान्त्या भृशं कृशः । भीष्मग्रीष्मनियोगेन साकार इव वारिणा ॥ ४१२

§ ६०) ततः कुमार, एवंविधे काले कियत्यपि व्यतीते प्रतीहार्या विज्ञप्तम् । 'यद्देव, कीर एको 9 भवद्दर्शनाभिलाषी ।' राज्ञोक्तम् । 'कथं कीरो ऽपि तत्प्रवृत्त्यभिज्ञः ।' ततो राजादेशेन प्रतीहार्या समं 9 शुकः क्ष्मापतिपदान्तिके समागत्य विज्ञापयामास । 'देव अवधारय, कुमारः कुवलयचन्द्रः कुशलशाली ।' ततो नृपतिः कीरं निजतनूजमिव क्रोडमारोप्य जगाद । 'वत्स, कुमारनिर्विशेषदर्शनो भवान् । कुत्र 12 त्वया दृष्टः, कियत्कालान्तरं कुमारस्य दृष्टस्य समजनिष्ट ।' ततः कीरेण तेन स्पष्टाक्षरं संदेशहारकेणेव 12 'हयापहारादारभ्य कुवलयमालालंकृतविजयापुरीगमनान्तस्तस्य वृत्तान्तो भूपस्य पुरो न्यवेदि ।'

इत्याकर्ण्य महीपतिः परिलसद्रोमाञ्चवर्माञ्चितः
15 प्रोल्लासिप्रमदाब्धिमध्यपतितं स्वं मन्यमानस्ततः । 15
प्रोचे हास्तिकराजकाश्वनिवहैः प्रीतस्तथा नो यथा
कीरोद्गीर्णतनूजकायकुशलश्रुत्या तथा संप्रति ॥ ४१३

18 ततो लब्धस्वादुसहकारादिफलाहारप्रसादः शुको गतो निजमेव निवासवनं राज्ञा समादिष्टः, मां प्रति 18 च प्रोचे । 'महेन्द्र, विजयापुरीं प्रति संप्रति गन्तुमिच्छामि ।' ततो मया विज्ञप्तम् । 'देव, ममैवादेशं ददस्व, न पुनस्तत्र मार्गवैषम्यतस्तत्रभवतां भवतां गमनं सांप्रतम् ।' ततो देवेन तव प्रवृत्तिनिमित्तमपरै 21 राजपुत्रैः समं प्रेषितस्य ममात्र ग्रीष्मकालस्यैको मासस्त्रयो वर्षाकालस्य च समभवन् । एकदा विभुं 21 विजयसेनमेव प्रणम्य मया विज्ञप्तम् । 'देव, नरेन्द्रदृढवर्मपुत्रः कुवलयचन्द्रो भवत्समीपमुपागतः किं वा न ।' ततो ऽनेन स्वामिनादिष्टम् । 'सम्यग् न जानीमः, परं महेन्द्र, तवात्रैव तिष्ठतः कियद्भिर्दिनैर्यदि 24 पुनः कुवलयचन्द्रो मिलति ।' ततो भूपवचो ऽङ्गीकृत्य त्रिकचतुष्कचत्वरदेवकुलमठप्रपारामविहारेषु 24 भवतः शुद्धिं गवेषयन्नहं यावत्स्थितस्तावदद्य दक्षिणलोचनेन स्फुरता वामेतरभुजेन च भवद्दर्शनं सर्वेन्द्रियप्रीतिकारि समजायत ।' राज्ञोक्तम् । 'सुन्दरमेतज्जातं यदत्र प्राप्तः कुमारकुवलयचन्द्रो भवता । 27 सर्वथा धन्यानामुपरि वयमेव स्थिताः । अधुना यूयमावासं व्रजत, यथा दैवज्ञमाकार्य कुवलयमालायाः 27 पाणिपीडनलग्नं निर्णीय भवदन्तिके प्रेषयामि' इति वदन्नराधिपतिरुत्तस्थौ । ततः कुमारो महेन्द्रेण समं भूपतिसमर्पितनिकेतनमुपाजगाम । ततस्तौ विहितस्नानभोजनौ यावत्सुखासीनौ तिष्ठतस्तावन्महाराज- 30 प्रेषिता राजप्रतिहारिका समागत्य जगाद । 'यद्देवः स्वयं भवन्तमित्यादिशति, अद्य कुवलयमालायाः 30 पाणिग्रहणकृते गणकेन लग्नशुद्धिर्विलोकिता, परं सर्वग्रहबलोपेताद्यापि न वर्तते, अतः कुमारेणात्यन्तो- त्सुकमनसा न भाव्यम्, सांप्रतं स्वमन्दिर इवात्रैव क्रीडासुखमनुभवतु कुमारः' इति निवेद्य सा निर्ययौ । 33 महेन्द्रेणोक्तम् । 'अद्यापि लग्नं दूरतरम्, ततः श्रीदृढवर्ममहीपतेः पुरस्तवागमप्रवृत्तिर्विज्ञप्तिकया 33 ज्ञाप्यते' इति भणित्वा निष्क्रान्तो महेन्द्रः ।

§ ६१) ततश्च कुमारो व्यचिन्तयदिति । 'यदि विषमं मार्गमुल्लङ्घ्यात्रायातेन मया मुनिनिवेदितं 36 गाथापूरणं चक्रे, परं तथापि विधिवशात्तस्याः संगमः । इयन्ति भाग्यानि न मे सन्ति, यैरिमां परिणे- 36 ष्यामि । भूयो ऽपि केनोपायेन तद्दर्शनं भविष्यति । यदि स्त्रिया वेषं विरचय्य कन्यान्तःपुरे कयाचिच्चे- ट्यया सह यामि, ततः सत्पुरुषचरितविमुखं राजविरुद्धं च । यस्योद्दण्डभुजप्रकाण्डे ऽतिशायिनी 39 शक्तिव्यक्तिः स कथं लोकनिन्द्यं महिलावेषमातनोति । अथवा तस्याः सखीजनस्य सङ्केतं वितीर्य तामप- 39 हृत्य गच्छामि, तदपि कुलीनस्यानुचितम्' इति चिन्तयतस्तस्य बहिरागतो महेन्द्रो बभाण । 'अद्य मया त्वदिहावस्थानोदन्तः सर्वो ऽपि तातस्य विज्ञापितो ऽस्ति । कुमार, तत्किमन्यमनस्कचित्त इव लक्ष्यते 42 भवान् ।' कुमारेणोक्तम् । 'सुन्दरतरमाचरितमेतद्भवता । वयमेतावतीं भुवमागताः, परं भूपतिर्निजां 42

13) P om. पुरी. 18) P B °प्रसादे गते (B मते) निजमेव, B समादिष्टं, B om. मां प्रति च प्रोचे. 19) B गंतुमिच्छामः. 24) C मिलिष्यति. 25) P has blank space between शुद्धिं and याव°, C वितन्वन्नियत्काले for गवेषयन्नहं, P B om. च. 26) B कुमारः कुवलय°. 33) P पुरस्तत्रागम° C पुरस्तवागम°. 39) B अथ for अथवा.

1 तनुजां दास्यति न वा, इत्यतो मे मनसि विषादः ।' महेन्द्रेणोक्तम् । 'त्वया यदनुध्यातं तन्मिथ्या, कुल-
शौर्यलावण्यनिरुपमरूपयौवनविज्ञानकलाकलापेन न यतः को ऽपि तव समः पुमान् यस्येमां दास्यति ।
3 अतो ऽमुष्यास्त्वमेव परिणेता ।' यावदित्यनल्पविकल्पोर्मिमालाकुलहृदम्बुधिं कुमारं स धीरयति
तावदागत्य चेटिकया विज्ञप्तम् । 'यद्य कुमार, मत्स्वामिन्या कुवलयमालया स्वकरतलगुम्फिता कुसुम-
माला प्रेषितास्ति, एष कृत्रिमसुकर्णपूरः ।' ततः कुमारो ऽपि सुखसंदोहमहोदधिमन्थनोद्गतं पीयूषमिव
6 तच्च जग्राह । ततः कुमारेण कर्णपूरनाले प्रियोत्कण्ठितामिव राजमरालिकामेकां विलोक्य तस्या विज्ञान-
प्रशंसनेन सुचिरं स्थित्वा सा भणिता । 'भद्रे, इदानीं घर्मांशुरयमस्ताचलचूलावलम्बी जातस्तद्वयं सांध्यं
विधिं विदध्मः । त्वमपि गत्वा तत्पुरः सर्वमपि सुन्दरं निवेदयेः, यतस्त्वमुचितभाषणे स्वयमपि निपु-
9 णासि ।' तदङ्गीकृत्य सा निःसृता । कुमारस्तु कृतसांध्यसवनः प्रावृतधौतसितवसनः समुच्चरितजिन-
नमस्कारचतुर्विंशिकः समवसरणस्थं जगज्जीवबान्धवं श्रीनाभिसंभवमवन्दत । अथ महेन्द्रेण समं
निद्रासुखमनुभूय शयनीयादुत्तस्थे । ततश्च पूर्वपर्वतमस्तकमहर्पतिरारुरोह । अथो एका महिला मध्यम-
12 वया भोगवत्यभिधेयया वृद्धयानुचर्यया समं तत्रागमत् । सा वृद्धा किंचिदग्रतो भूत्वा तं व्यजिज्ञपत् ।
'कुमार कुवलयचन्द्र, कुवलयमालाया एषा जननी । ततः कुमारेण ससंभ्रममासनदानप्रतिपत्त्याभि-
नन्दिता । ततः सा वृद्धा योषित्तया प्रतिपत्त्या रञ्जिताभ्यधादिति 'वत्स कुमार, तव परपीडाभिज्ञस्य
15 पुरः किंचिन्निवेद्यते, आकर्ण्यताम् ।

§ ६२) अस्त्यमुष्यामेव विजयापुर्यां विजयसेनो नामायं नरेश्वरः । इयमेव तस्य सहचरी रूपेणो-
पहसितत्रिदशयुवती भानुमती महादेवी । न चास्याः संततिः । ततो ऽस्या निरपत्यायाः संजातमहा-
18 दुःखाया अनेकैर्देवताराधनैरनन्तैर्मनोरथशतैः स्वप्नदृष्टकुवलयमालानुसारेण कुवलयमालाभिधानासामा-
न्यगुणकलावती कनी समजनि । सा च मया प्रतिपच्चन्द्रलेखेव वृद्धिमानीता यौवनश्रियमाशिश्राय ।
पित्रैतदर्थमनेकरूपलावण्यगुणशालिनो नृपपुत्रा विलोकिताः परमेषा पुरुषद्वेषिणी न कमप्यभिलषति ।
21 मया पुनर्बहुधा शिक्षिताप्यसौ मनागपि पुरुषेषु प्रीतिं न दधाति । अतः पितरौ व्यथितचेतसावभूतां
मन्त्रिजनो राजलोकश्च । अन्यदा प्रतीहारेण निवेदितम् । 'देव, बाह्योद्याने को ऽपि दिव्यज्ञानी विद्याधरः
श्रमणः समायातः' इत्याकर्ण्य नरेश्वरः कुवलयमालया समं सपरिच्छदः समागत्य तस्मै मुनये नमश्चक्रे ।
24 स च प्रदत्तधर्मलाभाशीर्वादः सकलमपि संसारस्वरूपमनित्यतादिकं देशनाद्वारेण प्रकटीचकार । तन्निशम्य
प्रणिपत्य च भूपतिः पप्रच्छ । 'भगवन्, मम दुहिता कुवलयमाला कथमेषा परिणेतव्या, केन वा, कस्मिन् वा
कालान्तरे, यदियं पुरुषद्वेषिणी ।' ततः स भगवान् ज्ञानातिशयेन कौशाम्ब्यां पूर्वभवकृतमायादित्यमाया-
27 बोधसङ्केतकुवलयमालाजन्मराजद्वारावलम्बितगाथापूरणाभिज्ञानजयकुञ्जरवशीकरणकुवलयचन्द्रपाणि-
ग्रहणप्रभृति सर्वमपि निवेद्य नभस्तलमुत्पपात । ततो भूपतिः प्रमोदमाससाद । त्वयापि जयकुञ्जराधिपं
वशीकृत्य गाथां प्रपूर्यात्मा प्रकटीकृतः । तद्दिनादारभ्य कुमार, कुवलयमालया भवदुःसहविरहतप्तया
30 कुसुमशरजर्जरिताङ्ग्या वचनागोचरां नवमीमवस्थामनुभवन्त्या भवदन्तिके देव्या समं प्रेषितास्मि ।'
कुमारेणोक्तम् । 'समादिश किं कृत्यम्' इति । तयोक्तम् । 'यदि कुमार, मां पृच्छसि तदतिक्रान्तः सर्वो ऽपि
वाचामवसरः । यदि पुनर्यूयं नृपभुवनोद्यानमागच्छथ तदा केनचिदुपायेन भवद्दर्शनपाथसा बालिकायाः
33 कुवलयमालायाः क्षणमेकं विरहतापोपशान्तिर्जायेत ।' महेन्द्रेणोक्तम् । 'को ऽत्र दोषो, भवत्वेवम्' एवमभि-
धाय भोगवती भानुमत्या समं निर्गतवती । ततः कुमारो महेन्द्रेण समं नृपाक्रीडक्रोडं विचचार । महेन्द्रेणो-
क्तम् । 'यथा मञ्जुमञ्जीररवः श्रूयते तथा मन्ये ऽभिनवमदनमहाज्वरविनाशमूलिका कुवलयमाला समा-
36 गतैव मन्यते । कुमारेण भणितम् । 'न सन्तीयन्ति भाग्यानि ।' महेन्द्रेण निगदितम् । 'कुमार, धीरो
भव ।' ततः क्षणान्तरेण कुमारेण बहललतान्तरितेन सखीनां मध्यगतां हंसीनामिव राजमरालिकां तार-
काणामिव मृगाङ्करेखामप्सरसामिव रम्भां कुवलयमालामायान्तीमालोक्य भणितम् । 'सर्वथैव धन्यो
39 विधिर्येनैषा त्रिभुवनजनाश्चर्यदायिनी विदधे' तयोक्तम् ।

'विधे यदि त्वं तुष्टो ऽसि तदद्यैव तथा कुरु । तं नवं येन पश्यामि स च पश्यतु मामिह ॥ ४१४

§ ६३) इति निशम्य कुमारेणोक्तम् । 'महेन्द्र, अग्रतो भूत्वा चेष्टितमस्या निरीक्षे' इत्यभिधाय
42 कुमारो लतागृहं प्रविवेश । महेन्द्रस्तु क्रीडार्थमितस्ततो ऽभ्रमत् । [इतः] भोगवत्योदितम् । 'वत्से,

5) P मथनोद्गतपीयूष°. 6) B कर्णपूरनाले, P has blank space for ना. 20) P परमेषा पुरुषद्वेषिणी । ततः स भगवान्– thus between पुरुषद्वेषिणी and ततः it loses a few lines because the copyist's eye has wandered a few lines ahead where the same word occurs. 26) B कालांतरेण. 37) B क्षणांतरे. 40) P सं पुष्टो. 42) P B om. [इतः].

1 विषादपरवशं मानसं मा कुरु। स युवात्र समागत एव विभाव्यते यथा शङ्खचक्राङ्किता चरणप्रतिकृतिः।' 1
ततस्तदादेशवचनान्ते सर्वा अपि चेटिकास्तद्वीक्षायै प्रसस्रुः, परं कुत्रापि ताभिर्न दृष्टः। भोगवत्या भणि-
3 तम्। 'स्वयं गत्वाहं विलोकयिष्ये, त्वया पुनरत्र स्थातव्यम्' इति वदन्ती भोगवती गता। कुवलयमालया 3
चिन्तितम्। 'एतत्सर्वमपि कपटं मन्ये यत्तेन यूनात्रोद्याने सङ्केतः प्रदत्तः। अन्यस्य कस्यचिदयं चरण-
प्रतिबिम्बः। स युवा देवानामपि दुर्लभो मया कथं प्राप्यः। यावता कालेन तातो मां परिणाययिष्यति
6 तावन्तं को जीविष्यति, सांप्रतं तत्करोमि यथा दुःखानां भाजनं न भवामि' इति विचिन्त्य कुवलयमाला 6
पाशरचनार्थं लवलीलतागृहं प्रति चलिता यत्र कुमारः स्वयमेवास्ते। तेन च सा समागच्छन्ती
वीक्षिता। ततः क्षणं कुमारो लज्जित इव भीत इव विलक्ष इव जीवित इव सर्वथैवानाख्येयमवस्थान्त-
9 रमवाप। सा च तं समीक्ष्य 'एकाकिनी' इति भीता, 'स एवायम्' इति प्रमुदिता, 'स्वयमागता' 9
इति लज्जिता, 'मया पूर्वमेष वृतः' इति विश्वस्ता चतुर्दिक्षु प्रेषिततरलतरतारकदृष्टिःससाध्वसा सस्तम्भा
सविस्मया सस्वेदा सरोमाञ्चा समभवत्। तदा तयोः परस्परं निरीक्षणेनापि तत्सुखमजायत यत्कवि-
12 वाचामप्यगोचरम्, दिव्यज्ञानिभिरप्यनुपलक्ष्यम्। ततः कुमारेण साहसमवलम्ब्य धीरत्वमङ्गीकृत्य 12
कामशास्त्रोपदेशं स्मृत्वा समुत्सृज्य लज्जां परित्यज्य साध्वसं 'सुन्दरि, भवत्यै स्वागतम्' इति वदता
प्रसारितोभयभुजादण्डेनांसस्थलयोः कुवलयमाला जगृहे। ततः सा प्रोवाच। 'कुमार, मां मुञ्च मुञ्च
15 सर्वथा न कार्यमनेन जनेन।' कुमारः प्रोवाच। 'सुतनु, प्रसीद मा कुप्यस्व त्वदर्थमेवाहमेतावतीं 15
भुवमायातः, परमेतदपि त्वं न जानासि।' तयोक्तम्। 'जानामि वञ्चवान् पृथिवीमण्डलदर्शनकौतुकी।'
कुमारेण प्रोचे। 'एवं मा वादीः, किं तत्स्मरसि न सुतनो, मायादित्यस्य जन्मनि भवत्योक्तं 'यन्मम भवता
18 दातव्यं बोधिरत्नम्' [इति] स्मृत्वा तन्मुनिवचसा प्राप्तो ऽहं लोभदेवजीवस्त्वाम्। मुग्धे, बुध्यस्व ततो 18
मम वाचा मोहमुत्सृज्य' कुमारो यावदिदं जल्पन्नस्ति तावद्भोगवती समागत्य प्रोचे। 'वत्से, वञ्जुलाख्यः
कन्यान्तःपुररक्षक इति वदन्नस्ति यद् राजा कथयति यदद्य कुवलयमाला दृढमस्वस्थशरीरा कान-
21 नान्तःपरिभ्रमन्ती त्वया त्वरितमेवैषा समानेया।' ततः सा सकलककुम्मण्डलदत्ततरललोचना कथमपि 21
चलितुमारेभे। कुमारः प्रोवाच।

'उक्तेन बहुना किं वा किं कृतैः शपथैर्घनैः। वदामि सत्यमेवैतत्त्वमेव मम जीवितम्॥' ४१५

24 § ६४) कुवलयमालापि 'महाप्रसादः' इति वदन्ती लवलीलतागृहतो निःसृता। कञ्चुकी जगाद। 24
'वत्से, भवतीयतीमत्र वेलां कथं स्थिता, केनात्राकारिता, अत्र तव वनान्तश्चिरं स्थातुं नो युक्तं सत्वरं
त्वमग्रतो भव' इति। ततः सा तद्वचः कर्कशमाकर्ण्य तेन कञ्चुकिना सह पथि गच्छन्ती चिन्तयति स्म।
27 'अहो, अस्य कुमारस्य प्रतिपन्नवत्सलता, अहो, अस्य सत्यप्रतिज्ञता, अहो, उपकारिता, यदेष शिरीष- 27
कुसुमगात्रो ऽपि चरणचार्येव पथि क्षुत्तृषाद्यवगणय्य प्रीत्या दूरस्थामपि मां प्रष्टुं बोधयितुमिहागतः।
भूयो ऽपि कदा संगंस्यते' इति ध्यायन्ती कन्या कन्यान्तःपुरमाययौ। कुमारस्तु तस्याः प्रेमकोपपिशुनं
30 वचनं स्मरन्नेकस्मिन् पादपे कुसुमावचयं विरचयन्तं महेन्द्रं निरीक्ष्य जगाद। 'वयस्य, समेहि यथावासं 30
व्रजावः। यद् द्रष्टव्यं तद्दृष्टमेव।' ततो द्वावपि निकेतनमाजग्मतुः। तत्र च महाराजप्रेषितेन वारवनिताजनेन
स्नानं कारितौ। ततः कृतभोजनौ यावदासनस्थौ तिष्ठतस्तावदेकया कामिन्या समागत्य कुमारस्य करे
33 ताम्बूलमदायि। कुमारेणोक्तम्। 'केनेदं प्रेषितम्'। तयोदितम्। 'केनापि जनेन' इति। एवं सा 33
कदाचिद्भोज्यं कदाचित्ताम्बूलं कदाचित्पत्रच्छेद्यं कदाचिदालेख्यं परमपि स्नेहरसविशेषपोषकं कुमारस्य
योग्यं प्रतिदिनं प्रेषयति। एवं च तयोर्निजराज्य इव सुखेन तिष्ठतोः कियन्तः पुण्यभासुरा वासरा व्यतीयुः।
36 § ६५) अथ हेमन्ते भूमिभृता निमित्तमिदमाकार्य पुत्र्याः पाणिग्रहणलग्नं पृष्टम्। तेन सर्वाण्यपि 36
ज्योतिःशास्त्राण्यवलोक्य प्रोचे। 'फाल्गुनसितपञ्चम्यां बुधे स्वातिनक्षत्रे यामिन्याः प्रथमे यामे व्यतीते
प्रधानं गतदोषमुपयामलग्नमस्तीत्यवधार्यतां देवेन।' राज्ञापि 'तथा' इत्यङ्गीकृत्य कुमारस्याग्रे ज्ञापितम्।
39 'कुमार वत्स, भवद्विज्ञानसत्त्वसाहसप्राग्भवस्नेहवश्यायाः कुवलयमालाया वियोगश्चिराय भवतो 39
ऽस्माभिः कृतः। अतः सांप्रतममुष्यां पञ्चम्यां कुमारो ऽमुष्या वेदिकामध्यमध्यासीनायाः पाणिग्रहणं
करोतु।' कुमारेणोक्तम्। 'यदादिशति देवस्तत्तथा' इति। ततः कुवलयमाला पाणिग्रहणाकर्णनस्मेर-
42 वदनाम्बुजा प्रमोदभरभासुरा सर्वाङ्गरोमोद्गमसंगमा चिरसंचितपूर्यमाणमनोरथपथा न देहे न गेहे न 42

2) B °शादेशवचनेन सर्वा. 5) B परिणाययिष्यति. 10) B om. तर before तारक. 18) P B om. [इति], B मान-भट for लोभदेव. 19) B वंजुलाख्यकन्यांतःपुररक्ष इति. 20) B om. यद् राजा कथयति. 27) B om. अस्य before सत्य-प्रतिज्ञता. 31) B निकेत for निकेतन. 33) B om. सा after एवं. 39) C वशीकृतायाः for वश्यायाः.

1 त्रिभुवने ऽपि माति स्म । तत्र राजकुले विवाहभोजनार्थं धान्यान्यानीयन्ते । क्रियन्ते विविधानि 1
पक्वान्नानि । विरच्यन्ते सर्वत्र मण्डपमञ्चप्रपञ्चाः । रच्यन्ते वेदिकाः । प्रेष्यन्ते लेखवाहाः सर्वेषां
3 स्वजनराजन्यानाम् । निमन्त्र्यते सर्वत्र बन्धुवर्गः । भूष्यन्ते भवनानि । घट्यन्ते नानाविधान्याभरणानि । 3
शोध्यन्ते नगरीरथ्याः ।

§ ६६) एवं विवाहारम्भकृत्यप्रवृत्तस्य जनस्य निखिलाभक्षण इव सौभाग्यनिर्मित इवोपयमदिवसः
6 समागमत् । तस्मिन् दिने ऽविद्धमौक्तिकचारुचतुष्कस्थापितप्राङ्मुखासने निवेश्य कुमारं कुलवृद्धा मङ्गल- 6
स्नानमकारयत् । ततः स गोशीर्षचन्दनविलिप्ताङ्गः प्रावृतकौरकश्वेतसदशवसनः सिद्धार्थगोरोचनातिलकः
कण्ठावलम्बितसुरभिकुसुमदामा महेन्द्रेण राजलोकेन चानुगम्यमानो जयकुञ्जरकुञ्जराधिरूढः प्रौढजना-
9 न्वितो दक्षिणकरकमलाबद्धकौतुकमदनफलः स्तुतिव्रातस्तूयमानगुणग्रामः प्रचुरमृदङ्गशङ्खपणववेणु- 9
वीणास्वरमुखरितदिक्चक्रवालो धृतसितातपत्रः पुरः प्रवर्तमानप्रेक्षणक्षणः क्षणेनोद्वाहमण्डपमलंचकार ।
ततश्च स प्रावृतसितचीवराया माङ्गल्याभरणभूषितायाः कुवलयमालाया लग्नवेलायां द्विजवरेणोपढौकितं
12 करं करेण जग्राह । ततो ऽविधवा गीतं गातुं प्रवृत्ताः । वादितानि तूर्याणि । निःस्वानस्वनाः प्रसस्रुः । 12
पूरिताः शङ्खाः । आहता झल्लर्यः । वेदोच्चारपरायणा द्विजन्मानो मङ्गलपाठकाः पठन्ति । जयजयारवपरो
लोकश्च । ततः प्रवर्तितं मङ्गलचतुष्टयम् । ततो निर्वृत्ते पाणिग्रहणमहोत्सवे पूजिते गुरुजने कृते समस्त-
15 करणीये स्वस्थाने समेत्य विविधरत्नविद्रुमनिर्मिततलिने गङ्गापुलिन इव राजहंसयुगलं कृतमङ्गलोपचारं 15
तन्मिथुनमुपविष्टं दृष्ट्वा परिवारः सखीजनश्च मन्दं मन्दं निस्ससार । तत्रस्थस्य तस्य निद्रासुखमनुभवतः
क्षणदा क्षणमिव क्षयमियाय । ततः प्राभातिकतूर्यरवप्रतिबोधितः कुमारः कृतदेवाधिदेवनमस्कृतिर्नित्य-
18 कृत्यमकरोत् । तत्रान्यदा कुमारो हिमगिरिशिखरसमानं स्वसौधमारुह्य दक्षिणपक्षप्राकारप्रत्यासन्नं रत्ना- 18
करं निरीक्ष्य क्षणं व्यावर्णयन् मात्राक्षरबिन्दुच्युतकप्रश्नोत्तरक्रियागुप्तककाव्यकथाविनोदैश्च कुवलय-
मालया समं प्रीतिपरस्तस्थौ । अत्रान्तरे कुवलयमालया विज्ञप्तम् । 'देव, त्वया मद्वृत्तान्तः कथं परिज्ञातः ।'
21 ततः कुमारेण सविस्तरमयोध्यातो हयापहाराद्यं मुनिनिवेदितचण्डसोममानभटमायादित्यलोभदेवमोह- 21
दत्तपञ्चजनपूर्वभवगाथापूरणपरिणयनपर्यन्तं सर्वमपि प्रोचे । प्रिये, ऐहिकसुखमूलं विवाहकर्म वृत्तम् ।
संप्रति पारत्रिकसौख्यप्रदं सम्यक्त्वमाद्रियस्व । यतः,

24 चिन्तामणिः श्रितः प्राणिस्वान्तचिन्तितमात्रदः । सम्यक्त्वं सर्वजन्तूनां चिन्तातीतार्थदं पुनः ॥ ४१६ 24
तावदेव तमस्तोमः समस्तो ऽपि विजृम्भते । यावत्सम्यक्त्वतिग्मांशुरुदेति न हृदम्बरे ॥ ४१७
सद्दृष्टिर्दृष्टिहीनो ऽपि यः सम्यक्त्वविलोचनः ।
27 श्रुतिविश्रान्तनेत्रो ऽपि सो ऽन्धो यस्तद्विवर्जितः ॥ ४१८ 27
यदि ते स्मृतिमेति सांप्रतं दयिते पूर्वभवः स्वचेतसि ।
तदवश्यमिदं जिनेशितुर्वचनं निर्वृतिशर्मदं श्रय ॥ ४१९
30 श्रुत्वेति तस्य वचनं किल सा जगाद नाथ त्वमेव शरणं सुगुरुस्त्वमेव । 30
देव त्वयाखिलपुरातनजन्मजल्पात् सम्यक्त्वभाजनमहं विहिता यदद्य ॥ ४२०

इत्याचार्यश्रीपरमानन्दसूरिशिष्यश्रीरत्नप्रभसूरिविरचिते श्रीकुवलयमालाकथासंक्षेपे श्रीप्रद्युम्नसूरिशोधिते
33 कुवलयचन्द्रकुमारवनपरिभ्रमणविजयापुरीगमनजयकुञ्जरहस्तिवशीकरणसमस्यापूरण- 33
कुवलयमालापरिणयनसम्यक्त्वोपदेशप्रभृतिवर्णनस्तृतीयः प्रस्तावः ॥ ३ ॥

[अथ चतुर्थः प्रस्तावः]

36 § १) अथ श्रीदृढवर्मणो नृपतेर्लेखवाहः प्रतीहारनिवेदितः प्रविश्य कुमारं प्रणिपत्य लेखं पुरो 36
विमुच्य विज्ञपयामासेति । 'देव, श्रीतातपादा भवन्तमाकारयन्ति ।' ततः कुमारः पूर्वं लेखं प्रणम्योन्मुद्य
च स्वयं वाचयामास । 'स्वस्त्ययोध्यापुरीतो महाराजाधिराजश्रीदृढवर्मदेवो विजयापुर्यां पुत्रं दीर्घायुषं
39 कुवलयचन्द्रकुमारं महेन्द्रसमन्वितं साश्रं गाढमालिङ्ग्य समादिशति, यथा 'अत्र तावत्तव दुःसहविर- 39

2) P रच्यन्ते वेदिका. 7) P ततः स विलिप्तांगः. 9) B स्तुतिव्रत°. 11) B °भूषिताया वेदिकामध्यमध्यासीनायाः कुवलय°. 14) P निवृत्ते. 15) P B om. स्वस्थाने समेत्य. 16) P B om. निद्रासुखमनुभवतः. 17) B inter. क्षणदा & क्षणमिव. 18) B दक्षिणपक्षे. 38) B om. पुत्रं.

हेण मम जलबहिःक्षिप्तमत्स्यस्येव क्षणमात्रमपि न सुखावकाशः, तथा तव मातुः पुरीजनस्य च । अतस्त्वया त्वरितमागत्य निजदर्शनपाथसा पाथोदेनेव पादपो वियोगतप्तो ऽहं निर्वाप्यः' इति । कुमारेण जगदे । 'प्रिये, अस्माकमेष गुरुनियोगस्तत् किं कर्तव्यम् ।' तयोक्तम् । 'यत्तुभ्यं रोचते तदाचरणीयमेव ।' ततः कुमारः समुत्थाय महेन्द्रेण साकं श्रीविजयसेनमिति विज्ञपयामास । 'देव, ममायातस्य बहवो दिवसा अभवन्, उत्कण्ठितौ च पितरौ, अतः प्रसादं विधाय मां प्रेषयत ।' ततो नृपतिना विसृष्टः सांवत्सरेण निवेदिते मुहूर्ते कुमारः कृतमाङ्गल्यविधिर्वहन्नासिकाद्दक्षाग्रपादो निर्मितजिनमनस्कृतिर्जयकुञ्जरं गजमारुह्यानेकसेवकलोकपरिकलितो महेन्द्रेण सह प्रमुदितचित्तः पुरीतो निर्गत्य बाह्यभुवि प्रस्थानमङ्गलं विदधे ।

§ २) साप्यथो मातरं नत्वा तत्त्वालोकनबद्धधीः । पूर्णा हर्षविषादाभ्यां प्रोवाच नृपतेः सुता ॥ १ ॥
देहच्छायेव देहेन पत्या यास्याम्यहं सह । मातस्त्वदंह्रिसेवाया वियोगस्तु सुदुःसहः ॥ २ ॥
मद्रोपिता लता मातर्विना जलनिषेचनम् । पाण्डिमानमुपेष्यन्ति यथा प्रोषितयोषितः ॥ ३ ॥
मातर्मदीयविरहे कलापकलितः किल । कलापी तालसुभगं केनायं नर्तयिष्यते ॥ ४ ॥
जनन्युवाच किं वत्से धत्से खेदं स्वचेतसि । नरेश्वरसुता यत्त्वं दृढवर्मसुतप्रिया ॥ ५ ॥
तत्पुत्रि मा कृथाः खेदं हर्षस्थाने ऽस्य कः क्षणः । स्वर्धुनीस्नानसंप्राप्तौ को हि पङ्के निमज्जति ॥ ६ ॥
इत्युक्त्वा तनुजां क्रोडं स्वमारोप्य सबाष्पदृक् । चुम्बित्वा च शिरोदेशे जनन्येवमशिक्षयत् ॥ ७ ॥
वत्से चेत्त्वं गुणश्रेणिमीहसे स्वस्य सर्वदा । तद्भर्तृमन्दिरप्राप्ता भूयाः प्रियमसंशयम् ॥ ८ ॥
कार्यं श्वश्रूप्रभृतिषु गौरवार्हेषु गौरवम् । त्वयानुकूलया भाव्यं सपत्नीष्वपि संततम् ॥ ९ ॥
तदपत्यानि दृश्यानि निजानीवाश्रितेषु च । कृपा कार्या न तु क्वापि गर्वः सर्वप्रतीपकः ॥ १० ॥
भुक्ते भर्तरि भोक्तव्यं स्वप्यं च शयिते सति । नीचैर्लोचनया स्थेयं नीरङ्गीस्थगितास्यया ॥ ११ ॥
दुःखिते दुःखिता पत्यौ सुखिते सुखिता भवेः । कोपवत्यपि मा कोपं विदधीथाः कदाचन ॥ १२ ॥
कदापि पतिपादारविन्दद्वयविलोकनम् । न हेयं सर्वदा सर्वसतीमार्गो ऽयमद्भुतः ॥ १३ ॥

§ ३) इति शिक्षां शिरसि चारोप्य पितरौ प्रणम्य परिजनमभिपृच्छ्य कुवलयमाला ततः कुमारान्तिकमागता । ततो ऽन्यदिने कुमारः कुवलयमालया समं प्रचलितः सन् जातानुकूलपवनः श्रुतवामखरस्वरः सव्यसमुत्तीर्णैकवर्णशुनकः सर्वत्र समुच्चारितचारुवचनो व्यचिन्तयदिति । 'भगवति प्रवचनदेवते, यदि तातं निरामयं पश्यामि राज्यं च प्राप्नोमि परिवर्धते सम्यक्त्वं [तदा] कुवलयमालया समं प्रव्रज्यामाश्रयामि, तद्दिव्यज्ञानेन परिज्ञाय तादृशमुत्तमं शकुनं देहि, येन मे निर्वृतिः स्यात् ।' इति यावच्चिन्तयन्नस्ति तावत्पुरस्तस्य मणिकनकनिर्मितं प्रलम्बितमुक्तावचूलमातपत्रं केनाप्युपनीय विज्ञप्तम् । 'देव, अस्य भूपस्य जयन्तीपुरीपतिर्ज्येष्ठो भ्राता जयन्ताभिधो वसुधाधवः । तेन त्वत्कृते देवताकृताधिष्ठानं छत्ररत्नं प्रेषितम्' इति । कुमारेण चिन्तितम् । 'अहो, प्रवचनदेव्याः प्रभावः, येन प्रथममेव प्रधानं शकुनम्' इति ध्यात्वा तच्च स्वीकृत्य कुमारो राज्ञा पौरजनेन चानुगम्यमानो महता सैन्येन परिवृतः कियतीं भुवं परिगतः प्रोवाच । 'महाराज, व्यावृत्य धवलगृहमलंक्रियताम् । पौरजनाश्च निवर्तध्वम्, यतो दूरे भवति विजयापुरी ।' ततस्तेषु व्यावृत्तेषु कुमारः सपरीवारो गच्छन् कतिपयैरपि प्रयाणकैः सह्यशैलसमीपं संप्राप । अत्रान्तरे केनाप्यागत्य विज्ञप्तम् । 'नाथ, अत्र सरस्तीरे देवायतने महामुनिरेको ऽस्ति' । इत्याकर्ण्य कुमारः कुवलयमालया समं तत्र गत्वा मुनिं नत्वा सविनयं जगाद । 'भगवन्, भवन्तः स्वीकृतनवव्रता इव विभावयामस्तत्र को हेतुः ।' ततो मुनिमतल्लिका निवेदितुमारेभे ।

समस्ति लाटदेशान्तः परापुर्यां नरेश्वरः । सिंहः प्राज्यतमस्थामा भानुनामास्ति तत्सुतः ॥ १४ ॥
चित्रकर्मप्रियः प्रायः सो ऽहं क्रीडनकौतुकी । अन्यदा तत्पुरीबाह्योद्यानभूमिमुपागतः ॥ १५ ॥

§ ४) तत्र च विचरता मया कलाचार्य एको दृष्टः । तेनोक्तम् । 'कुमार, चित्रपटममुं मल्लिखितं निरीक्ष्य निवेद्यतां यदयं रम्यो न वा' इति । ततस्तदालोकनेन मया चिन्तितम् । 'तत्किमपि पृथिव्यां नास्ति यदत्र न लिखितमस्ति' इति विस्मयस्मेरमानसं मां निरीक्ष्य तेनोक्तम् । 'कुमार, मयात्र सकलमपि संसारविस्तारस्वरूपं चित्रितमस्ति, यन्मनुष्यजन्मनि यत्तिर्यग्भवे यन्नरके यत्त्रिदिवे विविधं दुःखं सुखं चानुभूतं तत्सर्वमप्यस्ति, अत्र तावन्मोक्षो ऽपि, यत्र न जरा न मृत्युर्न व्याधिर्न चाधिः ।' एवं कुमार, तेन निवेदिते

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2) B om. इति. 5) P श्रुतप्रसाद for अतः प्रसादं. 15) B मंदिरं प्राप्ता. 24) P om. च, P B om. [तदा]. 25) P निवृत्तिः. 29) B कियंतीं. 33) B adds इति (on the margin) after इव.

1 तस्मिंस्तादृशे संसारचक्रचित्रपटे प्रत्यक्षीकृते मया चिन्तितम्। 'अहो, कष्टं संसारवासः। दुर्गमो मोक्ष- 1
मार्गः। अत्यन्तदुःखिताः प्राणिनः। विषमा कर्मगतिः। स्नेहनिबिडनिगडसंदानितो मूढजनः। अशुचिमयः
3 कायः। विषमिव विषयसुखम्। साक्षादेवैष जीवसार्थो महासागरनिमग्नः।' इति चिन्तयता मया 3
भणितम्। 'अहो, त्वयायं यदि चित्रपटो लिखितस्ततो न मनुष्यस्त्वम्, अनेन दिव्यचित्रपटप्रकारेण
किमपि कारणान्तरं चिन्तयन् त्वं देवो देवलोकतः समागतः।' इति च वदता मया तस्यैकस्मिन् पार्श्वे
6 ऽपरं चित्रपटं दृष्ट्वा प्रोक्तम्। 'अहो उपाध्याय, पुनरेव ततः संसारचक्रतो व्यतिरिक्तश्चित्रपटो ऽयम्, ततो 6
ममायमपि प्रत्यक्षीक्रियताम्।' इदमाकर्ण्य कलाचार्येण भणितम्। 'कुमार, मयैव लिखितमेतद्द्वयोर्व-
णिजोश्चरितं विभक्तस्वरूपं पश्यतु भवान्। एषा चम्पापुरीति लिखिता। अत्रैष महाराजो महारथः। अत्र
9 च धनी धनमित्रो नाम वणिग्। तस्य भार्या देवीति। तयोस्तनुजौ द्वौ धनमित्रकुलमित्रौ। तज्जन्मानन्तरं 9
तदात्वमेव पिता पञ्चत्वमुपागतः। सर्वो ऽप्यर्थो निधनमियाय। ततस्तौ मात्रा कष्टेन वृद्धिमानीतौ यौवन-
मवापतुः। जनन्या निगदितम्। 'भवन्तौ व्यवसायं कुरुताम्।' ततस्तौ वाणिज्यकृषिपरमन्दिरकर्मकर-
12 वृत्तिप्रतिगृहप्रार्थनारत्नाकरसमुल्लङ्घनरोहणपर्वतारोहणानवरतखानिखननधातुवादद्यूतक्रीडनस्वामिसे- 12
वाप्रवृत्तिविवरयक्षिणीसमाराधनगुरूपदिष्टमन्त्रसाधनप्रभृतिभिः प्रकारैर्धनोपार्जनार्थं ताम्यतः, परं वराटि-
काया अपि नोत्पत्तिः।

15 § ५) ततो ऽतीवदुःखितौ ताविति संकल्पपरौ बभूवतुः। 'धिग् धिग् जीवितमस्माकम्। यः को 15
ऽप्युपायः प्रारभ्यते स सर्वो ऽपि पूर्वकृतदुष्कृतवशेन वालुकापिण्डकलनमिव खलप्रीतिप्राग्भार इवाञ्ज-
लिकृतजलसंघात इव समीरप्रेरितजीमूतपद्धतिरिव विलयमायाति। कथमनेन दैवेनावामेवाभाग्यभाजनं
18 विहितौ। इदमपि दैवं सर्वेषामप्यन्येषामनवमम्, परमावयोरवममेव। तावत्सर्वथैवालममुना जीवितेन 18
सर्वथा दुःखनिकरमन्दिरेण। अथ कस्मिंश्चिदुच्चशिलोच्चयशिखरमारुह्यात्मानं मुञ्चावः' इत्यालोच्य तौ
तच्छिखरमारुह्यैवं प्रोचतुः। 'भोः पर्वत, तव शिखरपतनसाहसेनावाममेतनभवे दारिद्र्यदुःखभाजनं न
21 भवावः।' इत्युदित्वा तौ युगपदेव यावदात्मानं मुञ्चतस्तावत्तयोः 'मा साहसं मा साहसं' इति ध्वनिः 21
श्रवणाध्वनि पपात। तं निशम्य ताभ्यां सर्वतो दिशः पश्यद्भ्यां साधुं कायोत्सर्गस्थितं निरीक्ष्य भक्त्या
प्रणिपत्य प्रोचे। 'परमेश्वर मुनीश्वर, भवताथां मृत्युतः कथं निषेधितौ।' मुनिनापि ततः प्रोक्तम्।
24 'युवयोः किं वैराग्यकारणम्।' ताभ्यामुक्तम्। 'भगवन्, आवयोर्दरिद्रतैव वैराग्यहेतुर्नान्यत्।' साधुना- 24
प्यभ्यधायि। 'भो पण्याजीवौ, भवन्तौ निर्वेदं कृत्वा मा प्राणत्यागं तनुताम्।' ताभ्यामुदितम्। 'भो
यतीश, कथय कथं जन्मान्तरे ऽपि न दारिद्र्यं पुनरावयोः।' भगवता भणितम्। 'यदि भवन्तौ दीक्षाम-
27 ङ्गीकृत्य तपः समाचरतस्तदेवंविधदुःखभाजनं भूयो ऽपि न भवतः।' ताभ्यामुक्तम्। 'एवं प्रसादः क्रिय- 27
ताम्।' ततस्तेन मुनिना जैनविधिना कुमार, तयोः प्रव्रज्या दत्ता। इमौ तौ प्रव्रजितौ मया चित्रपटे
लिखितौ। ततस्तौ दुश्चरितं तपस्तप्त्वा समाधिना मृत्वा देवभवमुपाजग्मतुः। तयोः पुनरेक आयुषि क्षय-
30 मीयुषि स्वर्गतश्च्युत्वा पारापुर्यां सिंहभूपतेः सुतो भानुनामा संजातः। स चात्रोद्याने त्वम्। यः पुन- 30
र्द्वितीयो वणिग्जीवः स चाहम्। इमं चित्रपटं समालिख्य भवतः प्रतिबोधार्थमिहागतः। तावद्भो भानु-
कुमार, प्रतिबुध्यस्व मा मुहः, भीम एष भवाम्बुधिः, तरला कमला, हस्तप्राप्या विपत्तयः, दुःसहं दारिद्र्यम्'
33 इदमाकर्ण्य ऊहापोहं कुर्वाणः सहसैव मूर्च्छितो भानुकुमारः। स्मृता जातिः। परिजनेन वयस्यैश्च शीतल- 33
जलकदलीदलपवनादिभिः समाश्वासितः। ततः संजातस्वस्थचेतसा भानुनानुभूतं पूर्ववृत्तं विलोक्य
भणितम्।

36 'सर्वथा त्वं गुरुर्नाथ त्वमेव शरणं मम। येन त्वयाधुना जैनाध्वनि प्रीत्यास्मि रोपितः' ॥ १६ ॥ 36

§ ६) एवं वदंस्तच्चरणशुश्रूषापरायणः क्षणमेकं यावद्भवं तावदुपाध्यायः पताकाराजिराजिते
विविधासपत्नरत्ननिर्मिते विमाने मणिकुण्डलगलस्थलसमुच्छलदतुच्छदेहदीप्त्या दश दिशः प्रकाशयन्तं
39 वरमुकुटविराजमानं विमानसंस्थितमात्मानं प्रकटीकृत्य जगाद। 'भो भानुकुमार, दृष्टस्त्वयैष संसार- 39
महीचक्रविस्तारः।' ततो मया तन्निरीक्षणसंजातवैराग्येण स्मृतपूर्वभवेन देवस्य पुरस्तत्क्षणमेवाभर-
णानि विमुच्य स्वयं विनिर्मितोत्तमाङ्गपञ्चमुष्टिकलोचस्तद्देवार्पितरजोहरणमुखवस्त्रिकाप्रतिग्रहाद्युपधिरु-

6) B पुनरेतत्संसार. 16) C पिण्डक[व]लनमिव. 20) B °खरमारूढा एवं. 38) P B om. देह, B om. दश.
40) B संसारमहाचक्र°.

धावतो निष्क्रान्तः। ततो हाहारवमुखरो वयस्यवर्गः परिजनश्च सिंहनरेशसकाशमुपागमत्। तेन देवेन ततः प्रदेशतोपहृत्यात्र निर्जने वने मुक्तो ऽस्मि। सांप्रतं पुनः कमप्याचार्यं मृगयामि, यदन्तिके तपस्तनोमि।' इदं निशम्य कुमारेणोक्तम् 'अहो, महाविस्मयकारी वृत्तान्तः।' ततो महेन्द्रेण सम्यक्त्वं गृहीतम्। कुमारो ऽपि महेन्द्रकुवलयमालाभ्यां सममावासमागत्य कृतकृत्यः शार्वर्यामस्वाप्सीत्। ततः पुनरपि निर्मले गगनाङ्गणे तिरोहितेषु तारानिकरेषु समुदिते दिनेशे कुमारः प्रदत्तप्रयाणकः क्रमेण विन्ध्यगिरिकान्तारासन्नं समावासितः। तत्र स कुमारः कृतदिवसरात्रिककृत्यः कुवलयमालया समं पल्यङ्के प्रसुप्तः।

§ ७) ततो निशीथे यावज्जागर्ति तावद्विन्ध्यगिरिशिखरकन्दरान्तरे ज्वलनं ज्वलन्तं विलोक्य विकल्पमालाकुलः समजनि। 'अहो किमेतत्, किं तावदेष वनदवः, किमुतान्यत्। अत्र च पार्श्वेषु परिभ्रमन्तः के ऽपि पुरुषा दृश्यन्ते। किं वा राक्षसाः, पिशाचा वा। ततो ऽग्रतो भूत्वा सम्यग् निभालयामि किमेतज्ज्वलति, क एते पुरुषाः।' इति विचिन्त्य सुचिरं निभृतपदं समुत्थितः कुमारः कुवलयमालां तलिने सुप्तां विमुच्य स्वीकृतखड्गरत्नवसुनन्दकः कटीतटनिबद्धक्षुरिकः प्राहरिकान् वञ्चयित्वा गन्तुं प्रवृत्तः। ततस्तेन ज्वलनान्तिके धातुवादवार्तां वितन्वतः पुरुषान् विलोक्य चिन्तितम्। 'यदमी धातुवादिनः किमेतेषामात्मानं प्रकटीकरोमि किं वा न, कदाचिदेते वराकाः कातरहृदो ऽमी दिव्य इति मां संभाव्य भयभीता नङ्क्ष्यन्ति विपत्स्यन्ते वा, तदिह स्थित एव तेषां वाचः श्रोष्यामि' इति। तदा तत्र तैरपीत्युक्तम्। 'यदद्य कल्कः सर्वो ऽपि विघटितस्तावदिदानीं करणीयं किम् इति। किमत्रापरः कार्यः' इति वदन्तश्चलिताः। कुमारेण भणिताः 'भो भो नरेन्द्राः, किं व्रजत।' तैरित्युक्तम्। 'भवतो भयेन।' कुमारेण भणितम्। 'कथं भवतां भयम्, अहमपि भवन्मध्यवर्ती नरेन्द्रः, ततः सर्वमपि निवेद्यताम्।' ततस्तैर्जल्पितम्। 'अहोरात्रं यावदस्माभिः सुवर्णभ्रान्त्याध्मातं परं सर्वमेव भस्मीभूतम्।' ततः साहसमवलम्ब्य कुमारेण देवगुरुचरणस्मरणप्रवीणान्तःकरणेन तेषां पुरस्तैनैवौषधयोगेन सुवर्णं निरमायि। सर्वैरपि तैः प्रमुदितैर्विज्ञप्तम्। 'देव, अद्यप्रभृति भवानेवास्माकं गुरुः। वयं तु तव शिष्या एवातो विद्यादानप्रसादो विधेयः।' कुमारेण तत्प्रणीतभक्तिपरीतचेतसा योनिप्राभृतग्रन्थप्रयोगाः कत्यपि कथितास्तेषाम्। कुमारेण प्रोक्तम्। 'व्रजाम्यहं स्वस्ति भवद्भ्यः। यदा कदाचिद्यूयमयोध्यायां कुवलयचन्द्रभूपालिं शृणुत तदा सत्वरमेव समागन्तव्यम्' इति वदन् कुमारः कटकसंनिवेशे कुवलयमालाया विबुद्धायाः कुमारादर्शनेन महद्दुःखं दधत्याः पुरः संप्राप्त एव। ततस्तया प्रमुदितया प्रोक्तम्। 'देव, कुत्र गता भवन्तः।' ततः कुमारेण धातुवादिवृत्तान्तं सर्वमपि निवेदितम्। ततो निःश्वासनिःस्वनपटुपटहरवमङ्गलपाठकपठितादीनि विभातविभावरीचिह्नानि मत्वा कुमारेण भणितम्। 'अये प्रिये, प्रभातप्राया रजनिरजनि। क्षपापतिरपि क्षपितकिरणगणः। चरणायुधसंहतिरपि मन्दं मन्दं रौति च। सांप्रतं देवगुरुबान्धवकार्याणि क्रियन्ते' इति वदन् कुमारो निर्मलजलक्षालितवदनकमलः श्रीमति गृहचैत्ये प्रविश्य देवाधिदेवमेवं स्तोतुमारेभे।

'सुप्रभातं जिनेन्द्राणां धर्मबोधविधायिनाम्। सुप्रभातं च सिद्धानां कर्मौघघनघातिनाम्॥ १७॥
सुप्रभातं गुरूणां तु धर्मव्याख्याविधायिनाम्। सुप्रभातं पुनस्तेषां जिनस्तवप्रदर्शिनाम्॥ १८॥
सुप्रभातं तु सर्वेषां साधूनां साधुसंमतम्। सुप्रभातं पुनस्तेषां येषां हृदि जिनोत्तमः॥ १९॥

§ ८) एवंविधां स्तुतिं विधाय कुमारः करिवरारूढः सुखासनाधिरूढया कुवलयमालया समं विविधतुरगखुरखुराविदारितमहीतलसमुच्छलत्तुच्छरेणुनिकरपरिपूर्यमाणसकलदिग्मण्डलमुखनिरुद्धदिनकरप्रसरजातदुर्दिनशङ्कासहर्षशिखण्डिताण्डवितकलापभ्राजमानेन वनान्तरेण संचचार। ततो ऽनवरतदत्तप्रयाणकः कुमारो ऽयोध्यापुरीपरिसरमलंचकार। तमायान्तं श्रुत्वा तदात्वाधिकप्रमोदवशसमुल्लसद्रोमाञ्चकञ्चितः क्षितिपतिः सपरिजनः सान्तःपुरः कुमारसम्मुखमाजगाम। ततः स्वदर्शनमात्रेणैव दृढवर्ममहीपतिः कमलबन्धुरिव कमलाकरं कैरवबन्धुरिव कैरवसंचयं घनाघन इव घनसुहृत्संघातं मधुरिव पिकनिकरं तं कुमारं भृशं प्रमुदितमानसमातत। ततो द्वावपि स्नेहभरपरवशमानसौ बाष्पाविललोचनौ बभूवतुः। ततः कुमारेण महाविनयशालिना पितृमातृचरणद्वन्द्वमद्वन्द्वभक्त्या

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10) B क एते for केऽपि. 12) B adds प्राहरिकः before प्राहरिकान्. 32) P om. the verse सुप्रभातं गुरूणां etc., B om. जिनस्तव etc., to पुनस्तेषां in the next line–obviously a haplographical skipping over by the copyist.

प्रणतम् । ताभ्यामुक्तम् । 'वत्स, अतीव दृढकठिनहृदयो भवान् बभूव । आवां पुनस्त्वत्स्नेहनिर्भरप्रसृतदुःसहविरहज्वालावलीदुःखितौ सजीवमप्यात्मानं मृतमिव मन्यमानौ स्थितौ । ततो वत्स, चिरं जीवासाकं जीवितेन ।' राज्ञा पृष्टम् । 'तदा तुरगेणापहृतः कुत्र गतः, कुत्र स्थितः, इत्येतत्सर्वमपि स्वरूपमावेदय ।' एतदाकर्ण्य कुमारेण यत्र यत्र भ्रान्तं यत्र यत्र यद्यद्दृष्टमनुभूतं च तदखिलमपि विज्ञप्तम् । इतश्च मध्याह्नावसरे मागधेन निवेदिते तत्रैव विहितमज्जनभोजनौ दृढवर्मकुवलयचन्द्रौ सुखं समासीनौ क्षणं स्थितौ । ततः,

दृढवर्मसुतः शस्ते मुहूर्ते गणकोदिते । गजपृष्ठप्रतिष्ठेन भूमिभर्त्राग्रयायिना ॥ २० ॥
दुर्वारैर्वारणैरश्ववारैर्वारितवैरिभिः । मनोरमैः स्यन्दनौघैः संनद्धैः सुभटैः समम् ॥ २१ ॥
प्रवाद्यमाननिःस्वानस्वानडम्बरिताम्बरः । विधीयमानमाङ्गल्योपचारश्चतुराग्रिमैः ॥ २२ ॥
आकर्णयञ्शुभाकर्णिबन्दिवृन्दभवां स्तुतिम् । वनीपकानां दीनानां ददद्दानं पदे पदे ॥ २३ ॥
जयकुञ्जरमारूढः पश्यन् मञ्चान् प्रपञ्चितान् । मुक्तावचूलसश्रीकविचित्रोल्लोचरोचितान् ॥ २४ ॥
वृद्धाङ्गनाशिषो गृह्णन् प्रतीच्छन्नक्षताक्षतान् । समाससाद प्रासादं विशदं सप्तभूमिकम् ॥ २५ ॥
षड्भिः कुलकम् ॥

§ ९) तस्मिन्नेव मुहूर्ते श्रीदृढवर्मणा कनकमयासने निवेश्य कुमारस्य जयजयशब्दपूर्यमाणनभस्तलं चारुचामीकरविरचितैः कलशैः सत्तीर्थसमानीतोदकसंभृतैः सर्वलोकप्रत्यक्षं युवराजपदाभिषेकश्चक्रे । ततस्तेन राजलोकेन नमस्कृतः कुमारः । राज्ञा प्रोक्तम् । 'वत्स कुमार, पुण्यवानसि, यस्य भवादृशास्तनुजः । अद्यैव चिरसंचितो मनोरथरथः परां प्रमाणकोटिमधिरूढः । अतः प्रभृति त्वमेव राज्यभारधौरेयः ।

ततः प्रीतिप्रकर्षेण रोमहर्षयुतो नृपः । राज्यप्रधानप्रत्यक्षं तनूजं समशिक्षयत् ॥ २६ ॥
राज्यभारधुराधुर्ये वर्ये वत्स गुणैस्त्वयि । अद्यापि न परं लोकं साधये तेन मे त्रपा ॥ २७ ॥
विश्वम्भरायास्त्वय्यद्यावनं कलितयौवने । मयि वत्स पुनर्युक्तं वनं गलितयौवने ॥ २८ ॥
परं भोगफलस्यास्य कर्मणः शेषमस्ति मे । यावत्तावत्त्वया राज्ये भूयतां सहकारिणा' ॥ २९ ॥

कुमारो ऽपि पादौ प्रणम्य प्रोवाच । 'यत्किंचित्तातः स्वयमादिशति तदवश्यं मया विधेयम्' इति । ततः कुवलयमालया गुरुजनस्य प्रणतिश्चक्रे । गुरुजनेनाप्यभिनन्दिताशीर्वचोभिः । कुमारो ऽथ यौवराज्यपदं पालयन् स्वगुणैः सर्वसंमतो बभूव । अपि च ।

स्मितैर्निरीक्षितैस्तस्य चरितैर्जल्पितैरयम् । राजलोकः समग्रो ऽपि सर्वदानन्दभूरभूत् ॥ ३० ॥
धिनोत्यखण्डधाराभिर्धरां धाराधरो यथा । तथायमर्थसंघातैरत्यर्थं सार्थमर्थिनाम् ॥ ३१ ॥

§ १०) ततश्च कियत्यपि गते काले सुखसंदर्भमये व्यतीते राज्ञा भणितम् । 'वत्स कुवलयचन्द्र, एष कालो मम धर्मस्याराधने ततस्तं करोमि ।' कुमारेण प्रोक्तम् । 'महाराज, युक्तमुक्तम्, परमेकं पुनर्विज्ञपये धर्मः कुलोचित एव कर्तव्यः ।' राज्ञोक्तम् । 'बहवो धर्मोपायाः, को ऽयं कुलोचितः ।' कुमारेणोक्तम् । 'य इक्ष्वाकुवंश्यैः पूर्वजैः कृतः स एवोचितः ।' तदाकर्ण्य राजा धर्मपरीक्षार्थं देवतागृहे कुलदेवतां श्रियमाराधयामास । ततस्तस्य राज्ञः कुसुमस्रस्तरे स्थितस्य षड् यामा व्यतीताः । अथ निशीथे गगनतले वाणी समुल्ललास । 'भो नरेश, यदि भवतो धर्मसारेण कार्यं तत इक्ष्वाकुवंश्यकुलधर्मं गृहाण ।' इति वदन्त्या कुलदेवतया श्रिया प्रत्यक्षीभूय हेमपट्टिकाखण्डं ब्राह्मीलिपिसनाथं समर्प्यान्तर्धानं विदधे । तन्निरीक्ष्य नरेश्वरः प्रमुदितः प्रगे कुमारमाकार्य सर्वमपि निशावृत्तं निवेदयामास । ततः कुमारः पित्रादेशेन तत्र लिपिं वाचयितुं प्रवृत्त इति ।

'ज्ञानदर्शनचारित्ररत्नत्रयमनुत्तरम् । साधनं मोक्षमार्गस्य निधानं शिवशर्मणाम् ॥ ३२ ॥
न हिंसा यत्र नासत्यं न स्तेयं ब्रह्मपालनम् । परिग्रहप्रमाणं च रात्रिभोजननिर्वृतिः ॥ ३३ ॥
सर्वदोषविनिर्मुक्तो यत्र देवो जिनेश्वरः । महाव्रतधरो धीरो गुरुर्धर्मोपदेशकः ॥ ३४ ॥
पूर्वापराविरुद्धश्चागमः श्रीशिवसंगमः । मुक्तये धर्म एवायं प्रतीपस्तु भवभ्रमौ ॥ ३५ ॥'

§ ११) एवं वाचिते धर्मस्वरूपे राज्ञोक्तम् । 'अहो, अनुगृहीता वयं भगवत्या कुलदेवतया । एतत्पुनर्न ज्ञायते, के ते धर्मपुरुषाः, येषामेष धर्मः ।' कुमारेणोक्तम् । 'दर्शनान्याकार्य धर्मपृच्छा विधीयते, यस्य कस्यचिद्धर्म एतल्लिपिसंवादी भवति स एव साध्यते ।' ततो भूपतिर्दर्शनप्रधानपुरुषानाकार्य यथा-

1) B वत्स तवातीव (on the margin). 8) B दुर्धारिवारणै°.

स्थानं निवेद्य धर्मं पप्रच्छ। सर्वैरपि निजनिजागमानुसारेण धर्मो निवेदितः परं तस्य चेतसि स्थितिं न बबन्ध। ततो राज्ञा जैनमुनयः पृष्टाः। 'यूयं निजं धर्मं निवेदयत।' ततो गुरुणा 'यो धर्मः कुलदेवतया निवेदितः स एव धर्मो धर्मसारः' इति प्ररूपितः। ततो भूपः कुमारं विलोक्य बभाषे। 'सम्यगेवैष मोक्षमार्गक्षम इति। सर्वेषामपि धर्माणामेष एव मुख्यः। एष एव कुलदेवतया दत्तः। इक्ष्वाकूणामयमेव कुलधर्मः।' कुमारेण विज्ञप्तम्। 'यदाहं तुरङ्गमाविष्टस्तदैतस्यैव धर्मस्य बोधार्थं देवेनापहृतः। मयारण्ये मुनिसिंहदेवा विलोकिताः पूर्वभवसंगताः पूर्वभवे ऽप्यमुमेव धर्ममाराध्य ते स्वर्गं गतवन्तः। तैरप्येनं धर्मं निवेद्य कुवलयमालाबोधार्थमस्मि प्रेषितः। येन च शुकेन तं देशं गतानामस्माकं प्रवृत्तिर्भवतां पुरो निवेदिता तेनाप्ययमेव सार्वज्ञो धर्मो दृष्टः।

रजोहृतिः कराम्भोजं भेजे यस्य नरेश्वरः। पुरन्दरो ऽपि तं स्तौति सादरं विगतादरम् ॥ ३६ ॥
स्वयं स्वामी जगन्नाथ पाथोनाथः कृपाम्बुनः। सभायामादिशद्धर्ममुमेव जिनेश्वरः ॥ ३७ ॥
साधवो ऽपि मया दृष्टा धर्मे ऽत्र स्थितिशालिनः। उत्पाद्य केवलज्ञानं महोदयपदं ययुः ॥ ३८ ॥
तेन विज्ञप्यसे तात जैनधर्मः सुशर्मदः। सर्वेषामेव धर्माणामयमेव मनोरमः ॥ ३९ ॥
दुर्वारवारणाकीर्णं रङ्गत्तुङ्गतुरङ्गमम्। भवेद्राज्यमपि प्राज्यं न धर्मस्तु जिनोदितः ॥ ४० ॥

§ १२) तावद्देव भवता भवतापहारी दुर्लभो जिनधर्मः प्राप्तस्ततो निपुणेन त्वयायं विधेयः।' राजा 'तथा' इति प्रतिपद्य प्रोवाच। 'अहो, सत्यमेतद्यदेष धर्ममार्गो दुर्लभः। तथा वयं पलितकलितशिरसः संजाताः परं धर्माणामन्तरं नावगतम्'। 'भोस्तपोधनाः, तत्रभवतां भवतां स्थानं न वयं जानीमः।' गुरुणोक्तम्। 'राजन्, बाह्योद्याने कुसुमगृहचैत्ये ऽस्ति।' राज्ञोक्तम्। 'व्रजत यूयं स्थानं कुरुत कर्तव्यानि, प्रभाते समेष्यामि' इति वदन् कुमारमहेन्द्राभ्यां समं क्ष्मापतिरुत्तस्थौ साधवो ऽपि स्वं स्थानमलंचक्रुः। ततो दृढवर्मावशेषमपि भवस्वरूपं मायागोलकमिव, इन्द्रजालमिव, आदर्शप्रतिबिम्बमिव नेत्ररोगिविभावरीवरयुगलावलोकनमिव, मरुमरीचिकानिचयाभासनमिव गन्धर्वपुरनिरूपणमिव, अविचारितरामणीयकमिवाकिंचित्करमनुपादेयं विचिन्त्य संजातवैराग्यः कुवलयचन्द्राय सप्ताङ्गं राज्यं ददौ, इति च शिक्षां तं प्रति जगाद। 'वत्स कुवलयचन्द्र, ज्ञातयुक्तायुक्तस्य पठितसर्वशास्त्रसार्थस्य तव धवलितधवलनमिव पिष्टपेषणमिव विभूषितविभूषणमिव शिक्षाप्रदानं, परं पुत्रप्रीतिर्मां मुखरयति।

दुरन्तदुरितोपायाश्चपलाश्चपलास्तथा। स्त्रियः श्रियश्च तत् क्वापि मा भूयास्तद्वशंवदः ॥ ४१ ॥
उच्चैस्तरं पदं प्राप्य त्वया कार्यविदा सदा। गुरवो न लघुत्वेन दर्शनीयाः कदाचन ॥ ४२ ॥
त्वया बद्धानुरागेण पालनीया निजाः प्रजाः। यतः प्रजालता नीतिनीरसिक्ताः फलन्त्यमूः ॥ ४३ ॥
अन्तरङ्गारिषड्वर्गजयाय भवतादरः। शास्त्रे शस्त्रे च कर्तव्यो बहिरङ्गारिशान्तये ॥ ४४ ॥
आराध्या सर्वदा विद्यानवद्याः स्थविरास्त्वया। मज्जतां व्यसनाम्भोधौ वृद्धसेवा हि भङ्गिनी ॥ ४५ ॥
राज्यश्रीः काममाहेयी न्यायगोभक्तपोषिता। निकामं कामदुग्धानि प्रसूते वसुधाभुजाम् ॥ ४६ ॥

§ १३) इति शिक्षां दत्त्वा दत्तदीनजनदानः संमानितस्वजनः कृतचैत्याष्टाहिकामहः सुतकारितां शिबिकामारुह्य नृपो गत्वा कुसुमगृहचैत्ये तस्यैव गुरोरन्तिके प्राव्राजीत्। तदग्रे करुणावता गुरुणा मनुष्यभवोपरि युगसमिलापरमाणुदृष्टान्तौ प्ररूपितौ। तथा हि।

समग्रद्वीपवार्धीनां पर्यन्ते ऽस्ति महोदधिः। स्वयंभूरमणो नाम वलयाकारतां गतः ॥ ४७ ॥
देवः को ऽपि युगं प्राच्यां प्रतीच्यां समिलां पुनः। स्थापयेदथ सा भ्रष्टा जले तत्रातलस्पृशि ॥ ४८ ॥
अपारे चानिवारे च परितो ऽपि चलाचला। युगे चलाचले योगं लभते न कथंचन ॥ ४९ ॥ युग्मम् ॥
प्रचण्डवातवीचीभिः प्रेरिता सा कथंचन। युगे न लभते योगं जन्तुर्न तु जनुर्नृणाम् ॥ ५० ॥

[युगसमिलादृष्टान्तः।]

तथाहि त्रिदशः कश्चिदारासनदृषन्मयम्। स्तम्भं महान्तमाचूर्य दृग्विक्षेपनिभं व्यधात् ॥ ५१ ॥
तच्चूर्णं स समादाय तूर्णं गत्वा सुराचले। चूलिकायामवस्थाय नलिकां स्वकरे ऽकरोत् ॥ ५२ ॥
तत्रस्थितेन फूत्कृत्य तया ते प्रबलौजसा। ते ऽणवः पातिताः सर्वे दिशासु चतसृष्वपि ॥ ५३ ॥
कल्पान्तकालप्रोन्मीलदुद्दाममरुता हताः। सर्वे ऽपि पश्यतस्तस्याहश्यास्ते जज्ञिरे क्षणात् ॥ ५४ ॥

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5) P B तुरंगमाविश्य एतस्यैव. 8) P सर्वज्ञो धर्मः. 9) B नरेश्वर, B विन (ने ?) यादरं for विगतादरं. 10) B जगन्नाथः. 19) B नेत्ररोगिणा (णा added above the line) विभावरी. 21) B सप्तांगराज्यं. 30) B °चैत्याष्टाहिकस्तत्कारितां. 36) O adds here [युगसमिलादृष्टान्तः] at the end of verse No, 50. 39) P om. स. 40) P पूत्कृत्य, B ति for ते.

सुपर्वपर्वतभ्रष्टैस्तैरेव परमाणुभिः। स सुपर्वापि नो कर्तुं समर्थस्तं पुनर्यथा ॥ ५५ ॥
दुष्कर्मवशतो भ्रष्टस्तथा मानुषजन्मनि। निस्तुषं मानुषं जन्म जन्मी न लभते पुनः ॥ ५६ ॥

परमाणुदृष्टान्तः।

ततः स राजर्षिर्द्विविधशिक्षाविचक्षणः चारुचारित्रं समाचरन् गुरुणा सह विजहार। कुवलयचन्द्रस्यापि निखिलभूपालमण्डलीमुकुटकोटिनिघृष्टचरणारविन्दस्य विपुलामासमुद्रमेखलां पालयतः प्रभूता वासरा व्यतीयुः।

§ १४) अत्रान्तरे पद्मकेसरसुरः स्वानि च्यवनचिह्नानि परिज्ञाय दुर्मनाश्चिन्तयामास।

'खेदं मा व्रज जीव त्वं दीनत्वं हृदि मा व्यधाः। तावदेव हि भुज्येत यावदायुरुपार्जितम्' ॥ ५७ ॥

ततः संप्रति कालोचितं क्रियत इत्यागत्यायोध्यायां सुरः कुवलयचन्द्र-कुवलयमालयोः पुरः कथयामासेति। 'यथामुकमासे ऽमुकदिवसे युवयोः सूनुर्भविष्यामि तावदिमानि पद्मकेसरनामाङ्कितानि कटककुण्डलहारार्धहारादीनि भूषणानि स्वीक्रियन्ताम्। तानि च प्रसृतबुद्धिविस्तरस्य मम तनौ निवेश्यानि, येनैतानि चिरपरिचितानि प्रेक्षमाणस्य मम जातिस्मृतिरुत्पद्यते' इत्युदित्वार्पयित्वा च त्रिदशः स्वस्थानमागतः। ततः कियद्भिर्दिनैः सुरश्च्युत्वा कुवलयमालाया गर्भे सुतत्वेनोदपद्यत। ततः सापि समये पवित्रं पुत्रं प्रासूत। पित्रा मध्ये पुरं विरचय्य वर्धापनकमहोत्सवे संजाते द्वादशे दिवसे तस्य मुनिना पूर्वमुदितमभिधानं 'पृथ्वीसारः' इति विदधे। स कुमारः कलाकलापेन यौवनेन च स्वीचक्रे। तस्य पितृभ्यां तान्याभरणानि समर्पितानि। तानि पश्यत एव तस्य प्रागपि क्वापि दृष्टान्येतानीत्यूहापोहवतो मूर्छाजनि, जातिं च सस्मार। ततः शीतेन तोयेन वायुना चाश्वासितो लब्धचैतन्यो दध्याविति। 'अहो, तत्र तानि सुखान्यनुभूय पुनरीदृशानि तुच्छानि मनुजजन्मजातानि जीवो ऽभिलषति, इति धिग् मोहं धिक् च संसारावासं यत्र निरन्तरमाधिव्याधिव्यथितो जनः, तदहं संसारदुःखपरंपरापराभवविधायिनीं प्रव्रज्यां गृहीत्वात्मानं साधयिष्ये' इति चिन्तयन् स वयस्यैर्भणितः। 'कुमार, तव स्वस्थशरीरस्य किमेतदत्याहितम्।' तेनोक्तम्। 'ममाजीर्णविकारेणैषा भ्रमिरुत्पन्ना, तेन न पुनरात्मस्वभावो निवेदितः।' एवं व्रजत्सु दिनेषु कुवलयचन्द्रेणोक्तम्। 'कुमार, राज्यं गृहाण, अहं प्रव्रज्यां ग्रहीष्ये। कुमारेणोक्तम्। 'महाराज, त्वमेव राज्यं प्रतिपालय, अहं पुनर्दीक्षां स्वीकरिष्ये।' राज्ञादिष्टम्। 'अद्यापि बालस्त्वं राज्यसुखमनुभव, वयं पुनर्भुक्तभोगा दीक्षां ग्रहीष्यामः' इति कुमारं प्रतिबोध्य भूपतिर्निर्विण्णकामभोगः प्रव्रज्याग्रहणमनाः कस्यापि गुरोरागमनमभिलषंस्तस्थौ। अन्यदिने दत्तमहादानः संमानिताशेषपरिजनः कुवलयमालया समं धर्मवार्तां वितन्वानः क्ष्माधनः सुप्त्वा पाश्चात्ययामिनीयामे प्रथममेव प्रबुद्धश्चिन्तयामासेति।

§ १५) 'दुष्प्रापं प्राप्य मानुष्यं दक्षिणावर्तशङ्खवत्। विचारचतुरैश्चिन्त्या हेयोपादेयहेतवः ॥ ५८ ॥
मानुषत्वमतिश्रेष्ठं कुले जन्म विशेषतः। धर्मः कृपामयो जैनस्त्रयमेतद्धि दुर्लभम् ॥ ५९ ॥
धन्यास्ते पुण्यभाजस्ते निस्तीर्णस्तैर्भवार्णवः। ये संगमपरित्यागनिगमाध्वगतां ययुः ॥ ६० ॥
त एव कृतिनो ऽभूवन् भुवनश्रीविशेषकाः। जिनेन्द्रजल्पिता सर्वविरतिर्यैरलंकृता ॥ ६१ ॥
धन्यानि तानि क्षेत्राणि यत्र जैनमुनीश्वराः। भ्रमन्ति विभ्रमत्यक्ता मुक्ताहाराः शुभाशयाः ॥ ६२ ॥
पुण्यतिथिस्तिथिः सा का सा वा वारो ऽपि कः स च। तन्मुहूर्तं च किं भावि ममामोदप्रमोदकृत् ॥६३॥
यस्मिन् पवित्रचारित्रचित्रभानुप्रभोदयात्। मन्मनःसरसीजन्म स्मेरतामुपयास्यति ॥ ६४ ॥ युग्मम् ॥
प्रधानधान्यतो येन दीक्षाशिक्षाशिलोपरि। क्षालयिष्ये मनोवासः कुवासमलिनं कदा' ॥ ६५ ॥

इति चिन्तयतस्तस्य भूपतेः प्राभातिकमङ्गलपाठकः पपाठ।

'हतसंतमसानीकः पातितनक्षत्रसुभटसंघातः। प्रसृतप्रतापनिकरः शूरः पृथिवीपतिरुदेति' ॥ ६६ ॥

एतदाकर्ण्य राज्ञा चिन्तितम्। 'अहो, सुन्दरोपश्रुतिः सुतराज्याय।

नमस्ते लोकनिर्मुक्त नमस्ते द्वेषवर्जित। नमस्ते जितमोहेन्द्र नमस्ते ज्ञानभास्कर' ॥ ६७ ॥

इति वदन् भूपतिः शयनीयादुत्तस्थौ। ततो 'नमो जिनेन्द्रेभ्यः' इति वदन्ती संभ्रमपरा त्रिदशतटिनी-

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2) B मानुषजन्मनः (partly on the margin). 5) C चरणारवृन्दस्य, B adds समुद्र before समुद्रमेखलां, P चालयतः for पालयतः. 13) B inter. पवित्रं & पुत्रं. 14) B °महोत्सवे. 24) P B om. दीक्षां ग्रहीष्यामः. 25) P महादानसन्मानिताशेष, P वितन्वत for वितन्वानः, B adds सुप्त्वा before सुप्त्वा, 33) P C स for सा वा.

1 पुलिनकल्पात्तल्पादुत्थाय कुवलयमाला पतिं प्रति प्रोवाच । 'एतावतीं वेलां यावन्नोस्वामिना किं चिन्ति-
तम् ।' राज्ञा जल्पितम् । 'पृथ्वीसारं कुमारं राज्ये निवेश्य प्रव्रज्याग्रहणेनात्मानं साधयिष्ये' इति । तया
3 प्रोक्तम् । 'यदा विजयापुर्यां आवां निःसृतौ तदा प्रियेण प्रवचनदेवता विज्ञप्ता, यदि भगवति जीवन्तं तातं
परिपश्यामि राज्याभिषेकं च प्राप्नोमि ततः पश्चात्तनुजं राज्ये निवेश्य व्रतं गृह्णामि, ततो देवि शकुनोत्तमं
विधेहि' इत्युदिते केनचिन्नरेणातपत्रमुपढौकितम् । ततः स्वामिना जल्पितम् । 'दयिते, प्रकृष्टमेतच्छकुनं
6 सर्वापि संपत्तिः संततिश्चास्माकं भाविनी' इति तत्सत्यं जातम् । सांप्रतं प्रव्रज्यापालनस्यानुध्यानं ततो
युक्तमेव । ततस्तयाभ्यधायि । 'धर्मस्य त्वरिता गतिः', अतो देव, कथं विलम्बः, त्वरितमेवात्महितं वितन्यते'।
राज्ञोक्तम् । 'देवि, यद्येवं ततः कुत्रचिद्गुरवो विलोक्या येन यथा चिन्तितं प्रमाणपदवीमध्यारोहति ।'
9 § १६) ततः प्राभातिकं कृत्यं विधाय भूनायकस्तत्रैव दिने पृथ्वीसारं कुमारं राज्ये ऽभिषिच्य द्वितीय-
दिवसे शिरोगृहासनस्थो नभोमध्यमध्यासीने नभोमणौ साधुयुगलं भिक्षार्थं भ्रमन्तं रथ्यामुखे वीक्ष्य
प्रासादादुत्तीर्य सुखासनाधिरूढः कियज्जनावृतो गत्वा प्रणिपत्य प्रोवाच । युवयोर्निरामयः कायः ।'
12 साधुभ्यामुक्तम् । 'कुशलमावयोर्गुरूणां चरणस्मरणप्रवीणान्तःकरणयोः' । राज्ञोक्तम् । 'गुरूणां किमभि-
धानम् ।' ताभ्यामुक्तम् । 'इक्ष्वाकुवंश्यः प्राप्तगुरुविनयसकलशास्त्रार्थः कन्दर्पदर्पसर्पसर्पारिर्दर्पफलि-
काख्यो गुरुः ।' राज्ञोक्तम् । 'भगवान्, किमु स अस्मत्संबन्धी रत्नमुकुटस्य राजर्षेः पुत्रो दर्पफलिकः, किं
15 वापरः' इति । साधुभ्यामुक्तम् । 'स एव' । राज्ञा भणितम् । 'कस्मिन् स्थाने तिष्ठन्ति' । ताभ्यामुक्तम् ।
'राजन्, संसारमरुतरवस्ते गुरवः प्रधाने मनोरमोद्याने समवसृताः सन्ति' इत्युदित्वा मुनियुगलं
विचर्य स्वस्थानमाजगाम । नृपतिरपि प्रासादमासाद्य कुवलयमाला महेन्द्रस्य च पुरो वृत्तान्तं सर्वमपि
18 निवेदयामास । अद्य स चैवासञ्जाता दर्पफलिकः संपन्नाचार्यपदः समवसृतः । ततः कुवलयचन्द्रः
कुवलयमालया महेन्द्रेण च समं मनोरमोद्याने समागत्य भगवन्तं दर्पफलिकं प्रणिपत्य पप्रच्छ ।
'तदा भगवन्, भवन्तश्चिन्तामणिपल्लीतो निःसृत्य कस्य गुरोरन्तिके प्रव्रजिताः ।' ततो भगवानु-
21 वाच । 'महाराज, तदा ततो निर्गत्य मया श्रीभृगुकच्छं गतेन मुनिरेको ददृशे' । तेन
मुनिना प्रोक्तम् । 'भो दर्पफलिक राजपुत्र, मामभिजानासि ।' मयोक्तम् । 'भवन्तं सम्यग् नोपलक्षये ।'
तेनोक्तम् । 'केन तव तच्चिन्तामणिपल्लीराज्यं दत्तम् ।' मयोक्तम् । 'भगवन्, किं भवान् सः ।' तेनोक्तम्
24 'एवमेव' । मयोक्तम् । 'यथा तदा त्वया राज्यं दत्तं तथा संप्रति संयमराज्यदानेन प्रसादं तनु ।'
तेनोक्तम् । 'यद्येवं ततः कथं विलम्बः ।' तदा तेन मुनिना व्रतं दत्तम् । तेन सह विहारं कुर्वाणो ऽयोध्या-
यामागतवान् । तत्र च तव पिता दृढवर्मा तदन्तिके निष्क्रान्तः । स च मम गुरुस्तव जनकश्चोत्पन्न-
27 केवलज्ञानौ सम्मेतशैलोपरि द्वावपि सिद्धिपदमीयतुः । अहं पुनर्भवत्प्रतिबोधाय समागमम् ।' तत एवं
पिशुनसंगतिमिव लीलावतीलोचनप्रान्तमिव महाबलान्दोलितकदलीदलमिव शरत्समयघनाघनपटल-
मिव सुरेश्वरशरासनमिव चपलस्वभावं पदार्थजातं परिज्ञाय तत्पदान्ते कुवलयचन्द्रः कुवलयमालया
30 महेन्द्रेण च समं व्रतं जग्राह । कुवलयमालाप्यागमानुसारेण तपस्तप्त्वा सौधर्मे नाके सागरोपमद्वय-
स्थित्यायुस्त्रिदशः समभवत् । कुवलयचन्द्रो ऽपि समाधिना विपद्य तत्रैव विमाने तत्प्रमाणायुः
समुदपद्यत । सिंहो ऽप्यनशनकर्मणा तत्रैव देवो जातो ऽस्ति । स च भगवानवधिज्ञानी सागरदत्तमुनि-
33 र्मृत्वा तस्मिन्नेव स्थाने सुरः समजायत ।

§ १७) अथ पृथ्वीसारः कियत्कालान्तरं राज्यसुखमनुभूय विरचितमनोरथादित्यनामतनुजराज्या-
भिषेकः संसारमहाराक्षसभयभ्रान्तस्वान्तः परिज्ञाय भोगान् भोगिभोगोपमान् गुरूणां चरणमूले प्रव्रज्य
36 कृतश्रामण्यः प्रदत्तमिथ्यादुष्कृतः पञ्चत्वमवाप्य तत्रैव विमाने सुधाशनो ऽजनिष्ट । एवं ते पञ्चापि तत्रैव
वरविमाने कृतसुकृताः समुत्पन्नाः । परस्परं ते विज्ञातपूर्वनिर्मितसङ्केता जल्पितुं प्रवृत्ताः । 'दुस्तरं संसार-
सागरमवगम्य यथा पूर्वं तथाधुनापि सकलसुरासुरनरसिद्धिसुखदायिनि भगवत्प्रणीते सम्यक्त्वे यत्न
39 एव कार्यः । इतो ऽपि च्युतैरात्मभिः पूर्ववत्प्रतिबोधपरैः परस्परमेव भाव्यम् ।' तथेति प्रतिपन्ने तैस्तेषां
कालो व्यतिक्रामति ।

अथो जम्बूद्वीपे दक्षिणभरते ऽस्यामेवावसर्पिण्यां युगादिजिनादितीर्थनाथेषु मोक्षं गतेषु सत्सु
42 ततः समुत्पन्ने चरमजिने श्रीमहावीरे पूर्वं कुवलयचन्द्रदेवः स्वमायुः परिपाल्य स्वर्गतश्च्युत्वा काकन्दी-

1) P B om. पतिं प्रति . 2) B पृथ्वीसारकुमारं· 4) B पश्यामि for परिपश्यामि, P प्राप्नोति for प्राप्नोमि. 5) P यदि ते for दयिते. 18) P B जगाद for निवेदयामास. 36) P °मिथ्यादुःकृतः संसारमहाराक्षसभयभ्रांतस्वांतः परिज्ञाय भोगोपमान । गुरूणां चरणमूले पंचत्वमवाप्य तत्रैव वरविमाने कृताः समुत्पन्नाः ।. 37) B दुरुत्तरं दुस्तरं.

1 पुर्यां प्रणतजनकुमुदामन्दप्रमोदकौमुदीशस्य शत्रुजनकुञ्जरकण्ठीरवस्य सत्पथजाङ्घिकस्य काञ्चनरथस्य 1 पृथ्वीपतेरिन्दीवरलोचनाभिधानप्रणयिनीकुक्षिभवो मणिरथकुमारस्तनयः समभवत् । स च क्रमेण 3 प्राप्तयौवनो गुरुजनैः प्रतिषिद्धो ऽपि वयस्यैर्निवारितो ऽपि सद्भिर्निन्द्यमानो ऽपि कर्मोदयेन नक्तंदिवा 3 पापर्द्धिं कुर्वन्न विरमति । अन्यदा च तस्यारण्ये प्रविष्टस्य श्रीवर्धमानजिनः केवलज्ञानशाली जगत्त्रयपतिः पवित्रितत्रिभुवनतलः काकन्द्यां समवसृतः । ततश्चतुर्विधदेवनिकायैः समवसरणं चक्रे । तत्र च श्रीमहा-6 वीरः स्वयं गौतमादीनां गणभृतां सौधर्माधिपतेरपरस्य च सुरासुरनिकरस्य सपरिजनस्य काञ्चनरथस्य 6 नरेशितुः पुरः सम्यक्त्वमूलं धर्मं द्विविधं निवेदितुमारेभे ।

शङ्कादिदोषरहितं स्थैर्यादिगुणभूषितम् । पञ्चभिर्लक्षणैर्लक्ष्यं सम्यक्त्वं शिवशर्मणे ॥ ६८

9 आर्जवं मार्दवं क्षान्तिः सत्यं शौचं तपो यमः । ब्रह्माकिंचनता मुक्तिर्यतिधर्मः प्रकीर्तितः ॥ ६९ 9

अहिंसादीनि पञ्चाणुव्रतानि च गुणत्रयम् । शिक्षापदानि चत्वारि गृहिधर्मः कुकर्महृत् ॥ ७०

§१८) इतश्चावसरं मत्वा तत्त्वानुगामिना प्रभूतजन्तुवधजातपातकाशङ्किना कृताञ्जलिना काञ्चनरथेन 12 राज्ञा पृष्टम् । 'नाथ, मणिरथकुमारो भव्यः किमभव्यश्च' इति । भगवतादिष्टम् । 'अयं भव्यश्चरमशरीरश्च' 12 इति । नृपेण विज्ञप्तम् । 'भगवन्, यद्ययमन्तिमतनुस्ततः कथमनेकधा निषिध्यमानो ऽप्याखेटकव्यसनतो न निवर्तते, कदा पुनस्तस्य जिनधर्मे बोधिः ।' तीर्थकृतोक्तम् । 'भद्र, त्वत्सूनुः प्रबुद्धः प्राप्तसंवेगरङ्ग इहैव 15 प्रस्थितः' इति । नृपेणोक्तम् । 'नाथ, केन वृत्तान्तेन तस्य वैराग्यमजायत ।' जगन्नाथेन समादिष्टम् । 15 'इतो ऽस्ति योजनप्रमाणे भूमिभागे कौशाम्बं नाम वनम् । तत्र च बहवः कुरङ्गशूकरशशकसंघाताः परिवसन्तीति मत्वा कुमारः पापर्द्धिनिमित्तमागतः । तत्र च तेन भ्रमता एकस्मिन् प्रदेशे सारङ्गयूथमा-18 लोक्य कोदण्डमारोप्य यावच्छरः सज्जीकृतस्तावत्सर्वमपि मृगकुलं काकनाशं ननाश । परं तदैकाकिनी 18 मृगी कुमारं चिरमभिवीक्ष्य दीर्घं निःश्वस्य निष्पन्दलोचना संजातहृदयविश्रम्भा निःशङ्का स्थिता । तां च तथावस्थितां दृष्ट्वा कुमारेण चिन्तितम् । 'अहो, महत्कौतुकम्, एतस्मिन् हरिणयूथे प्रनष्टे ऽपि 21 परमियं मृगी मदभिमुखं पश्यन्ती तथैव तिष्ठति' इति चिन्तयतस्तस्याभ्यासं सा समुपेयुषी । ततः 21 सानेकश्वापदजीवान्तकरमर्धचन्द्रमालोक्यापि स्नेहनिर्भरहृदयेव स्थिता । ततः कुमारेण शरासनं शरश्चाभाजि । 'यो ऽपराधरहितान् जन्तून्विहन्ति स महापापी' इत्येवं चिन्तयता प्रादुर्भूतजन्तुजात-24 कारुण्यमैत्रीपूरितचेतसा तेन सा हरिणी सहर्षं करतलेन पस्पृशे । 24

यथा यथा तदङ्गं स सरङ्गं स्पृशति स्फुटम् । तथा तथासौ जायेत बाष्पाविलविलोचना ॥ ७१

ततस्तस्या विलोकनेन कुमारस्य दृग्भ्यां विकसितं सर्वाङ्गं रोमाञ्चकञ्चुकः प्रससार । चेतसि परमः प्रमोदः 27 प्रवृत्तः । ज्ञातं यथा काप्येषा मम पूर्वसंबन्धिनीति । 27

ज्ञानं मन्ये दृशोरेव नापरस्य च कस्यचित् । प्रमोदेते प्रिये दृष्टे दृष्टे संकुचतो ऽप्रिये ॥ ७२

'जन्मान्तरे का ममैषासीत्' इति ध्यायतस्तस्य हृदि स्थितम् । अद्यैव तातः काकन्दीं चम्पापुर्या 30 आयातः । अत्र च किल भगवान् श्रीमहावीरः समवसृतः । 'तस्य वन्दनानिमित्तं तत्राहमपि गमिष्यामि, 30 येनैतद्वृत्तान्तं पृच्छामि, कैषा मृगवधूः, अस्माकं जन्मान्तरे कीदृशि संबन्धे आसीत्' इति ध्यायंश्चलितः । 'स मृगी च सांप्रतं समवसरणबाह्यप्राकारगोपुरान्तरे द्वावपि वर्तेते' इति वदतस्तीर्थकृतः पुरो 33 मणिरथकुमारः समागतश्च प्रदक्षिणात्रयं दत्त्वा भगवन्तं नत्वा प्रपच्छेति च । 'भगवान्, निवेदय कैषा 33 कुरङ्गी ममोपरि परमप्रेमधारिणी ।' ततो भगवान् ज्ञातकुलतिलकः सकलजन्तुसंघातबोधाय पूर्वभवं तं तयोराख्यातुमारेभे ।

36 §१९) अत्रैव भरते साकेतपुरम् । तत्र नाम्ना कान्त्या च मदनो नृपः । तत्सूनुरनङ्गः कुमारः । तत्राढ्यो 36 वैश्रमण इव वैश्रमणः श्रेष्ठी । तदङ्गजः प्रियंकराख्यः, स च सौम्यः सुजनः कुशलस्त्यागी दयालुः श्रद्धालुः । अन्यदा वैश्रमणेन प्रातिवेश्मिकप्रियमित्रपुत्र्या सुन्दर्या सह तनयस्य पाणिग्रहणमकार्यत । 39 द्वयोरपि प्रीतिर्महती जाता । परस्परं स्तोके ऽपि विरहे तन्मिथुनं सोत्सुकचित्तं भवति । अन्यदा च 39 भवितव्यतयापटुतरशरीरे प्रियंकरे सा सुन्दरी बहुतरशोकशङ्कुव्यथिता न भुनक्ति न स्नाति न जल्पति न गृहकृत्यं करोति, केवलं संभावितदयितपञ्चताधिकाभ्यन्तरतापलोचनप्रवर्तमानबाष्पजललवा विषीदन्ती 42 स्थिता । ततस्तथाविधकर्मसंयोगेन क्षीणे प्राणिते प्रियंकरः परलोकमियाय । ततस्तं मृतं विलोक्य 42

11) B तत्त्वानत्त्वानुगामिना. 14) P सबुद्धः for प्रबुद्धः 21) P तिष्ठत इति. 22) B स्नेहभरनिर्भर (भर added on the margin). 23) P B शरश्चाभाजि. 31) P om. अस्माकं. 37) B inter. वैश्रमणः & श्रेष्ठी.

1 परिजनो ऽतीवविषण्णमनाः। पिता प्रलपितुमारेमे। 1
'हा वत्स हा गुणावास हा सौभाग्यनिधे भवान्। प्रियंकर गतः कुत्र देहि प्रतिवचो मम'॥ ७३
3 स्वजनैस्तच्छवं संस्कारार्थं गृहान्निष्कासितुमारेभे, परं सा सुन्दरी स्नेहमोहितमानसा तत्संस्कारं 3 कर्तुं न ददाति। ततः सा पित्रा मात्रा स्वजनेन च वयस्याभिर्विविधाभिः शिक्षाभिः शिक्षितापि तत्कुणपं न मुञ्चति। केवलं विलपन्ती अराजकमिति वदन्ती सुन्दरी तन्मृतकलेवरमालिङ्ग्य स्थिता।
6 पतिं पश्यति निर्जीवमपि जीवन्तमेव सा। स्नेहे नैव विचारः स्यान्मोहान्धितदृशां यतः॥ ७४ 6
§२०) ततो विषण्णमनसा स्वजनेन मान्त्रिकास्तान्त्रिकाश्च समाकारिताः। तैरपि विशेषः को ऽपि न समजनि। स्वजनेन 'इयमयोग्या' इति विचिन्त्य मुक्तास्तथैव तद्दिनं स्थिता। द्वितीयदिवसे तद्देह-
9 श्वयथुना व्याप्तं ततो विगन्धः प्रससार। तथापि सा प्रेमपरवशा मृतकमालिङ्गन्ती परिजनेन निन्द्यमानापि 9 सखीभिर्वार्यमाणाप्येवं चिन्तयामास। 'अयं स्वजन इति जल्पति, 'यदयं मृत इयं च ग्रहिला', ततस्तत्र गन्तव्यं यत्र न को ऽपि स्वजनः' इति ध्यात्वा तच्छवं शिरसि समारोप्य मन्दिरतो निःसृत्य सुन्दरी
12 विस्मयकरुणाबीभत्सहास्यरसवशेन जनेन दृश्यमाना श्मशानमुपाजगाम। तत्र प्रावृतजरच्चीवरगात्रा 12 रेणुधूसरितशरीरा कृतोर्ध्वकेशा महाभैरवव्रतमिवाचरन्ती भिक्षामानीय यत्किंचित्सुन्दरं तत्तदग्रे मुक्त्वा, इति वदति। 'प्रियतम, यत्किंचिद्रम्यतरं तत्त्वं गृहाण पाश्चात्यं यत्किंचिद्विरूपतरं तन्मम देहि' इति प्रोच्य
15 भुङ्क्ते। एवं सा दिने दिने कृताहारा कापालिकबालिकेव राक्षसीव पिशाचीव स्थिता। तदा तत्पित्रा 15 प्रियमित्रेण पुरस्वामी विज्ञप्तः। 'यद्देव, मम सुता ग्रहगृहीतेव वर्तते। तत्तां यदि को ऽपि सकलीकरोति तस्य यथाप्रार्थितमहं ददामि' इति दाप्यतां मध्ये पुरं पटहः। एतत्तेन विज्ञप्यमानं कुमारेण श्रुतं चिन्तितं
18 च। 'अहो, मूढा वराकी ग्रस्ता प्रेमपिशाचेन न पुनरन्येन तदहं बुद्ध्या एतां प्रतिबोधयामि' इति 18 चिन्तयता तेन विज्ञप्तो राजा। 'तात, त्वं यदि समादिशसि तदेतां वणिजः सुतां संबोधयामि।' एवं विज्ञप्ते नृपेण भणितम्। 'वत्स, यदि स्वस्थां कर्तुं शक्नोषि ततो युक्तमेतत्क्रियतामस्य वणिज उपकारः।'
21 ततो राजपुत्रः कमपि नार्याः शवं समानीय तस्याः समीपे मुमुचे। न च सा तेन जल्पिता न च तया 21 सः। यत्किंचित्सा शवस्य करोति तदयमपि करोति। अन्यदा तया भणितम्। 'क एष वृत्तान्तः।' तेनोक्तम्। 'एषा मम प्रियतमा सुरूपा सुभगा किंचिदस्वस्थशरीरा जाता।' ततो लोको वदति। 'यदियं
24 मृता संस्कारार्हा।' मया चिन्तितम्। 'यदयं लोके ऽलीकभाषी ततो मया ततः समानीयास्मिन् श्मशाने 24 मुक्ता।' तयोक्तम्। 'सुन्दरं कृतम्, आवयोः समानस्वभावयोर्मैत्री समभवत्।' यतः "समानशील-व्यसनेषु सख्यम्।" तेन भणितम्। 'त्वं मम स्वसा, एष मम भावुकः। किमभिधानममुष्य।' तया
27 जल्पितम्। 'मम पतिः प्रियंकराभिधः।' तयोक्तम्। 'तव प्रियायाः किं नाम'। तेन निवेदितम्। 'मम 27 प्रिया मायादेवीति नाम।' एवं परस्परसमुत्पन्नसंबन्धौ तौ वर्तेते। यदा सावश्यककृत्यकृते प्रयाति तदा तदभिमुखं वदति। 'यदयं मद्दयितो द्रष्टव्यः।'

30 §२१) यदा स कुत्रापि याति तदा तस्यास्तं शवं समर्प्य याति। अन्यदा तेनोक्तम्। 'भगिनि, तव 30 पत्या मम प्रिया किंचिद्भणिता तन्मया सम्यग् नावगतम्।' तयोक्तम्। 'हे जीवेश, त्वत्कृते मया सर्वमपि कुलगृहपितृमातृप्रभृतिकं तृणवत्परित्यक्तं त्वं पुनरीदृशः, यदन्यामङ्गनामभिलषसि' इत्युक्त्वा
33 किंचित्कोपपरा संजाता। पुनरन्यदिवसे सा शवं तस्य समर्प्य नित्यकृते गता। तत्पुनस्तेन शवद्वयमपि 33 कूपे निक्षिप्तम्। ततस्तदनुमार्गमनुसरन्नयं तया भाषितः। 'कस्य त्वया तन्मानुषद्वयमर्पितम्।' तेनापि गदितम्। 'मायादेवी प्रियंकरस्य रक्षानिमित्तमर्पिता, प्रियंकरो मायादेव्याश्च। तदावामपि तत्रैव
36 व्रजावः' इत्युदित्वा तत्र तौ समागतौ प्रियंकरं मायादेवीं च न ददृशतुः। ततः सा दुःखमुपागता। 36 सो ऽपि छद्मना मूर्छितः। ततो लब्धचैतन्येन तेनादिष्टम्। 'भगिनि, किं कर्तव्यम्, यत्तव प्रियो मम महेलामादाय कुत्रापि गतः, तत्सुन्दरं तेन नाचरितम्। मदीयमिदमाचरितम्।' ततः सुन्दरी
39 मुग्धस्वभावा चिरं चिन्तयति स्म 'यत्किल तेन मम स्वामिनामुष्य प्रिया हृतान्यत्र नीता च। तत 39 ईदृशो ऽनार्यो निष्कृपो निर्घृणः कृतघ्नश्च, येनेदृशमाचरितम्।' ततस्तेन भणितम्। 'भद्रे, एवंविधे विधेये किं विधेयम्।' तयोक्तम्। 'नास्मि जानासि, भवानेव जानाति किमत्र कर्तव्यम्।' तेनोक्तम्। 'भद्रे, सत्यं

10) B सखीभिर्वार्यमाणापि जल्पितुमारभत अयं. 11) B वदंती for ध्यात्वा, P तत्सर्वशिरसि. 14) B om. प्रोच्य भुङ्क्ते. 30) B प्रयाति for याति. 32) P हे मज्जीवेश. 33) B दिने for दिवसे, B नित्यकृत्यकृते. 35) B तेनापि निगदितं, P तत्रैवं. 36) B inter. तत्र & तौ. 37) P लब्धचेतनेन, B तेन निर्दिष्टं. 41) P एवं विधेये तयोक्तं, P सत्यं शृणु.

ततः शृणु। सर्वदैक एव जीवः संसारे परिभ्रमन्नस्ति, कः प्रियः, का प्रिया च, सर्वमपि संसारस्वरूपं सौदामिनीव क्षणदृष्टनष्टम्। सर्वथैवानित्यतादिभावनाः समाश्रय। वियोगान्ताः संयोगाः। पतनान्ताः समुच्छ्रयाः। महारोगा इव भोगाः। एष जीवः संसारे चतुरशीतिलक्षसंख्ययोनिषु नट इव विविधरूपभाग्भवतीति ज्ञात्वा सम्यक्त्वमङ्गीकुरु ' एवं च भो मणिरथकुमार, या सुन्दरी प्रबोधिता तेन गृहमुपागता च। तत्पित्रा महोत्सवो रचयांचक्रे। सर्वत्र मध्ये पुरं प्रवृत्तः साधुवादो यदियं सुन्दरी कुमारेण बोधिता। तावद्भो मणिरथकुमार, यः सुन्दरीजीवः स त्वं तदा कृतसम्यक्त्वरत्नयत्नः पञ्चत्वमवाप्य मानभटः संजातः। ततः पद्मसारनामा। ततः कुवलयचन्द्रः। ततो वैडूर्यनामा देवः। ततस्त्वं मणिरथकुमार इति। यः पुनर्वणिक्तनूजः स संसारं परिभ्रम्यास्मिन् वने मृगी समुदपद्यत। त्वां दृष्ट्वोहापोहवत्या अस्याः प्राग्भवस्मरणेन त्वयि स्नेहः समुल्ललास।' एवं च भगवता निवेदिते मणिरथकुमारेण विज्ञप्तम्। 'एवं ममानेन दुःखावासेन संसारवासेनालं, भगवन्, प्रसादं विधाय मयि प्रव्रज्यारत्नं देहि' इति वदन् कुमारः श्रीभगवता दीक्षितः।

§ २२) अत्रान्तरे गौतमेन गणभृता विज्ञप्तम्। 'भगवन्, अस्मिन् संसारे जीवानां मध्ये को जीवो दुःखितः' इति। भगवता समादिष्टम्। 'सम्यग्दृष्टिर्जीवो ऽविरतो नित्यं दुःखित एव।' गौतमेन भणितम्। 'केन हेतुना।' भगवता निवेदितम्। 'यः सम्यग्दृष्टिर्भवति स नरकतिर्यग्मनुष्यवेदनां जानाति। ततः पुरतः संसारभावं प्रेक्षते। न च विरतिभावं करोति। अनुभवति वर्धमानसंतापो नरकदुःखमिति। अत एव स दुःखितानामपि दुःखी।' पुनर्गौतमेन पृष्टम्। 'स्वामिन्, कः सुखी।' भगवतादिष्टम्। 'सम्यग्दृष्टिर्जीवो विरतः स एव सुखितः। यतः,

देवलोकसमं सौख्यं दुःखं च नरकोपमम्। रतानामरतानां च महानरकसंनिभम्॥ ७५

एवमनेकधा भगवान् विविधजनपृष्टसंदेहसंदोहभङ्गं वितत्य समुत्तस्थौ। ततस्त्रिदशवृन्दमपि स्वस्वस्थानं जगाम। भगवानपि श्रावस्तीं पुरीं प्रति जगाम। सुरैः समवसरणे कृते त्रैलोक्याधिपतिः सिंहासनमलंचकार। गौतमाद्यो गणभृतो यथास्थानं निविष्टाः। तत्रत्यो नृपती रत्नाङ्गदो भगवन्तं प्रणिपत्य निषसाद। भगवता संसाराशर्मनाशिनी देशना निर्ममे। अत्रान्तरे गौतमस्वामिना सर्वमपि जानताप्यबोधजनबोधार्थं तीर्थनाथः प्रपच्छे। 'नाथ, जीवस्वरूपं निवेदय।' ततो भगवता यथावस्थं सर्वमपि जीवस्वरूपं प्ररूपितम्। अथ तत्र बालमृणालकोमलभुजो भुजान्तरराजमानहारसारः कपोलपालिविलसन्मणिकुण्डलः को ऽपि नरस्त्रिदशकुमार इव प्रविश्य जय जयेति वदन् त्रिजगदभिवन्द्यमभिवन्द्य बभाणेति। 'नाथ, यन्मया दृष्टं श्रुतमनुभूतं रजनीमध्ये तदधुना निवेदय, किमिन्द्रजालम्, किं स्वप्नः, सत्यं वा।' भगवता भणितम्। 'देवानुप्रिय, यत्त्वया दृष्टं तदवितथमेव।' एतदाकर्ण्य तत्क्षणमेव त्वरितपदं समवसरणान्निःसृतः। ततो गौतमेन पृष्टम्। 'स्वामिन्, किमेतत्, अस्माकमपि महत्कौतुकम्।' ततस्तीर्थकृतादिष्टम्। 'इतो ऽस्ति नातिदूरे ऽरुणाभं नाम नगरम्। तत्र रत्नगजेन्द्रो नाम नृपतिः। तत्तनुजः कामगजेन्द्रः। स चान्यदा प्रियङ्गुमत्या प्रियया सह मत्तवारणे निविष्टः। ततो नगरगतविभवविलासान् प्रेक्षितुं प्रवृत्तः। ततः कस्मिंश्चिद्वणिग्मन्दिरोपरि कुट्टिमतले कन्यकामेकां कन्दुककेलिं कुर्वतीमद्राक्षीत्। तस्य तदुपरि महानुरागः समुत्पन्नः।

सुरूपे ऽपि कुरूपे ऽपि भवति प्रेम कुत्रचित्। रूपं स्नेहस्य नो हेतुर्वृथा रूपं ततो ऽङ्गिषु॥ ७६

§ २३) तेन पार्श्वस्थितायाः कान्ताया भयेनाकारसंवरणमेव चक्रे। तया तु तत्सर्वमपि लक्षितम्। तस्य राजपुत्रस्य तामेव ध्यायतो महत्युद्वेगे जाते तया चिन्तितम्। 'किं पुनरस्योद्वेगकारणम्, अथवा ज्ञातं सैव वणिक्पुत्री मत्पत्युश्चेतसि स्थिता।' ततस्तया तां याचयित्वा प्रियः परिणायितः। ततस्तुष्टेन तेनोक्तम्। 'प्रिये, साधु त्वया तदा मम मनोभाव उपलक्षितः। ततस्त्वं ब्रूहि कान्ते, कं ते वरं ददामि।' तयोक्तम्।

'यत्किंचित्त्वं पश्यसि शृणोषि यद्वानुभवसि यद्दयित। तत्सर्वमपि निवेद्यं मह्यं देयस्त्वयैष वरः'॥७७

तेनोक्तम्। 'भवत्वेवम्।' ततो ऽन्यदा तत्र चित्रकृता तस्मै कुमाराय चित्रपटः समर्पितः। तत्र च चित्ताह्लादविधायिनीं चित्रितां कनीमेकां विलोक्य विस्मयस्मेरमनाः कुमारः पप्रच्छ। 'भोश्चित्रकर,

1) P सर्वदा वैक एव. 3) B om. संसारे. 4) B om. या. 10) P एवं मानेन B एवमनेन. 15) P B om. ततः पुरतः etc. to नरकदुःखमिति. 25) C त्रिजगदभिवंद्य. 29) C नाम भूपतिः 31) P B प्रेषितुं for प्रेक्षितुं. 32) B महानुरागः 36) P ततस्तुष्टेनोक्तं. 41) B भो चित्रकर.

कुमारीरूपं प्रतिकृत्याः कस्याश्चित्त्वया लिखितम्, किमुत स्वमत्या।' तेन विज्ञप्तम्। 'देव, उज्जयिन्यां महापुर्यामवन्तीनृपतेः सुतायाः प्रतिच्छन्दः।' ततः कुमारः सादरं तां निद्रामिव नयनमनोहारिणीं, शक्तिमिव हृदयदारणनिपुणां, शुद्धपक्षेन्दुकलामिव भृशं विमलां, महाराजराज्यस्थितिमिव सुविभक्तवर्णोपशोभितां, जिनश्रुतिमिव सुप्रतिष्ठिताङ्गोपाङ्गसुभगां विलोक्य क्षणं स्तम्भित इव, ध्यानगत इव, दृषन्निर्मित इव, लेप्यमय इव स्थितः। ततः कृतकृत्य इव कुमारस्तं चित्रपटं देव्यै प्रदर्श्य अजल्पेति। 'देवि, सुन्दरमुत्पद्यते यद्येषा कन्या लभ्यते।' तया प्रत्युक्तम्। 'देवि, निजरूपं चित्रपटे लेखयित्वायमेव व्यावृत्य प्रेष्यतां, यथावन्तीपतिस्तदृष्ट्वा स्वयमेव दुहितरं ददाति।' कुमारेणोक्तम्। 'प्रमाणमेतत्।' ततस्तेन चित्रकृता चित्रपटः कामगजेन्द्ररूपसमन्वितो ऽवन्तीभर्तुः पुरो दर्शितः तेनापि सुतायै दर्शितः। तमालोक्य जातानुरागां तां विज्ञाय राजा जगाद। 'युक्तमेतद्यदियं पुरुषद्वेषिणी ततोऽन्यं कुमारं नाभ्यलषत्। सांप्रतं तु विधिप्रज्ञाप्रकर्षकशपट्टायमाने ऽस्मिन् कुमाररूपे भृशमनुरक्ता। ततो ऽस्या अयमेव वरो युक्तः।' इति ध्यात्वा राज्ञा तस्मै कुमाराय दुहिता दत्ता।

§ २४) ततः पित्रादेशेन कुमारो वल्लभया समं स्कन्धावारेण च चलितः। ततो ऽस्तपर्यस्तकिरणदण्डे चण्डरोचिषि निशाप्रथमयामार्धे प्रियया समं सुष्वाप। एवं द्वितीये यामे कस्याप्यपूर्वकोमलकरतलस्पर्शेन विबुद्धः सन् कुमारो व्यचिन्तयदिति। 'यदीदृशः स्पर्शो नानुभूतपूर्व इति। सर्वथायं मनुष्यस्पर्शो न भवति' इति चिन्तयता कुमारेण पुरस्त्रिभुवनाश्चर्यकारि रूपहारि कन्याद्वयं निरीक्ष्य भणितम्। 'यद्भवत्यौ मानुष्यौ, किं वा देव्यौ, ममात्र महत्कौतुकम्।' ताभ्यामुक्तम्। 'आवां विद्याधर्यौ भवतः पार्श्वे केनापि हेतुना समायाते स्वः, परमावयोर्भवता परोपकारिणा प्रार्थना वृथा न कार्या।' कुमारेणोक्तम्। 'निवेद्यतामहं दुस्साध्यमपि भवत्कार्यं साधयिष्ये।' ताभ्यामुक्तम्। 'देव, शृणु। अस्ति कुबेरदिग्भागे वैताढ्यः पर्वतः। तत्रोत्तरदक्षिणश्रेण्यौ विद्येते। उत्तरश्रेण्यां सुन्दरमानन्दमन्दिरं नाम नगरम्। यत्कीदृशं, बहुसौवर्णमन्दिरं बहुपुरुषसेवितं बहुजलाशयपरिगतं बहुकुसुदोपवनम्। तत्र पृथ्वीसुन्दरः क्षमानेता। तस्य देवी मेखलाभिधा। तत्कुक्षिसंभवा बिन्दुमती कन्या। सा च सुन्दरावयवाभङ्गभाग्यसौभाग्यभूमिका चारुचातुर्यकरण्डिका पुरुषद्वेषिणी। सा च वयोविभवकलाकलापपरिकलितेभ्यो ऽपि विद्याधरकुमारेभ्यः कदापि न स्पृहयति। ततः सा यौवनस्था गुरुजनेन जल्पितेति। 'वत्से, स्वयंवरं वरं गृहाण।' तदाकर्ण्य तयावां भणिते। 'यदि, सख्यौ युवां भणथस्तदैकदा दक्षिणश्रेण्यां भवतीभ्यां सह परिभ्रमामि' इति। आवाभ्यामप्युक्तम्। 'एवं भवतु' इत्युदित्वा गगनतलमुत्पत्य गिरिवरकाननान्तरे वयमवतीर्णाः। तत्र क्रीडन्तीभिरस्माभिः किंनरमिथुनमेकं कामगजेन्द्रकुमारस्य गुणग्रामगानं कुर्वाणं समाकर्णितम्। प्रियसख्योक्तम्। 'सखि, पवनवेगे, अग्रतो भूत्वेदं पृच्छ, क एष कुत्रत्यो वा कामगजेन्द्रकुमारः, यस्याधुना गीतमुद्गीतम्।' ततस्तया किंनर्या निवेदितम्। 'विद्याधरबाले, कामगजेन्द्रः स कदापि न दृष्टः श्रुतश्च न। तर्हि यदि तेन कार्यं तदमुं किंनरं पृच्छ।' तेन भवद्वृत्तान्तः सर्वो ऽपि कथितः। तदिदं श्रुत्वा तया बिन्दुमत्याः पुरो गदितम्। तदाकर्णनेन तद्दिनादारभ्य बिन्दुमती तुहिनक्लिष्टा कमलिनीव प्रियवियुक्ता राजहंसिकेव मन्त्राहता भुजङ्गीव निःश्रीका निर्वचना निःप्रसरा तनोत्यालेख्यम्, न शृणोति गीतं न वादयति वीणां, केवलं मत्तेव ग्रहगृहीतेव मृतेव जाता। सखीभिर्भाषितापि सा किमपि नोत्तरं ददाति। मया ज्ञातं यदेतस्याः कामगजेन्द्र एव व्याधिनिदानम्। अतो ऽमुष्यास्तत्संगम एव महौषधम्। यतो ऽग्निदग्धानामग्निरेवौषधं विषक्रान्तानां विषमेव। इति विचिन्तयन्त्या मया भणिता मानवेगा। 'वयस्ये अमुष्याः कामगजेन्द्र एव चिकित्सकः।' तत आवाभ्यां भणितम्। 'प्रियसखि, विश्वस्ता भव' तथा करिष्यावः, यथा तं कुमारमानीय तव व्याधिमपनेष्यावः।' तयोक्तम्।' 'तदानयनाय युवां व्रजथः।'

§ २५) तथेत्यावां प्रतिपद्य तस्मिन्नपि गिरिकुहरशिलातले कमलकोमलदलविरचिते स्रस्तरे तां बिन्दुमतीं विषादं कुर्वन्तीं निवेश्य प्रचलिते, परं न जानीवः कुत्र सा पुरी यत्र त्वं भवसि, कुत्र भवान् प्राप्य इति। एतदर्थपरिज्ञानाय भगवती प्रज्ञप्ती समाराधिता। ततस्तया प्ररूपितम्। 'यथैष कुमार उज्जयिन्यां गच्छन् वनान्तरे रचितशिबिरसंनिवेशः सांप्रतं तिष्ठति।' एतन्मत्वावां भवदन्तिके समायाते।' अतः परं सांप्रतं देव, तवायत्तं प्रियसख्या जीवितमिति मा विलम्बस्व त्वरितमेवोत्तिष्ठ यदि

3) P सुविभक्तिवर्णोप°. 12) B has a marginal note on अस्तपर्यस्त etc.: अस्तस्थाने पर्यस्तः पतितः किरणदंडो यस्य स तथा॥. 13) P om. चण्ड, P प्रियासमं. 27) P सखे पवन°. 32) B adds न after निःप्रसरा. 34) P B औषधं for महौषधं.

1 जीवन्ती बिन्दुमती कथंचिद्दृश्यते ।' कुमारेणोक्तम् । 'यद्यप्यवश्यं गन्तव्यं तथापि देव्याः पुरो निवेद-
यिष्ये ।' ताभ्यामुक्तम् । 'त्वमीदृशः स्वामी सर्वनीतिपरायणः कथं स्त्रीणां रहस्यं कथयसि, किं न श्रुत-
3 स्त्वया जनैर्वक्ष्यमाणः श्लोकः ।

'नीयमानः सुपर्णेन नागराजो ऽब्रवीदिदम् । यः स्त्रीणां गुह्यमाख्याति तदन्तं तस्य जीवितम्' ॥ ७८

ततो न कथ्यं नारीणां रहस्यम् ।' कुमारेणोक्तम् । 'किमपि कारणमत्रास्ते, एकदा मया तस्या परो
6 ऽदायि, यत्किंचिच्छ्रुतं दृष्टमनुभूतं तत्सर्वमपि निवेदयिष्ये ।' ततः कुमारः प्रोवाच । 'प्रिये, संप्रति
व्रजासि ।' तयोदितम् । 'यत्किंचिद्देवाय रोचते देवस्तत्तनोतु ।' ततो देव्या विहिताञ्जलिपुटया विद्या-
धर्यौ विज्ञप्ते । 'अयं पतिर्मया भवत्योर्न्यासीकृत इत्यह्नाय इहानीय मोक्तव्यः ।' ततस्ते तं कुमारं विमान-
9 मारोप्य गगनतलमुत्पतिते । ततस्तस्य प्रिया 'माया काप्यत्र, किं स्वप्नो वा, हत एताभ्यां मम पतिरेष्य-
तीति किं वा न' इति ध्यायन्ती यावद्विषण्णा तिष्ठति तावत्स्तोकावशेषक्षणदायां विमानं प्राप्तमेव । तत-
स्तद्दृष्ट्वा तद्भार्या नलिनीवनविलोकनेनेव मरालिकाभिनवजलददर्शनेनेव शिखण्डिनी प्रमुदिता जाता ।
12 ततस्तया दृष्टे विद्याधर्यौ कामगजेन्द्रो ऽपि ।

§ २६) अथ विमानादवतीर्य वीर्यशाली शयनीये निविष्टः । प्रोचतुस्ते । 'भद्रे, स्वपतिर्न्यासीकृत-
स्त्वयावयोर्यः स चेदानीं समानीय समर्पितो ऽस्ति' इत्युदित्वा ते समुत्पत्य गते । ततो ऽसौ पादपतन-
15 मातत्य पप्रच्छ । 'देव, भवान् क गतः, कुतो वा प्राप्तः, किं त्वया दृष्टम्, किमनुभूतम्, किमवस्था सा
विद्याधरी प्राप्ता । एतत्प्रसद्य सद्यः कथयस्व ।' कुमारः समाख्यातुं प्रवृत्ते । 'इतो विमानाधिरूढेन मया
व्योम्नि वैताढ्यपर्वतकन्दरोदरे मणिप्रदीपप्रज्वलनप्रद्योतितदिक्चक्रं नवीनं भुवनमेकमदर्शि तत्र नलिनी-
18 दलस्रस्तरे विद्याधरकुमारी च । ततस्ते मृणालकोमलवलयां चन्दनकर्पूररेणुधवलां कुरङ्गीदृशमिमां
कुमारीं जीवन्तीमभिवीक्ष्य प्रमुदिते ऊचतुः । 'प्रियसखि, प्रमोदं भज, एष तव मनो ऽभिरुचितो दयितः
प्राप्तः, यत्कृत्यं तदाचर' इति वदन्तीभ्यां सखीभ्यां तदङ्गतो नलिनीदलान्यपनीतानि । इति यावत्ते
21 सम्यक्पश्यतस्तावत्तस्याङ्गोपाङ्गानि शिथिलीभूतानि । ततो दयिते, ताभ्यां तद्दृष्ट्वा पूत्कृतं 'यदियमावयोः
स्वामिनी मरिष्यति ततो ऽहमपि ।' 'किमेतत्' इति ध्यायन् विलोकितुं प्रवृत्तो यावत्तावत्सा विनिमीलित-
लोचना निश्चलाङ्गोपाङ्गा पञ्चतामुपागता । मया भणितम् ।

24 'भवतो न देव रचितुं युक्तमिदं गगनगासितनुजा यत् ।
मम विरहदुःसहानलसंतप्ता मृत्युमुपनीता ॥' ७९

इति जल्पन्नहं मोहमुपागतः क्षणेन विबुद्धस्तयोः प्रलापान् शृणोमि ।

27 प्रियसखि कुपिता किं त्वं प्रतिवचनं नो ददासि को हेतुः ।
किं कृतमप्रियमेतत् यदयं दयितः समानीतः ॥ ८०

§ २७) मयोक्तम् । 'यदस्यै कालयोग्यं तत्कार्यम् ।' ततस्ताभ्यामुदयाचलचूलावलम्बिनि किरण-
30 मालिनि चन्दनदारूण्यानीय प्रपञ्चितायां चितायां तदङ्गं निक्षिप्तम् । तदृत्तो हुताशनः प्रसृतः । 'एतां
विनावयोर्जीवितेन किम्' इति गदित्वा चिरं विलप्य च तत्रैव ते ऽपि प्रविष्टे । एवं त्रितये ऽप्यस्थिशेषी-
भूते क्षणमेकमहमपि मुद्गरेण प्रहत इव महाशोककुन्तेन प्रभिन्न इव व्यचिन्तयमिति । 'पश्य विधि-
33 विलसितम्, यदियं बिन्दुमती मदनुरागेण विपन्ना तद्दुःखेन एते च । ततः किं ममैतेन स्त्रीवधकलङ्क-
कलुषितेन जीवितेन । ततो ऽमुमेव चितानलं प्रविश्य स्वस्य कलङ्कमुत्तारयामि' यावदिति प्रिये,
चिन्तयन्नस्मि तावद्विद्याधरमिथुनमध्ये विद्याधर्योक्तम् । 'विलोकय यदयं कीदृशो निर्दयः कुमारः, इयं
36 वराकी मृता, अयं पुनरद्यापि जीवति ।' विद्याधरेणोक्तम् । 'मैवं वादीः, यतः स्त्रियः पत्यौ मृते चितायां
प्रविशन्ति पुनः सत्पुरुषेण महिलाविनाशे स्ववधो न विधेयः ।' एतदाकर्ण्य मया चिन्तितम् । 'यदनेन
युक्तमुक्तम् । तत एतस्यां बिन्दुमत्यनुकारिण्यां वाप्यां नीरलावण्यपूर्णायां विकसितनीलेन्दीवरलोचनायां
39 चलद्धवलमृणालवलयकलितायां विकसितशतपत्रवरवक्त्रायां तरलजलतरङ्गरङ्गद्भ्रूभङ्गिकटाक्षच्छटायां
विकटकनकतटनितम्बफलकायामहमवतीर्यैतासां तिसृणां जलाञ्जलिं ददामि' इति चिन्तयित्वावतीर्णो
दयिते, तां वापीं यावन्मज्जनोन्मज्जनं कृत्वा निर्गतस्तावत्तत्र सर्वमप्यपूर्वं पश्यामि । व्योमतलस्पर्शिनः
42 शाखिनः । महाप्रमाणा औषध्यः । उच्छ्रिताङ्गास्तुरङ्गाः । पञ्चचापशतमाना मानुषाः । महादेहाः पक्षिणः ।

4) B° ब्रवीदिति. 9) B एव ताभ्यां for एताभ्यां. 11) B नलिनवन. 15) P पादपतनमातन्य. 16) B om. सद्यः. 19) B om. कुमारीं, B °वीक्ष्य सप्रमुदितमूचतुः. 21) B inter. ताभ्यां & तद्दृष्ट्वा. 29) B कालस्य योग्यं. 31) B ते for तेऽपि. 36) B adds एतत्कृते before मृता.

§२८) मया चिन्तितम्। 'सर्वथा नास्माकीनं स्थानम्, तत्र सप्तहस्तवपुषः पुरुषः, सर्वथायमन्यो द्वीपः' इति यावद्विचिन्तयामि तावद्दयिते, सा वापी विमानत्वमभजत्। 'तदहं कमपि पुरुषं पृच्छामि क एष द्वीपः' इति चिन्तयता मया दारकयुगलं विलोक्य पृष्टम्। 'को ऽयं द्वीपः। ततो मां कृमिमिव कुन्थुमिव पिपीलिकापोतमिव विलोक्य ताभ्यां विस्मयस्मेरमनोभ्यां निवेदितम्। 'वयस्य, तदिदमपूर्वविदेहमहाक्षेत्रम्।' मया चिन्तितम्। 'अहो, अतिश्रेष्ठं संजातं, इदमपि द्रष्टव्यमभूत्।' यावदिति चिन्तयन्नस्मि तावत्ताभ्यामहं कृमिरिव कौतुकात्करतलेन संगृहीतः। ततः श्रीसीमंधरस्वामिसमवसरणान्तर्मुक्तः। ततो मया भगवान् सिंहासनस्थः प्रणतः। ततस्तत्रत्येन केनचिन्नृपेण प्रस्तावमासाद्य पृष्टम्।' 'क एषः।' ततो भगवता निवेदितुमारेभे। 'अस्ति जम्बूद्वीपे भरतक्षेत्रे मध्यमखण्डे ऽरुणाभं नाम नगरम्। तत्र रत्नगजेन्द्रो नाम राजा। तदङ्गजः कामगजेन्द्र एष कुमारः। एताभ्यां देवाभ्यां 'स्त्रीलम्पटः' इति मत्वा स्त्रीवेषं विधायापहृत्य वैताढ्यकन्दरान्तरानीतः। तत्रालीकभवने 'विद्याधरबालिका तव वियोगेन मृता' इति ते उक्त्वा तां चितामारोप्य तामनु विलपन्त्यौ स्वेनापि प्रविष्टे तत्रैव दग्धे च। सापि माया विद्याधरमिथुनता। प्रबुद्धो वाप्यां समागतः। ततो वापीव्याजेन जलकान्तयानेनात्राभ्यामानीयैष मदन्तिके सम्यक्त्वलाभार्थमवसरे मुक्तः।' राज्ञेति पृष्टम्। 'भगवन्, एतयोरेतस्यानयने किं कारणम्।' भगवतादिष्टम्। 'पञ्चभिर्जनैः पूर्वभवे सङ्केतः कृतो यदेकेनैकस्य परस्परं सम्यक्त्वं दातव्यमिति। पूर्वं मोहदत्तः १ ततः स्वर्गी २ ततः पृथ्वीसारः ३ पुनः स्वर्गी ४ पुनरेष चरमदेहः कामगजेन्द्रः ५ समुत्पन्नः। तत्त्वं बुध्यस्व मा मुह्य, यथाशक्त्या विरतिं गृहाण' इति स्वामिनोक्तम्। ततः प्रिये, राज्ञा पुनः पृष्टम्। प्रभो, अयं लघुः कथं वयमुच्चैस्तराः।' भगवता भणितम्। इदमपूर्वमहाविदेहक्षेत्रं, अत्र तु सुषमा कालः सैष शाश्वतः, महादेहा देहिनः। तत्र पुनर्भरतक्षेत्रं, दुःषमा समयः, स अशाश्वतः, अतस्तुच्छतनवो जनाः।' ततो ऽपि राज्ञा पृष्टम्। कावेतौ देवौ।' जिनेनोचे। 'यैः पञ्चभिः सङ्केतः कृतः, तेषां मध्ये एतौ द्वौ देवौ।'

§२९) एवं भगवता निवेदिते यावन्मया मस्तकमुन्नामितं तावदहं स्वमिहैव कटके पश्यामि, एतदेव शयनं, एषा भवती देवी' इति। तया भणितम्। 'देवो यदाज्ञापयति तदवितथमेव, परं किमपि विज्ञपयामि, एतद्वृत्तं त्वया कथितम्, अत्रोद्गतो ऽरुणो ऽपि महद्वृत्तं निवेदितं परमेष कालः स्तोकः।' कुमारेण भणितम्। 'यतो मनसा देवानां वाचा पार्थिवानां, यो मया भगवान् श्रीसीमंधरस्वामी दृष्टः सो ऽद्यापि मम हृदयाग्रत एवावतिष्ठते। अथवा किमत्र विचारेण, भगवान् श्रीमहावीर एतस्मिन् प्रदेशे समवसृतः श्रूयते तमेव गत्वा पृच्छामि सत्यमसत्यं वैतत्। यदि भगवान् समादेक्ष्यति तत्सत्यमन्यथा माया' इति वदन् समुत्थाय कामगजेन्द्रः प्रस्थितः। प्रियया पृष्टम्। 'यदिदं सत्यं तदा किं कर्तव्यम्।' तेनोक्तम्। 'सत्ये जाते व्रतं ग्राह्यम्।' तयोक्तम्। 'यदि देवो दीक्षां ग्रहीष्यते तदाहमपि'। 'एवं भवतु' इति वदन् कुमार एष प्राप्तो मम समवसरणम्। अमुना प्रणम्य पृष्टो ऽहम्। 'किमिन्द्रजालं, किमु सत्यम्।' मयोक्तम्। 'सत्यमेतत्।' एतन्निशम्य समुत्पन्नवैराग्यः कटकनिवेशं गतः।' गौतमस्वामिना पृष्टम्। 'भगवन्, इतो गतेन तेन किं कृतम्, संप्रति च किं तनोति, कुत्र वा वर्तते।' भगवतादिष्टम्। 'इतो गत्वा देव्याः पुरः सत्यमिदमिति निवेद्य पितरौ दिग्गजेन्द्राख्यं स्वं सुतं चापृच्छ्य संमानितबन्धुजन एष संप्रति समवसरणबाह्यप्राकारगोपुरस्याग्रमागतो वर्तते' इति भगवति वदत्यत्र सत्वरं समागतः। ततो भगवता कामगजेन्द्रकुमारो वालुकाकवलनमिव निस्वादं, क्षुद्रबीजकोशाभक्षणमिवातृप्तिजनकं, क्षारनीरपानमिव तृष्णावर्धकं, बन्धनहेतुः(?) मिथ्यात्वमिव भववर्धकं, उपहासपदं, विद्वज्जननिन्दनीयं, विषयसुखसेवनं मन्यमानो वल्लभया तया परिजनेन च समं प्रव्राजितः। तेनान्यदा भगवान् पृष्टः। 'कुत्र ते पञ्च जनाः प्रवर्तन्ते।' भगवतोदितम्। 'द्वौ देवौ स्तः, तावप्यल्पायुषौ। शेषाः पुनर्मनुष्यलोके। ततो दर्शितो भगवता मणिरथकुमारमहर्षिः। 'एष मानभटजीवः। तत्र भवे भवान् मोहदत्त इति, तस्य जीवो भगवान् कामगजेन्द्रः। एको लोभदेवजीवः, सो ऽपि मर्त्यभवे ऽवतीर्णो ऽस्ति, तस्य वैरिगुप्त इति नाम। सर्वेषामस्मिन् भवे सिद्धिः' इत्यादिशन् भगवान् श्रीमहावीरः समुत्थितवान्। अन्यदिने भव्यकुमुदमृगाङ्कस्त्रिभुवनभवनप्रदीपः श्रीवर्धमानः काकन्दीपुर्या बाह्योद्याने समवसृतः। सदसि जीवाजीवपुण्य-

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2) B इति विचिंतयामि. 10) B adds च befor वैताढ्य. 18) B इदं पूर्वमहा, P B दुःखमा. 19) B भूयोपि for ततोऽपि.
27) B ततः for तदा. 31) B om. भगवन्.

पापास्रवनिर्जराबन्धमोक्षस्वरूपमाचख्यौ। ततो गौतमेन पृष्टम्। 'भगवन्' कथं जीवाः कर्म बध्नन्ति।' भगवतोक्तम्। 'लेश्याभेदैर्जीवाः शुभाशुभं कर्मार्जयन्ति। अत्र जम्बूफलभक्षणदृष्टान्तः।

§ ३०) एकदा कस्माद्ग्रामात् षट् पुरुषाः परशुविहस्तहस्ताः समुन्नततरुच्छेदाय काननान्तः प्रविष्टाः। तैरेकस्मिन् शाखिनि भक्तं स्थापितम्। तत्र भक्तपादपे समारुह्य केचिद्वानरास्तत्सर्वमपि भक्तं, भक्षयित्वा तद्भाजनमपि भङ्क्त्वा प्रतिनिवृत्ताः। ते वनच्छेदका अपि मध्याह्ने बुभुक्षाक्षामकुक्षयस्तृषातरलितचेतसस्तत्र तद्भक्तं न पश्यन्ति, भाजनमपि भग्नमालोकयन्ति। ततस्तैरिति परिज्ञातम्। 'यत्प्लवगयूथेन सर्वमपि भक्तमास्वादितम्, तावदस्माकं बुभुक्षितानां का गतिः' इति ध्यात्वा समुत्थाय फलान्वेषणाय प्रवृत्तास्ते एकं जम्बूपादपं फलितं दृष्ट्वा परस्परं मन्त्रयन्ति 'कथयत, कथं जम्बूफलभक्षणं करिष्यामः।' ततो जम्बूफलानि दृष्ट्वा तत्र तेषां मध्यादेकेनोक्तम्। 'सर्वेषामपि पञ्चशाखाः परश्वधायुधव्यग्रा वर्तन्ते, ततो मूलादप्येनं छित्त्वा फलभक्षणं कुर्मः।' तन्निशम्य द्वितीयेनोक्तम्। 'अस्मिन् पादपे मूलादपि च्छेदिते भवतां को गुणो भविष्यति, केवलमस्य शाखा एव च्छिद्यन्ते।' तृतीयेन भणितम्। 'न शाखा केवलं फलिता एव प्रतिशाखा गृह्यन्ते।' चतुर्थेनोक्तम। 'न प्रतिशाखाः, केवलं स्तबका एव पात्यन्ते।' पञ्चमेनोक्तम्। 'ममैव बुद्धिरिह विधीयताम्, लकुटेनाहत्य पक्वजम्बूफलानि पातयत।' ततः किंचिद्विहस्य षष्ठेनोक्तम्। 'भो नराः, भवतां महदज्ञानम्, महान् पापारम्भः, स्तोको लाभः, किमत्र प्रारब्धम्, यदि जम्बूफलभक्षणेन वः कार्यं तदैतानि पक्वानि शुकसारिकादिभिः पातितानि स्वभावतः पतितानि जम्बूफलानि स्वैरं भक्षयत, नो वान्यत्र व्रजत' इति ते सर्वे ऽपि तैर्धरापतितैरेव फलैः सौहित्यसुखिता जज्ञिरे। सर्वेषामपि फलोपभोगः सदृश एव, परं पुनस्तत्र बहुविधं पापं येनेत्युक्तम्। 'अयं पादपो मूलादपि च्छिद्यते' स मृत्वा कृष्णलेश्ययावश्यं नरकातिथिरेव। द्वितीयेनोक्तम्। 'यच्छाखा एव च्छेद्याः' स नीललेश्यया विपद्य नरकं तिर्यक्त्वं वा प्राप्नोति। तृतीयेनोक्तम। 'यत्प्रतिशाखा एव ग्राह्याः' स कापोतलेश्यया तिर्यग्योनावुत्पद्यते। चतुर्थेनोक्तम्। 'यत्केवलं स्तबका एव संगृह्यन्ते स तेजोलेश्यया नरो भवति।' पञ्चमेनोक्तम्। 'यत्पक्वानि पक्वानि फलानि पात्यन्ते स पद्मलेश्यया देवत्वं लभते।' षष्ठेनोक्तम्। 'यत्केवलं भूमिपतितान्येवास्वाद्यन्ते' स शुक्ललेश्यया सिद्धिसुखभाग्। ततो गौतम पश्य त्वं, यदेकस्मिन् भक्षणकार्ये षण्णामपि लेश्याभेदः पृथग् भिन्नश्च कर्मबन्धः। यश्छिन्द्धि भिन्द्धीत्यादिकं कर्कशं वचो जल्पति, यस्य न दया न सत्यं स कृष्णलेश्यः। यः पञ्चकार्याण्यनार्याणि समाचरति षष्ठं पुनर्धर्मार्थं स नीललेश्यः। यश्चत्वारि कार्याणि पापमयानि तनोति द्वयं धर्मनिमित्तं स कापोतलेश्यः। यस्त्रीणि कार्याणि पापार्थं त्रीणि च धर्महेतवे स तेजोलेश्यः। यः कार्यद्वयं पापार्थं चत्वारि धर्मकारणे स पद्मलेश्यः। य एकं कार्यं पापहेतवे पञ्च धर्मार्थं च स शुक्ललेश्यः। तया जिनत्वमाप्नोति।' तद्भगवतो भणितं सर्वैरपि सुरासुरनरेश्वरैस्तथेति प्रतिपन्नम्।

§ ३१) अत्रान्तरे राजपुत्र एकः प्रलम्बभुजदण्डः सुवेषो वक्षःस्थलविलसद्वनमालः समवसरणे भगवन्तं प्रणिपत्य प्रोवाच। 'भगवन्, किं तत्सत्यम्, यद्दिव्येन बन्दिना तत्र मम निवेदितं तन्मङ्गलममङ्गलं वा।' भगवतोक्तम्। 'भद्र, तत्सर्वमपि तथ्यमेव।' तदाकर्ण्य 'भगवदादेशः प्रमाणम्' इति गदित्वा समवसरणतस्तस्मिन्निर्गते गौतमेनाभ्यधायि। 'नाथ, को ऽयं पुमान्, किमेतेन पृष्टम्।' ततो भगवतानेकलोकप्रतिबोधाय समाचचक्षे। 'समस्ति जम्बूद्वीपे भरतक्षेत्रे मध्यमखण्डे ऋषभपुरं नाम नगरम्। तत्र चन्द्रमण्डलकरनिकरनिर्मलकीर्तिस्फूर्तिशाली चन्द्रगुप्तः क्षितिपतिः। तत्सूनुरनूनविक्रमो वैरिगुप्तः। तस्यान्यदिने मेदिनीस्वामिनः सभासीनस्य समागत्य प्रणिपत्य च प्रतीहारी व्यजिज्ञपदिति। 'देव, द्वारे नगरप्रधाननरा भवच्चरणदर्शनमभिलषन्ति।' तदाकर्ण्य राज्ञोक्तम्। 'त्वरितमेव प्रेष्यन्ताम्।' ततस्तया सह तैर्नरैः प्रविश्य किमप्यपूर्वं च वस्तु प्राभृतीकृत्य राजानं प्रणम्य विज्ञप्तम्। "दुर्बलानां बलं राजा" इति परिभावयतु देवः। सर्वमपि नगरं केनापि मुषितम्। यत्किंचिद्वारु तदखिलमपि निशि ह्रियते।' राज्ञोक्तम्। 'यूयं व्रजत स परिमोषी विलोक्यते लग्नः।' ततो राज्ञा पुरारक्षमाकार्य समादिष्टम्। 'अहो, मध्ये पुरं महांश्चौरोपद्रवः' इति। तेनापि विज्ञप्तम्। 'न

12) P om. न. 14) B adds (above the line) संतु before केवलं. 16) B repeats स्वैरं (below the line). 17) B adds तस्य (above the line) after पापं. 21) B अपक्वानि for second पक्वानि, P B add वा before फलानि. 22) B adds भवति after °भाग्. 37) B om. च. 40) B adds देव before न दृश्यन्ते.

1 दृश्यन्ते ह्रियमाणाः पदार्थाः, न चौरो ऽपि लोचनगोचरः। केवलमेतदेव सर्वत्रापि प्राप्तः परिश्रूयते यत्पुरं 1
मुषितम्। अहं देवादेशेन पुरपरित्राणं करोमि, परं केनाप्युपायेन न मलिम्लुचोपलब्धिः। ततः स्वामी
3 कस्याप्यन्यस्यादेशं ददातु।' तस्मिन्नेवमुक्तवति नरेश्वरेण सकलमप्यास्थानमण्डलमालुलोके। 3

§ ३२) ततो वैरिगुप्तेन विरचिताञ्जलिना विज्ञप्तम्। 'यदि देव, सप्तरात्रमध्ये तं स्तेनं देवान्तिकं
नानयामि ततो ऽहं ज्वालाकुलं ज्वलनमाविशामि' इति। ततो राजादेशमासाद्य वैरिगुप्तस्य सुगुप्तविधिना
6 प्रकोष्ठनिक्षिप्तखेटकस्य करतलकलितकरालकरवालस्य चत्वररथ्यामुखगोपुरारामसरोवरवापीदेवकुल- 6
पानीयशालामठेषु विचरतः षड् दिवसा व्यतिचक्रमुः, न पुनस्तेन स चौरपुमानुपलब्धः। ततः सप्तमे
दिवसे वैरिगुप्तेन चिन्तितम्। 'सर्वत्र मयान्वेषितं पुरं परं न चौरः प्राप्तः, तदत्र को ऽयमुपायो विधेयः,
9 मम च प्रत्यूषे प्रतिज्ञा परिपूर्णा तावदागता ममापूर्णसंधस्य पञ्चता, तदद्य क्षणदायां श्मशाने महामांसं 9
विक्रीय कमपि वेतालं साधयित्वा चौरवृत्तान्तं पृच्छामि' इति विचिन्त्य वैरिगुप्तः श्मशानभुवं संप्राप्तः।
तत्र च तेन महासाहसिना क्षुरिकया जङ्घयोर्महामांसमुत्कृत्य हस्ते विधाय वारत्रयं भणितम्। 'भो भो
12 राक्षसाः, पिशाचा वा श्रूयताम्, यदि भवतां महामांसेन कार्यं तदेतद्गृहीत्वा चौरवृत्तान्तं निवेदयत।' 12
वेतालेनोक्तम्। 'महामांसमहं ग्रहीष्ये।' कुमारेण भणितम्। 'प्रमाणमेतत्, परं चौरप्रचारः परिकथनीयः।'
कुमारेणार्पिते महामांसे तेनोक्तम्। 'भद्र, मांसमिदं स्तोकं विस्रं च, यद्यग्निना पक्वं भवान् ददाति तदा
15 गृह्णामि।' कुमारेण भणितम्। 'चितासमीपमागच्छ यथा स्वेच्छयाग्निपक्वं स्वमांसं भवते ददामि।' 15
वेतालः प्रोवाच। 'भवत्वेवम्।' ततस्तौ चितासमीपमाजग्मतुः। कुमारेणापरं स्वमहामांसं पक्वं तस्मै प्रदत्तम्।
तेन च स्वेच्छया भुक्तं च। अत्रान्तरे गौतमेन पृष्टम्। 'भगवन्, किमु पिशाचा राक्षसाश्च कावलिक-
18 माहारं कुर्वन्ति किं वा न।' भगवताज्ञप्तम्। 'गौतम, न कुर्वन्ति।' गौतमेनोक्तम्। 'यद्यमी नाश्नन्ति 18
ततः कथमनेन महामांसमशितम्।' भगवतादिष्टम्। 'प्रकृत्या व्यन्तरा अमी बाला इव क्रीडां कुर्वन्ति।
'महामांसं भुक्तम्' इति लोकस्य मायां दर्शयन्ति।' वेतालेन भणितम्। 'एतन्महामांसं निरस्थि मह्यं न
21 रोचते, यद्यस्थिचत्कटकटारावकरं परं ददासि तद्देहि।' तदाकर्ण्य कुमारो दक्षिणजङ्घामुत्कृत्य चितानले 21
पक्त्वा वेतालस्यार्पयामास।' पुनस्तेनोक्तम्। 'भो भद्र, अमुनाधुना पूर्णं, संप्रत्यतीव तृषितो ऽस्मि, ततस्तव
शोणितं पातुमिच्छामि।' 'पिब' इति वदता कुमारेण यावदेका स्नसा विदारिता तावत् हाहारवमुखरे-
24 ऽट्टहासे गगनाङ्गणं प्रसृते, 24

'साहसेनामुना तुष्टो ऽस्म्यनन्यसदृशेन ते। यत्किंचिद्याचसे वीर तदेव वितराम्यहम्' ॥ ८१
§ ३३) ततः कुमारः प्रोवाच तुष्टस्त्वं यदि संप्रति। मत्पुरं मुषितं येन तमेव कथयस्व मे ॥ ८२
27 वेतालो ऽप्यब्रवीद्देव तस्य चौरस्य को ऽपि न। प्रतिमल्लः स दृष्टो ऽपि न हि केनापि गृह्यते ॥ ८३ 27
तन्निशम्य कुमारेणाक्षतं वीक्ष्य क्षतं दृशा। प्रोचे वेताल चौरस्य स्थानमेव निवेदय ॥ ८४
जगाद स च वेतालो यद्येवं शृणु तत्त्वतः। श्मशानान्तःस्थन्यग्रोधे ऽमुष्य स्तेनस्य संश्रयः ॥ ८५
30 तत्र वटे छिद्रमेव द्वारम्। तच्छ्रुत्वा कुमारस्त्वरितं विकटं प्रेतवनवटं समारुह्य शाखासु प्रति- 30
शाखासु मूले पत्रनिकरान्तरे च कृपाणपाणिर्विलोकितुं प्रवृत्तः। ततः कोटरस्थच्छिद्रसमीपे राजपुत्रो
यावदधोवक्त्रं करोति तावत्ततो धूपगन्धः कस्तूरीघनसारमृगमदपरिमलमांसलो निस्सरति। वेणु-
33 वीणारवं कामिनीजनजनितगीतसंवलितं श्रुत्वा राजसूनुना चिन्तितम्। 'दृष्टममुष्य परिमोषिणो 33
मन्दिरम्। अधुना यो बलवांस्तस्यैव राज्यम्' इति विचिन्त्य तत्रैव विवरे किंचिद्भूभागमुपसर्प्य मणिमय-
भवनं चारुकाञ्चनतोरणं वरयुवतिजनप्रचारं विलोक्य व्यचिन्तयत्। 'स तावद्दुष्टाचारः कुत्र भावी' इति
36 चिन्तयता तेन कापि लोललोचना निस्तन्द्रचन्द्रवदना ततो निःसरन्ती दृष्टा पृष्टा च। 'कस्यायमावासः, 36
कासि त्वम्, कुत्र वा स परास्कन्दी, स्त्रीजनश्च किं गायति।' तयोक्तम्। 'भद्र, कथमेतावतीं भुवमागतः,
त्वमतीव साहसिकः, कुतः स्थानादागतः।' तेनोक्तम्। 'ऋषभपुरात्।' तयोक्तम्। 'यदि त्वं ऋषभपुर-
39 वास्तव्यः [तत्] किं जानासि चन्द्रगुप्तनरेश्वरं, वैरिगुप्तं पुत्रं च।' तेनोचे। 'भद्रे, त्वं कथं जानासि 39
तयोर्द्वयोरप्यभिधे।' तयोक्तम्। 'गतास्ते दिवसाः।' तेन भणितम्। 'कथय स्फुटं तयोः किं भवसि,
कथमभिजानासि तौ, केन पथात्र प्राप्तासि।'

4) B रात्रि for रात्र. 5) B om. इति. 7) B चौरः पुमा°. 11) B तेन साहसिना. 24) P प्रसृते for प्रसृते. 28) B वीक्षा क्षतं. 31) B पाणिर्बिलं बिलोकितुं. 34) B मणिमयं भुवनं. 35) B वरयुवतिजातप्रचारं. 39) P B om. [तत्].

1 § ३४) तया भणितम्। 'श्रावस्तीपुर्यां सुरेन्द्रस्य भूपतेर्दुहिता बाल्यादेव तेन पित्रा तस्य वैरिगुप्तस्य 1
परिणेतुं प्रदत्ताभूवम्। अत्रान्तरे विद्यासिद्धेनामुनापहृतात्र पातालतले प्रक्षिप्ता च। जानामि तेन
3 तस्याज्ञी। केवलं नाहमेकापहृता अत्र बहुतरा महेला अन्या अपि।' तेन चिन्तितम्। 'अहो, ममैषा 3
चम्पकमाला प्रदत्तासीत्, ततः पश्चाद्विद्याधरेणामुना समानीता।' तेनोक्तम्। 'भद्रे, कथय स कुत्र
विद्याधराधमः, कथं हन्तव्यः स मया। अहं स एव वैरिगुप्तः, यदि ममोपरि महान् स्नेहः।' तयोक्तम्।
6 'यदि भवान् वैरिगुप्तस्तद्वरेण्यमजनि।' तया निवेदितम्। 'कुमार, रहस्यं शृणु यथा पापी मार्यते। अत्र 6
देवतायतने ऽस्य खेटकं सिद्धकृपाणरत्नं चास्ति तद्गृहाण।' राजपुत्रेणोक्तम्। 'तावद्भद्रे, कथय कथं कथं
वर्तते स विद्यासिद्धः।' तयोक्तम्। 'अयमस्तमिते दिनपतौ बहुलान्धकारायां निशायां स्वेच्छया परि-
9 भ्रमति, महिलादिकं यत्किंचित्सारं सारं वस्तु प्राप्नोति तत्सर्वं समानयति। दिवसे तु महेलावृन्द- 9
परिवृतो ऽत्रैव तिष्ठति। तथास्यानेन कृपाणेनानेन खेटकेन च सर्वकार्यसिद्धिः।' कुमारेणोक्तम्। 'अधुना
कुत्रास्ते स निष्कृपचक्रवर्ती।' तयोक्तम्। 'सर्वदैव सर्वस्त्रीजनमध्यगतो भवति, सांप्रतं यदि स भवति
12 ततो नाहं न त्वं च।' तेनोक्तम्। 'यदि स नास्ति तत एताः कथं गायन्ति।' ततस्तया प्रोचे। 'भद्र, 12
एतास्तेन विना प्रमुदिताः पठन्ति गायन्ति च। पुनरन्या रुदन्ति च।'

§ ३५) कुमारेणोक्तम्। 'भद्रे, मम तस्य च द्वयोर्मध्ये एतासां हृदयंगमः को भावी' इति।
15 स्मित्वा तया प्रोचे। यतः 15

'त्यजन्ति शूरमप्येताः सस्नेहमपि योषितः। कातरं विगतस्नेहं चापि गृह्णन्ति काश्चन ॥ ८६
वातोद्धूतध्वजपट इव विद्युदिवास्थिरम्। मनो मनस्विनीनां हि कः परिच्छेत्तुमर्हति ॥ ८७
18 तथाप्येतावन्मात्रं जानामि यदेता भवन्तं विलोकयिष्यन्ति ततो ऽवश्यमेवैतासां त्वयि स्नेहो 18
भावीति। एताः सर्वा अपि भवत्पुरसंबन्धिन्य एव भवन्तं दृष्ट्वा प्रत्यभिज्ञास्यन्ति। ततो दर्शन-
मेतासां देयमेव।' कुमारेणोक्तम्। 'तावदस्य विद्यासिद्धस्य सिद्धकृपाणं खेटकं च समानय, पश्चादपि
21 तासां दर्शनं दास्यामि।' तयोचे। 'अत्रैव कुमार, तावत् स्थातव्यं त्वया यावदस्मि सिद्धखेटकं सिद्धखड्गं 21
च समानयामि' इत्युदित्वा सा गता। ततः कुमारश्चिन्तितवान्। 'कदाचिदियं मम मृत्युहेतवे कमप्यु-
पायमन्यं चिन्तयति ततो न युक्तं स्थातुमत्रैव' इति कुमारः प्रविचार्य गृहीतखेटकः स्वीकृतखड्गरत्नः
24 पश्चाद्याघुट्य स्थितः। ततः सा स्वीकृतखड्गखेटका तत्र प्रदेशे कुमारमपश्यन्ती विषण्णमानसा कुमारेण 24
भणिता। 'भद्रे, त्वरितं समागच्छ अत्राहमवतिष्ठामि।' इति समाकर्ण्य तया प्रोक्तम्। 'अतः स्थानात्क-
थमन्यत्र भवान् संप्राप्तः।' तेनोक्तम्। 'यतो धीमतां 'स्त्रीणां कदापि न विश्वसनीयम्' इति शास्त्रोक्तिः।
27 ततः पश्चाद्याघुट्य स्थितः।' 'कुमार, राज्यपदवीयोग्यस्त्वमसि, यो महेलानां न विश्वसिति' इत्युदित्वा 27
सा तत्पुरो भूमौ कौक्षेयकं खेटकं च मुमोच। राजतनयः सौवं निस्त्रिंशं खेटकं च तत्करे ऽर्पयामास।
कुमारेण प्रदक्षिणीकृत्य तद्द्वयमद्वयरूपं स्वीचक्रे। तयोक्तम्। 'कुमारस्य विजयाय भवत्विदं खड्गरत्नम्।'
30 कुमारेणोक्तम्। 'भद्रे, कथय कुत्र संप्रति स दुष्टविद्यासिद्धः।' तयोक्तम्। 'कुमार, केन निगमेनात्र 30
प्रविष्टो भवान्।' तेन प्रोक्तम्। 'वटपादपकोटरच्छिद्रेण।' तयोक्तम्। 'नाहं द्वारं जानामि, एतत्पुनर्जाने
येन द्वारेण त्वमागतः, सो ऽपि तेनैव समागमिष्यति ततस्त्वया सज्जीभूयामुना दिव्यखड्गेन शिरश्छेद-
33 नीयं तस्य। अन्यथा स पुनस्तव दुःसाध्यः' इत्यवगम्य कुमारः कृपाणपाणिश्छिद्रद्वारि स्थितः। 33

§ ३६) अत्रान्तरे स विद्याधराधमः प्रभातकालमाकलय्य धवलगृहोपरि शयनीयप्रसुप्तामेकाकिनीं
तस्यैव राजसूनोः पत्नीमपहृत्यागतः। तत्रैव बिले तं प्रविशन्तं निरीक्ष्य राजपुत्र्या पूत्कृते।

36 'हा वैरिगुप्त हा वीर त्वत्प्रियास्मि हृतामुना। चम्पावत्यभिधानेन तस्मात्त्रायस्व मामिह ॥' ८८ 36
एवं तत्प्रलपितमाकर्ण्य विद्यासिद्धेनोक्तम्। 'तेन तव किं कार्यम्, यदि तं दयितं प्राप्नोमि तदा
तमेवाश्नामि' इति श्रुत्वा कुमारेण चिन्तितम्। 'अहो, दुराचारः समागत एव परं मम प्राणप्रियां गृहीत्वा,
39 तदेतत्सुन्दरं जातमिति यत्सलोप्त्रो ऽयं चौरः' इति चिन्तयता कुमारेण बिलद्वारे विद्यासिद्धस्योत्तमाङ्गं 39
प्रविशद्दृष्टम्। ततः कुमारेण चिन्तितम्। 'एतस्य शिरश्छिनद्मि, अथवा नहि नहि किं सत्पुरुषाश्छलान्वे-
षिणः, सर्वथा न युक्तमेतत्तावदस्य शक्तिमालोकयामि' इति ध्यायतः कुमारस्य विद्यासिद्धश्छिद्रेण
42 प्रविष्टः। ततो भणितः कुमारेण। 'अरे, विद्यासिद्धो यदि भवान् तज्जीतिपथे व्रज, यदन्यायं कुरुषे 42

5) B हंतव्यो यदि ममोपरि. 21) C om. तावत्. 22) B कदाचिदयं. 26) B inter. धीमतां स्त्रीणां & कदापि.
27) B विश्वसति. 33) P B om. तस्य. 34) P प्रभातमाकलय्य. 38) B कुमारेणोक्तं for कुमारेण चिन्तितम्. 39) B
°सुंदरं संजातं.

1 तत्रोचितम्। यदि सत्येन चौरो ऽसि तेन निग्रहयोग्यस्त्वं तत्सज्जीभव युद्धाय।' तं राजतनयं प्रेक्ष्य 'अहो, 1
कथमेष वैरिगुप्तः संप्राप्तः, तद्विनष्टं कार्यम्, तावत्किमनेन बालेन' इति चिन्तयता विद्यासिद्धेन प्रोचे।

3 'कृतान्तवदनप्राये क्षिप्तः केन बिले भवान्। कथं वा रूपसौभाग्यशाली निधनमिच्छसि' ॥ ८९ 3

ततः 'कृपाणः कृपाणः' इति वदन् स देवायतने राजतनयसंबन्धिनं खड्गं खेटकं च गृहीत्वा दध्यौ। 'अहो, मदीयं न खड्गरत्नं न च खेटकमपि' इति चिन्तयन् कुमारमूलमागत्य बभाण।

6 'मदीयान्तःपुरे केन प्रेषितो मातृशासितः। ज्ञातं वा कुपितः प्रेतपतिरेव तवोपरि ॥ ९० 6
इदानीं ते न निस्सारो विद्यते बिलतो ऽमुतः। सूपकारकरायातः शशवत्त्वं विनंक्ष्यसि ॥ ९१
प्रोचे कुमारः 'किं रे रे, स्वैरचारी मम प्रियाम्। हत्वाद्य माद्यसि प्राप्त एवासि त्वं यमान्तिकम्' ॥ ९२

9 § ३७) इति वदता कुमारेण तदभिमुखं खड्गप्रहारः प्रदत्तः। तेनापि कलाकौशलशालिना 9
वञ्चयित्वा तं प्रहारं कुमारं प्रति प्रहारो मुक्तः। कुमारेणापि स वञ्चितः। ततस्तयोर्वनमहिषयोरिव महानाहवः प्रवृत्तः, परमेतयोर्मध्ये न कस्यापि जयो ऽभूत्, तथाप्ययं विद्यासिद्धः 'कैतवी' इति विचिन्त्य
12 चम्पकमालया प्रोचे। 'कुमार, खड्गरत्नमिदं स्मर'। 'रम्यमुक्तमनया' इति विचिन्त्य कुमारो निजगाद। 12

'यदि सिद्ध्यसि सिद्धानां चक्रिणां वासिरत्न भोः। तत्त्वं मम कराग्रस्थं लुनीह्यस्य शिरो ऽधुना' ॥ ९३

अथ विद्यासिद्धेन चिन्तितम्। 'अये, अनयैव वनितया खड्गरत्नमिदमस्यार्पितम्, आः पापे, कुत्र व्रजसि'
15 इति वदन् तामेव दिशं विद्यासिद्धः प्रत्यधावत। 15

यावन्नाप्नोति वनितामिमामेष नराधमः। तावत्त्वरितमेवास्य शिरश्चिच्छेद राजसूः ॥ ९४

उक्तं चम्पकमालया।

18 'कुमारैतस्य वक्रान्तः समस्ति गुटिका किल। विदार्यास्य मुखं तत्त्वं तां गृहाण महाशय ॥ ९५ 18
स श्रुत्वेति मुखात्तस्य दारिताद्गुटिकां ततः। लात्वा प्रक्षाल्य चात्मीयमुखे चिक्षेप तत्क्षणम् ॥ ९६
कुमारः सुगुणाधारः पारावारस्तरोर्णसः। तयाधिकं समुद्दीप्य दर्पभूः समभूत्तदा ॥ ९७

21 § ३८) ततस्तस्य कुमारस्य तेनैव ललितविलासिनीजनेन सह विषयसुखमनुभवतो विस्मृतसकल- 21
गुरुवचनस्य निजशक्तिविजितसिद्धलब्धार्थानेकप्रणयिनीजनसनाथपातालभुवनस्य तत्रैव वसत एकदिनमिव द्वादश वत्सराणि व्यतीयुः। द्वादशसंवत्सरप्रान्ते ऽस्य प्रसुप्तस्य तस्य निशायाः पश्चिमे यामे
24 ऽदृश्यमानो मङ्गलपाठकः पपाठ। 24

'प्रभातसमये निद्रामोहं त्यज नरेश्वर। अवलम्बस्व सद्धर्मं कर्मनिर्मूलनक्षमम् ॥ ९८
संसारसागरं घोरमवगम्य दुरुत्तरम्। त्यक्त्वा स्त्रीसंगतिं धर्मपोतमेतमलं कुरु ॥' ९९

27 एतदाकर्ण्य राजसूनुना चिन्तितम्। 'अहो, कुत्रैष बन्दिध्वनिः।' ताभिर्भणितम्। 'देव, न जानीमः, 27
स च न दृश्यते, केवलं शब्द एव श्रूयते।' एवं बन्दिना सप्त दिनानि यावज्जय जयेति शब्दपूर्वं संसारवैराग्यजननानि वचांस्युच्चरता तस्य चेतो विस्मयस्मेरमतन्यत। ततो राजपुत्रेणोक्तम्। 'अयं तावद्-
30 दृश्यमेति तदेनमेव पृच्छामि' इति वदतस्तस्य कुमारस्य स दिव्यबन्दी प्रत्यक्षीभूय 'कुमार, जय जय' 30
इत्युवाच। कुमारेणोचे।

'भो दिव्य कथय क्षिप्रमायातः केन हेतुना। प्रत्यहं किमु वैराग्यवचो जल्पसि मत्पुरः ॥ १००
33 दिव्येनोचे 'तव स्वान्ते, किंचित्कौतुकमस्ति चेत्। पृच्छ तद्वत्स निर्गत्यामुतः पातालवेश्मनः' ॥ १०१ 33
स प्रोचे 'किंतु पातालमिदं कालः कियान् गतः। वसतो मे ऽत्र केनेतो निर्गच्छामि पथा ननु' ॥ १०२
सो ऽप्यूचे 'श्वभ्रमेवेदं, द्वादशात्र समाः स्थितः। त्वं ततो विवरद्वारानया निर्गच्छ सत्वरम्' ॥ १०३

36 § ३९) एवमाकर्ण्य कुमारः समुत्थितः। तिरोहितो बन्दी। ताभिः स्त्रीभिर्नत्वा ततो विज्ञप्तः 36
कुमारः। 'अतः परं देवः किं कर्तुकामः।' कुमारेणोक्तम्। 'अहं भगवन्तं दिव्यज्ञानिनं कथमपि गत्वा प्रक्ष्यामि यदेष किंचिज्जल्पति तत्सत्यं तत्क्रियते न वा' इति। ततस्ताभिर्भणितम्। 'यं मार्गं त्वमङ्गी-
39 करिष्यसि वयमपि तमेवानुसरिष्यामः।' एवं प्रतिपद्य सद्यः कुमारः समुत्थाय तेनैव विवरद्वारेण 39
निर्गत्येह स्थितानस्मान् मत्वागत्य संदेहं पप्रच्छ, निर्गतश्च सो ऽयं चन्द्रगुप्तपुत्रो वैरिगुप्तः, प्राग्भवसंबन्धिसङ्केतितदेवकृतबन्दिप्रयोगेण प्रतिबुद्धः।' ततो गौतमगणधारिणा विज्ञप्तम्। 'भगवन्, सांप्रतं

2) B तावत् अथवा किमनेन. 4) B om. ततः. 8) O कुमारः प्रोचे for प्रोचे कुमारः. 10) P प्रतिहारो for प्रति प्रहारो. 12) B °मनया विचिंतेति कुमारो. 21) P om. कुमारस्य, B adds स before सह. 22) B om. तत्रैव वसत, B एकं दिनमिव. 25) P कर्म्म निर्म्मूलक्षमम्, O °निर्मलन° 30) P तदेतमेव पृच्छामि. 37) B किमपि for कथमपि. 38) B यं त्वं मार्ग्गमंगी.

स कुत्रोपगतः' इति। भगवता निवेदितम्। 'तं कामिनीजनं पातालादाकृष्य संप्रति समवसरणतृतीयतोरणासन्न एव संप्राप्तः' यावद्भगवानिति कथयति तावदागत्य कुमारः क्षणेन समं भगवन्तं प्रदक्षिणीकृत्य प्रणिपत्य च सुखासनस्थः पप्रच्छ। 'भगवन्, केन हेतुना क एष दिव्यः स्तुतिव्रतः प्रतिबोधयति, कुत्र वा स सांप्रतम्' इति। ततो भगवता पञ्चानां जनानां भवपरंपरा विस्तारिता तावद्यावन्मणिरथकुमारः कामगजेन्द्रः स च तृतीयो वैरिगुप्तः स्वर्गतश्च्युत्वा भवान् लोभदेवजीवो ऽत्र समुत्पन्नः प्रमत्तश्च। ततो मायादित्यचण्डसोमाभ्यामनेकप्राभातिकमङ्गलपठनच्छद्मना प्रतिबोधितः' इति। तन्निशम्य कुमारेणोक्तम्। 'भगवन्, संप्रति किं विलम्बं करोषि दीक्षादानेन प्रसद्यताम्।' ततो भगवता युवतीजनेन सह वैरिगुप्तः प्रव्राजितः। ततः सकलत्रैलोक्यसरोवरालङ्कारपुण्डरीकः पुण्डरीकधवलमहिमा श्रीवर्धमानो हस्तिनापुरमागत्य समवसृतः। भगवतापि स्वयं सरागनीरागदेवतास्वरूपं व्याख्यातम्। स्कन्दरुद्रचतुर्मुखव्यन्तरगणाधिपप्रभृतयो देवाः सरागाः समाराध्यमाना जनानां जनाधिपा इव संतुष्टा राज्यश्रियं यच्छन्ति। रुष्टाः सन्तो ऽपहरन्ति च। पुनस्तीर्थकराः सिद्धा निर्दग्धकर्मेन्धनाः केवलिनो रजोमदमोहपरिहृता एते नीरागाः स्वर्गापवर्गश्रियं ददति।

§ ४०) अत्रान्तरे ब्राह्मणदारकः श्यामलवक्षःस्थलविलसद्ब्रह्मसूत्रस्त्रिःप्रदक्षिणीकृत्य भगवन्तं प्रणम्य पप्रच्छ। 'भगवन्, क एष पक्षी मनुष्यभाषया भाषते, यत्तेनोक्तं तद्युक्तमयुक्तं वा।' भगवतादिष्टम्। 'भद्र, स पक्षी वने दिव्यो यत्तेनोक्तं तत्सर्वमपि युक्तमेव।' एतदवगम्य समवसरणतः स निष्क्रान्तः। ततो ज्ञानवतापि श्रीगौतमेन पृष्टम्। 'भगवन्, क एष सुखसंभवो दारकः, किमेतेन पृष्टम्।' एवं पृष्टो भगवान्निवेदयामास।

'अस्ति नातिदूरे सरलपुरं ब्राह्मणानां स्थानम्। तत्र यज्ञदेवो महेभ्यः सूत्रकण्ठः। तत्सूनुः स्वयंभुदेवः। स च यज्ञदेवः कालक्रमेण परलोकमियाय। तत्रास्तमिते द्विजपतौ सर्वमपि वसुजालं विलिल्ये। पूर्वकर्मपरिणामेन दिनयोग्यमप्यस्य नास्त्यशनम्। तत एवं क्षीणे विभवे न भवन्ति लोकयात्राः, विसंवदन्त्यतिथिसत्काराः, बभूवुः शिथिला बन्धुक्रियाः, गलहस्तितानि दानानि।

गुरूणां बान्धवानां च महिमाभाजनं जनः। तावदेव प्रजायेत मन्दिरे यावदिन्दिरा॥ १०४

पुरः स्थिताः समुत्तुङ्गा अपि लक्ष्मीवतां नराः। भजन्ति न दृगातिथ्यं दारिद्र्याञ्जनभाजिनः॥ १०५

मानवानां भवेदान्ध्यं बाधिर्यं च श्रिया सह। अतो दीनं न पश्यन्ति न शृण्वन्ति च तद्वचः॥ १०६

एतत्परिज्ञाय जनन्या स्वयंभुदेवो भणितः।

'सर्वो ऽपि शोभते लक्ष्म्या वत्स वत्सलमानस। तया विना भवानत्र जीवन्नपि मृतायते॥ १०७

§ ४१) स पिता तव पुण्यवानस्तमितो ऽतः कुटुम्बपोषणं त्वदायत्तमेव' इति श्रुत्वा स्वयंभुदेवो मातुश्चरणनमस्करणपूर्वं रचिताञ्जलिः प्रोवाच। 'जननि, खेदपरं मनो न विधेयम्, अहं बहुभिरपि दिनैरनुपार्जितार्थो गृहं न विशामि' इत्युक्त्वा मन्दिरतो निःसृत्य विप्रसूनुर्ग्रामाकरनगरखेटाकुलां विपुलां विलोकयन् सर्वैरप्युपायैरर्थमन्वेषयन् चम्पापुरीमवाप। तत्र चास्तंगते दिनपतौ स्वयंभुदेवः पुर्यन्तःप्रवेशमलभमानो जीर्णोद्याने प्रविश्य कया रीत्या विभावरीनिर्गमनोपायं करोमीति विचिन्तयन् तमालपादपमारुह्य व्यचिन्तयदिति 'धिग् जन्मेदं येन ममैतावतां दिनानां मध्ये सर्वत्र परिभ्रमतः करे वराटिकापि न चटिता। कथं गृहं प्रविशामि' इति चिन्तयन्नस्ति। ततस्तमालपादपस्याधो जनद्वयं समागतम्। एकेनोक्तम्। 'एतत्कार्यमस्य तमालस्याधः कार्यम्।' द्वितीयेनोक्तम्। 'भवत्वेवम्।' ततो द्वावपि दशापि दिशो विलोक्य सुन्दरमिति स्थानं प्रोचतुः। स्वयंभुदेवस्तयोर्वचो निशम्य स्थितः। ततस्ताभ्यां खनित्रेण भुवं खनित्वाभिज्ञानपूर्वकं करण्डकं निक्षिप्य प्रोक्तम्।

'अत्र यः को ऽपि भूतो वा पिशाचो वापरो ऽपि वा। अयं न्यासीकृतस्तेन पालनीयो निधिः सदा॥१०८

इत्युदित्वा तौ यथास्थानं गतौ विलोक्यामुना चिन्तितम्।

'यत्र येन यदा यच्च यावल्लभ्यं यतो जनात्। तत्र तेन तदा तच्च तावदस्मादवाप्यते॥ १०९

इति ध्यात्वा स च पादपादवतीर्य करण्डकस्थानि पञ्च रत्नानि निरीक्ष्य रोमाञ्चकञ्चिताङ्गश्चिन्तयामासेति। 'एतानि स्वीकृत्य संप्रति स्ववेश्म प्रति व्रजामि' इति ध्यात्वा गृहीत्वा च स्वयंभुदेवः पथि गच्छन्महाटवीमागतवान्। इतश्च दिनकरो ऽप्यस्तरोचिरजनि।

4) P नमो for ततो. 5) P भगवान् for भवान्. 6) B °सोमाभ्यां प्राभातिक°. 7) P यौवनेन B यौवतेन for युवतीजनेन. 8) P om. पुण्डरीकः 19) B has a marginal gloss on द्विजपतौ and वसुजाल in this way: अर्थान्तरं द्विजपतौ चंद्रेऽस्तमिते सति वसु-किरण जालं विलयं गच्छति। 23) B समुत्तुंगापि. 26) B °मानसः 33) P न घटिता. 42) B इति दिनकरो°.

§ ४२) सो ऽपि बहुलविटपसंकुले कस्मिन्नपि प्रदेशे ऽनल्पश्यामलदलमिचितं न्यग्रोधमारुह्येति ध्यातवान् । 'अहो, विधिना प्रदत्तं यद्दातव्यम् । ततो ऽधुना गृहं गतो रत्नमेकं विक्रीय सकलकुटुम्बबान्धवानां यत्कृत्यं तत्करिष्यामि ।' ततः प्रवृत्ते ऽवतमसे सूचीमेद्ये तत्र विविधवर्णा बहवः पक्षिणः समुच्छ्रिततनवः स्वयंभुदेवाध्यासितमेव वटमाश्रितवन्तः । अथ तत्र समागत्यैकः पक्षी पक्षिसंघातमध्यस्थं जराजीर्णाङ्गं पक्षिणमेकं प्रणम्य व्यजिज्ञपदिति । 'तात, त्वयाहं जातस्त्वयाहं संवर्धितस्तरुणीभूतो नयने ममाद्य सफलीभूते, कर्णावपि कृतार्थौ जातौ, एतत्पक्षियुगलमपि सार्थं जातम् । अद्यात्मानं गरुत्मतो ऽपि गुरुतरं मन्ये ।' एतदाकर्ण्य जीर्णपक्षिणा भणितम् । 'संप्रति भवानतीवामन्दानन्दसंदोहमेदुरमना इव लक्ष्यते, [अतो] वत्स, भवता भ्रमता किमपि यद्दृष्टं श्रुतमनुभूतं वा तत्सर्वमपि निवेदय ।' तेनोक्तम् । 'तात शृणु, अद्याहं भवत्समीपतः समुत्पत्य गगनतलं किंचिदाहारमन्वेषयन् यावद्गगनतले भ्रमामि तावदहं हस्तिनापुरे प्राकारत्रितयमध्यगतं मनुष्यलोकं विलोक्य 'अहो, किं पुनरेतत्पश्यामि' इति ध्यात्वा द्वितीयप्राकारान्तरे पक्षिगणमध्ये गत्वाहमुपविष्टः सन् शोणाशोकपादपस्याधः सिंहासनासीनं भगवन्तं कमपि दिव्यज्ञानिनं ज्ञात्वा व्यचिन्तयमिति । 'अहो, दृष्टं यद्द्रष्टव्यं मया त्रिभुवनाश्चर्यकारि । ततस्तात, तेन भगवता सकलसंसारस्वरूपं प्ररूपितम् । तथा हि, 'प्रदर्शितः प्राणिगणविचारः । विस्तारितः कर्मप्रकृतिविशेषः । विशेषितो बन्धनिर्जराभावः । भावितः संसाराश्रवविकल्पः । विकल्पित उत्पत्तिस्थितिविपत्तिविशेषविस्तरः । प्ररूपितो यथास्थितो मोक्षमार्गः' इति । ततो मया भगवान् पृष्टः । 'हे नाथ, अस्मादृशाः पक्षिणः प्राप्तवैराग्या अपि तिर्यग्योनित्वात्परायत्ताः किं कुर्वन्तु ।' ततो भगवता ममाभिप्रायं परिज्ञाय समाख्यातम् । 'हे देवानुप्रिय, भवान् संज्ञी पञ्चेन्द्रियः पर्याप्तस्तिर्यग्योनिरपि सम्यक्त्वं लभते ।' गणधारिणोदितम् । 'के प्राणिनो नरकगामिनः ।' भगवता निवेदितम् । 'ये पञ्चेन्द्रियवधकारिणो मांसाहारिणश्च ते सर्वे ऽपि देहिनः श्वभ्रयायिनः । ये च सम्यक्त्वं भजन्ते ते नरकतिर्यग्गतिद्वारपिधायिनः ।' मयोक्तम् । 'देव, पक्षिणः पञ्चेन्द्रियवधकारिणो मांसाहारिणश्च कथं सम्यक्त्वधारिणः, अस्माकं जीवितं पापपरमेव । एवं व्यवस्थिते मया किं कर्तव्यम् ।' ततो भगवान्निजगाद ।

'किल यः स्नेहं छित्वा नियम्य सौधं तथा च करणगणम् ।
विधिना मुञ्चति देहं स प्राणी सुगतिमुपयाति ॥ ११०

पक्षिणो ऽपि शुद्धमनसः सम्यक्त्वं दधति' इति निवेद्य समुत्थाय भगवानन्यत्र विजहार । अहमपि तं भगवदुपदेशं निशम्य जातवैराग्यो ऽकृताहारस्तात, तव समीपमुपागतः । अधुना प्रसादं विधाय मां प्रेषय । ममापराधं सर्वमपि क्षमस्वेति यथा स्वार्थपरो भवामि ।' ततः स पक्षी स्नेहनिगडान् छित्वा स्पर्शनेन्द्रियादितुरगवृन्दमिदं नियम्य च मातरं ज्येष्ठं कनिष्ठं च भ्रातरं तथा महतीं लघ्वीं स्वसारं भार्यां शिशून् मित्राणि चापृच्छ्य गगनतलमुत्पपात ।

§ ४३) इतश्च विभातायां विभावर्यां सर्वो ऽपि पक्षिगणो वटपादपतः प्रययौ । तं विहङ्गगणं समुत्पतितं निरीक्ष्य स्वयंभुदेवो ऽपि विस्मयस्मेरमनाश्चिन्तितुं प्रवृत्तः । 'अहो, महदाश्चर्यं यदत्र वने पक्षिणो ऽपि मनुष्यभाषाभाषिणः सद्धर्मपरायणाश्चेति । अवश्यमेते दिव्यपक्षिणः । स च पक्षी कुटुम्बं परित्यज्यात्मनो हितं धर्ममेवाङ्गीचकार । यदि पक्षिणो ऽपि धर्ममार्गमनुसरन्ति तदहं परस्य रत्नानि गृहीत्वा कुटुम्बपोषणं कथं करोमि । ततः सांप्रतमेतदेव मे करणीयं यस्य समीपे ऽमुना धर्मः श्रुतस्तमेव गत्वा पृच्छामि । 'यद्भगवन् के पक्षिणः, किं वा तैर्मन्त्रितम्' इत्यापृच्छ्य यत्कृत्यं तत्पश्चादाचरिष्यामि । यदमुना पक्षिणा कृतम्' इति ध्यात्वा वटपादपादवतीर्य हस्तिनापुरमिदं समागतः । भो गौतम, मम समवसरणे सैष प्रविष्टः, पृष्टश्चाहमेतेन, स पक्षी वने कः, कथितो मया यथैष दिव्यपक्षी । इदं निशम्य समुत्पन्नवैराग्यो निर्गतः । ततो निर्विण्णकामभोगः संजातविवेको विगलितचारित्रावरणीयकर्मा तयो रत्नानि प्रत्यर्प्य ममैव सकाशमधुना समागच्छन्नस्ति' इति । यावदिदं स भगवान् महावीरो निवेदयति गौतमादीनां पुरस्तावत्प्राप्तः स्वयंभुदेवः प्रदक्षिणीकृत्य भगवन्तं प्रोवाच च । 'देव, प्रबुद्धो ऽहं वने पक्षिवचनमाकर्ण्य ततो मम दीक्षां देहि ।' ततो भगवता यथाविधि स्वयंभुदेवो दीक्षितः । चण्डसोमजीवः स्वयंभुदेवः पूर्वभवसङ्केतितदेवेन पक्षिप्रयोगेण प्रतिबोधितः । ततो भगवान् सर्वज्ञः श्रीमहावीरदेवो मगधदेशमण्डले श्रियोगृहं राजगृहं जगाम । तत्र रचिते सर्वैर्देवैः समवसरणे श्रीश्रेणिकः क्षोणिनायकः सपरि-

1) B पादप for विटप. 3) B has a marginal gloss on सूचीमेद्ये thus: लक्षणशब्दोयं महानिबडे. 8) P B om. [अतो]. 19) B adds च after ये. 24) adds भगवतोक्तं before पक्षिणोऽपि. 30) P मद्वने B यद्वने for यदत्र वने. 41) P संकेतिदेवेन.

1 वारः परया भक्त्या भगवन्तं नत्वा यथास्थानसमासीनः सादरं प्रपच्छ । भगवन्, श्रुतज्ञानं किम् ।' 1

§ ४४) ततो भगवता श्रुतज्ञानं साङ्गोपाङ्गं समादिष्टं विशिष्टम् । तथा च ।

3 अ-इ-क-च-ट-त-प-य-श-एते शोभनवर्णा विज्ञेयाः । 3
आ-ई-ख-छ-ठ-थ-फ-र-ष-अशोभनास्ते पुनर्भणिताः ॥ १११
ए-उ-ग-ज-ड-द-ब-ल-स-सुभगाः संभवन्ति सर्वकार्येषु ।
6 ऐ-औ-ध-झ-ढ-घ-व-ह-न सुन्दराः क्वचन कार्येषु ॥ ११२ 6
ओ-औ-ङ-ञ-ण-न-म-अं-अः मिश्रस्वरूपा भवन्ति कार्येषु ।
संप्रति फलमपि वक्ष्ये वर्णानामीदृशां सर्वम् ॥ ११३
9 शोभनमशोभनं वा सुखदुःखं संधिविग्रहे चैव । 9
एति च नैति च लाभालाभौ न जयस्तथा च जयः ॥ ११४
भवति च न भवति कार्यं क्षेमं न क्षेममस्ति नैवास्ति ।
12 संपत्तिश्च विपत्तिर्वृष्टिश्च जीवितं मृत्युः ॥ ११५ 12
प्रथमवचने ऽपि प्रथमाः शुभवर्णाः संभवेयुरथ बहवः ।
जानीहि कार्यसिद्धिं सिध्यति कार्यं न चाप्यशुभः ॥ ११६
15 अथवा पृच्छावचनं प्रथमं लात्वा च तन्निरीक्षेत । 15
विधिवचने भवति शुभं न शुभं प्रतिषेधवाक्ये च ॥ ११७
अथवा फलकुसुमाक्षतपत्रं रूपकमन्यच्च पुरुषरूपं च ।
18 अष्टविधभागलब्धं तेन फलं विद्धि चैतद्धि ॥ ११८ 18

ध्वजे तु सफलं सर्वं धूम उद्वेगकारकः । राज्यं श्रीविजयं सिंहे स्वल्पलाभश्च मण्डले ॥ ११९
वृषे तुष्टिश्च पुष्टिश्च खरे तु गमनं कलिः । पूजा गजे भवत्येव ध्वांक्षे नित्यं परिभ्रमः ॥ १२०

21 अत्रान्तरे श्रेणिकभूपस्य तनयो ऽष्टवर्षदेशीयो महारथकुमारः स्वामिनमानम्य व्यजिज्ञपत् । 'अद्य 21 भगवन्, मया स्वप्नान्तः कालायसं सुवर्णमिश्रितं दृष्टम् । ततो ज्वलनज्वालावलीपरितप्तं तद्गिरिसारं परिक्षीणं, तच्च सुवर्णमेव केवलं स्थितम्, तस्य को ऽयं फलविशेषः ।' भगवताज्ञप्तम् । 'भद्र, शोभनः स्वप्न 24 एषः, सम्यक्त्वचारित्रकेवलज्ञानसमृद्धिं प्रान्ते शाश्वतसुखसंगमं च निवेदयति । शिलासारसदृशं कर्म । 24 जीवस्तु कनकसमानः । तत्र ध्यानानलेन तद्दग्ध्वा त्वयात्मा निर्मलीकृतः । अन्यच्च चरमदेहः संजातस्त्वमसि भद्र, नृपगेहे कुवलयमालाजीवो देवः स्वर्गतश्च्युत्वा । सर्वमपि तस्य कथितं मायादित्या-27 दिदेवपर्यन्तम् । ते सर्वे प्रव्रजिताः, पश्यैतान् सुकृतिनस्त्वम् ।' 27

§ ४५) तदेतदाकर्ण्य महारथकुमारेण भणितम् । 'भगवन्, यद्येवं तावद्विश्वमश्वित्ततुरङ्गमः, किं विलम्बसे, मम दीक्षां ददस्व' इति भणिते तेन भगवता श्रीवर्धमानेन यथाविधि महारथकुमारो 30 दीक्षितः ।' इति ते पञ्चापि जना मिलिताः परस्परं जानते, यथा 'कृतपूर्वसङ्केताः सम्यक्त्वलाभे वयम्' 30 इति । एवं तेषां भगवता श्रीवर्धमानजिनस्वामिना साकं विचरतां बहूनि वर्षाणि व्यतीयुः । कथितं च श्रीजिनेश्वरेण मणिरथकुमारादिसाधूनाम्, यथा 'स्तोकमायुर्भवताम्' इति परिज्ञाय ते पञ्चापि यतयो 33 ऽनशनं प्रपद्य रागद्वेषबन्धनद्वयरहिताः शल्यत्रयदण्डत्रितयविवर्जिताः क्षीणकषायचतुष्काः चतुःसंज्ञा- 33 रहिताः विकथाचतुष्टयपरित्यक्ताः चतुर्विधधर्मकर्मपरायणाः पञ्चसु व्रतेषु समुद्युक्ताः पञ्चसु विषयाभिलाषेषु द्वेषिणः पञ्चप्रकारस्वाध्यायप्रसक्तचेतसः पञ्चसमितीर्बिभ्राणाः पञ्चेन्द्रियशत्रूणां जेतारः षड्-36 जीवनिकायपरिपालकाः सप्तभयस्थानप्रमुक्ताः अष्टविधमदस्थानविवर्जिता नवसु ब्रह्मगुप्तिषु रताः दश- 36 विधसाधुधर्मप्रतिपालनोद्यता एकादशाङ्गधारिणो द्वादशविधं दुस्तपं तपस्तप्यमानाः प्रतिमाद्वादशकबद्धरुचयो दुस्सहपरिषहसहिष्णवः स्वदेहे ऽपि निरीहा आमूलतो ऽपि श्रामण्यं निष्कलङ्कं प्रतिपालयन्तः 39 पर्यन्तसमये समाधिनाराधनां व्यधुरिति । 39

§ ४६) तथा हि ज्ञानाचारो ऽष्टधा कालविनयादिकः, दर्शनाचारो ऽष्टधा निःशङ्कितादिकस्तत्र यः को ऽप्यतिचारः सर्वथैव तं त्यजामः । एकेन्द्रियाणां भूम्यप्तेजोवायुवनस्पत्यादीनां द्वीन्द्रियाणां कृमि-

1) P परभक्त्या B परमभक्त्या for परया भक्त्या. 15) C लात्वा च. 25) P अन्यच्चरमदेहः. 37) B दशविधधर्म°. 38) P आमूरतोपि, P निःकलं प्रति.

1 शङ्खशुक्तिगण्डूपदजलौकप्रभृतीनां त्रीन्द्रियाणां यूकामत्कुणमत्कोटिलिक्षादीनां चतुरिन्द्रियाणां पतङ्ग- 1
मक्षिकाभृङ्गदंशादीनां पञ्चेन्द्रियाणां जलचरस्थलचरखचरमानवादीनामस्माभिर्या हिंसा कृता सूक्ष्मा
3 बादरा वा मोहतो लोभतो वा तां व्युत्सृजामः । हास्येन भयेन क्रोधेन लोभेन वा यत्किमपि मृषा प्रोक्तं 3
तत्सर्वमपि निन्दामः प्रायश्चित्तं च चरामः । यदल्पं धनमपि क्वापि परस्य द्रव्यमदत्तं गृहीतं रागतो द्वेषतो
वा तत्सर्वमपि त्यजामः । तैरश्च्यं मानुषं दिव्यं मैथुनं यत्पुरास्माभिः कृतं तत्रिविधं त्रिविधेनापि परित्य-
6 जामः । यस्तु धनधान्यपश्वादीनां परिग्रहो लोभतः कृतस्तं परिहरामः । पुत्रकलत्रमित्रबान्धवधनधान्य- 6
गृहादिष्वन्येष्वपि यन्ममत्वं कृतं तत्सर्वमपि निन्दामः । इन्द्रियपक्षे पराभूतैरस्माभिश्चतुर्विधो ऽप्याहारो
रात्रौ भुक्तस्तं त्रिधापि निन्दामः । क्रोधमानमायालोभरागद्वेषकलहपैशून्यपरपरिवादाभ्याख्यानादि-
9 भिश्चारित्रविषये यद्दुष्टमाचरितं तत्रिविधेन व्युत्सृजामः । षड्विधबाह्याभ्यन्तरे तपसि यः को ऽप्यति- 9
चारस्तं निन्दामः । वन्दनकप्रतिक्रमणकायोत्सर्गनमस्कारपरिवर्तनादिषु वीर्याचारे यद्वीर्यं गोपितं
तत्रिधा निन्दामः । यत्कस्यापि किंचन वस्त्वपहृतं प्रहारः प्रदत्तो वा कर्कशं वचो जल्पितं चापराधश्च कृतो
12 भवति सो ऽखिलो ऽप्यस्माकं क्षाम्यतु । यश्च मित्रममित्रं वा स्वजनो ऽप्यरिजनो ऽपि च स सर्वो ऽप्य- 12
स्माकं क्षाम्यतु तेषु सर्वेष्वपि समा एव । तिर्यक्त्वे तिर्यञ्चो नारकत्वे नारकाः स्वर्गित्वे स्वर्गिणो मानुषत्वे
मानुषा ये ऽस्माभिर्दुःखे स्थापितास्ते सर्वे ऽपि क्षाम्यन्तु वयमपि तान् क्षामयामः । तेषु सर्वेष्वस्माकं
15 मैत्री भवतु । जीवितं यौवनं लक्ष्मीर्लावण्यं प्रियसंगमा एतत्सर्वमपि वात्या नर्तितसमुद्रकल्लोलवल्लोलं 15
व्याधिजन्मजरामृत्युग्रस्तानां देहिनां जिनप्रणीतं धर्मं विना न को ऽप्यपरः शरणम् । एते सर्वे ऽपि जीवाः
स्वजनाः परजनाश्च जातास्तेषु मनागपि वयं सुधियः कथं प्रतिबन्धं विदध्मः । एक एव जन्तुरुत्पद्यते, एक एव
18 विपत्तिमाप्नोति, एक एव सुखान्यनुभवति, एक एव दुःखान्यपि । अन्यच्छरीरमपरं धनधान्यादिकमन्ये 18
बान्धवो ऽन्यो जीवस्तेषु कथं वृथा मुह्यामः । रसासृग्मांसमेदोऽस्थिमज्जाशुक्रयकृच्छकृतादिभिः पूरिते
ऽशुचिनिलये वपुषि मूर्च्छां न कुर्मः । इदं देहं नित्यशः पालितं लालितमप्यवक्रयगृहीतगृहमिवास्थिरम-
21 चिरेणापि मोक्तव्यमेवेति । धीरा अपि कातरा अपि खलु देहिनो मृत्युमाप्नुवन्ति । वयं तथा मरिष्यामो 21
यथा न पुनरस्माकं मृत्युकदर्थना । सांप्रतमर्हन्तः सिद्धाः साधवः केवलिभाषितो धर्मः शरणमस्माक-
मिति । जिनोपदिष्टः कृपामयो धर्मो माता धर्माचार्यस्तातः सोदरः साधर्मिको बन्धुश्च । अन्यत्सर्वम-
24 पीन्द्रजालमिव । भरतैरावतमहाविदेहेषु श्रीवृषभनाथादीन् जिनान् सिद्धानाचार्यानुपाध्यायान् साधून् 24
नमामः । सावद्ययोगमुपधिं तथा बाह्यमाभ्यन्तरं यावज्जीवं त्रिविधं त्रिविधेन व्युत्सृजामः । यावज्जीवं
चतुर्विधाहारमप्युच्छ्वासे चरमे च देहमपि त्यजामः । दुष्कर्मगर्हणा १ जन्तुजातक्षामणा २ तथा भावना
27 ३ चतुःशरणं ४ नमस्कारः ५ तथानशनं च ६ एवमाराधना षोढा विहिता । ततः 27

दग्ध्वा ध्यानधनंजयेन निखिलं कर्मेन्धनौघं क्षणा-
दुन्मीलत्कलकेवलोदयपरिज्ञातत्रिलोकीतलाः ।
30 ते पश्चापि मुनीश्वराः समभवन् व्युत्सृष्टदेहास्ततः । 30
श्रीमन्मुक्तिनितम्बिनीस्तनतटालङ्कारहारश्रियः ॥ १२१

इत्याचार्यश्रीपरमानन्दसूरिशिष्यश्रीरत्नप्रभसूरिविरचिते श्रीकुवलयमालाकथासंक्षेपे
33 श्रीप्रद्युम्नसूरिशोधिते कुवलयचन्द्रपितृसंगमराज्यनिवेशपृथ्वीसारकुमार- 33
समुत्पत्तिव्रतग्रहणप्रभृतिकश्चतुर्थः प्रस्तावः ॥ ४ ॥

॥ इति कुवलयमालाकथा समाप्ता ॥

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2) P om. खचर. 7) B om. इन्द्रियपक्षे etc. to निन्दामः. 8) P C द्वेषकालोपशून्य. 11) B च । अपकारश्च. 19) P यकृत्सकृतादिभिः. 21) P मुक्तव्यमिति B मोक्तव्यमिति. 22) P B शरणमिति. 24) P साधून्नमाम. 29) P उन्मीलत्केवलोदय. 31) °हारः श्रिय. 33) P कुवलयचंद्रराज्यनिवेश. 35) P B omit इति, P B श्रीमत्कुवलय°, P B समाप्तः ॥ छ ॥. P at the close एवं ग्रंथसंख्या ॥ ३९९४ ॥ शुभं भवतु ॥ छ ॥ संवत् १४८९ वर्षे आषाढ शुदि १४ चतुर्दश्यां बुधे कुवलयमाला कथा लिखिता ॥ छ ॥ चिरं नंदतात् । B at the close एवं ग्रंथाग्रसंख्या ३८०४ ॥ सं० १४४५ वर्षे मार्गसिर शुदि ६ गुरुदिने पुस्तिका लिखिता ॥ छ ॥ यादृशं पुस्तके दृष्टं तादृशं लिखितं मया । यदि शुद्धमशुद्धं वा मम दोषो न दीयते । १ भग्नपृष्ठिकटिग्रीवा अधोदृष्टिरधोमुखं [।] कष्टेन लिखितं शास्त्रं यत्नेन परिपालयेत् । २ शुभं भवतु मंगलमस्तु लेखकपाठकयोः ॥ छ ॥ उदकानलचोरेभ्यो मूखकेभ्यो [भ्य] स्तथैव च । परहस्तगतां रक्ष एवं वदति पुस्तिकाः [का] ॥ छ ॥ श्रीः ॥ श्रीः ॥ श्रीः ॥ श्रीः ॥ छ ॥ C at the close ॥ एवं ग्रन्थसङ्ख्या ३८९४ ॥

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श्रीरत्नप्रभसूरिविरचितः

कुवलयमालाकथासंक्षेपः

समाप्तः ।

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कुवलयमाला - पज्ज - सूई

References are to pages and lines.

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Page 1—*lines: 2-18)* To begin with Ṛṣabha, the first Tīrthakara is saluted. Then is saluted Mahāvīra with special reference to the attempts made by god Saṃgama to disturb his meditation. For more details about Saṃgama, see the *Mahāvīra-cariya* of Guṇacandra (Surat 1929), Prastāva VII, pp. 226 ff. The *Jaṃbucariya* of Guṇapāla (*c.* 11th century of the Vikrama era) is influenced by the *Kuvalayamālā*; and it refers to the episode of Saṃgama in the opening Maṅgala (Bombay 1959). Lastly, Tīrtha or Dharma is saluted.

Page 2—*lines: 5)* Compare *Uttarādhyayana* III. 7—कम्माणं तु पहाणाए आणुपुव्वी कयाइ उ । जीवा सोहिमणुप्पत्ता आययंति मणुस्सयं ॥ *8)* Thinking that it is a Gīti, I tried to adjust some vowel values. As Prof. H. D. VELANKAR points out to me, it is a Gītikā with its 3rd and 7th *caturmātrās* having in fact five *mātrās*. So we may read संसारए, पावएहिं जम्मयं and पुण्णएहिं. *20)* The reference to Kāmaśāstrakāra has perhaps no specific work in view. *22)* अट्टठ्ठ, a kind of silver necklace. *27)* Note काउं जे. *28)* The verse has an Apabhraṁśa ring; its structure is that of a गीति 12+18/12+18. But with a little adjustment, अत्थो, अणत्थओ, विरसओ, सोक्खओ and पयत्तएण it will be a गीतिका like that in line 8 above. *29)* Some deities (रुंद = रुद्द ?) and teachers (कपिल, कणाद) are mentioned here.

Page 3—*lines: 8)* The term भावना is used in quite a wider sense than the one connoted by अनुप्रेक्षा. Obviously, the study of a work like this comes under भावना. *16)* This verse is included in the वज्जालग्गं, 748, with the various readings: दोसं चिय, पसंसह (which agrees with that of P) and उवही. *18)* Here are referred to पालित्तय = पादलिप्त, सालाहण = शातवाहन, popularly known as हाल, and छप्पण्णय, the exact Sanskrit equivalent of which is far from definite. *19-20)* These two lines supply some details about पादलिप्त whom उद्द्योतन appears to put as a contemporary of Hāla. Some words in the first line are to be construed both with पालित्तएण and हारेण. He is the author of the तरंगवई, which is compared with गंगा; and some words with double meaning are to be suitably construed with both. The original तरंगवई is lost, but we possess a Prākrit digest तरंगलोला or संखित्त-तरंगवई-कहा by a pupil (Jasa by name) of Nemicandra (श्रीनेमिविज्ञानग्रन्थमाला ९), Surat 1944. पादलिप्त and his तरंगवई have enjoyed great reputation, and are referred to by various authors: It is already referred to in the अनुयोगद्वार for mentioning its author: तरंगवइक्कारे (Sūtra 130). Jinabhadra in his विशेषावश्यकभाष्य mentions तरंगवई thus: जह वा निद्दिट्ठवसा वासवदत्ता-तरंगवइयाइं । तह निद्दसगवसओ मणुरक्खवाउ त्ति ॥ १५०८ ॥. The तरंगवई is likewise referred to in the निशीथचूर्णी of जिनदास (*c.* 598 Śaka 676 A. D.). In his दशवैकालिकचूर्णी, he refers to तरंगवई thus: तत्थ लोइएसु जहा भारहरामायणादिसु वेदिगेसु जन्नकिरियादीसु सामइगेसु तरंगवइगाइसु धम्मत्थकामसहिताओ कहाओ कहिज्जंति ॥. धनपाल (*c.* 10th century A. D.) speaks about तरङ्गवती thus in his तिलकमञ्जरी (Bombay 1903)—प्रसन्नगम्भीरपथा रथाङ्गमिथुनाश्रया । पुण्या पुनाति गङ्गेव गां तरङ्गवती कथा ॥; some of the phrases remind us of the description by उद्द्योतन. लक्ष्मणगणि (*c.* 1142 A. D.) in his सुपासनाहचरिय says:—को न जणो हरिसिज्जइ तरंगवईवइयरं सुणेऊण । इयरे पबंधसिंधुं वि पाविया जीए महुरत्तं ॥. Further Candraprabha in his *Vāsupūjyacarita* says thus: गंग व्व तरंगवई तेहिं कहा निम्मिया पवित्तपया । ते सिद्धसेवियपए पालित्तयसूरिणो वंदे ॥ ९ ॥. Then the प्रभावकचरित of प्रभाचन्द्र quotes an old gāthā: सीसं कह वि न फुट्टं जमस्स पालित्तयं हरंतस्स । जस्स मुहनिज्झराओ तरंगलोला नई वूढा ॥. For the traditional biography of पादलिप्त, the प्रभावकचरित्र of प्रभाचन्द्र and प्रबंधकोश of राजशेखर may be consulted. See also WINTERNITZ: HIL. II, p. 522. *21)* Better चोक्किल्ले, full of dance, for चोक्किल्ले. Or are we to read बोल्लिक्के? Note the reference to हलिय. Bāṇa also confirms that Hāla's selection was based on the poetry of village folk. A poet Hālika is quoted in Hāla's Kośa (No. 116). *22)* This line has to go with the previous one because of the pronoun जस्स. The sequence (पादलिप्त, हाल and छप्पण्णय) may suggest that this might be a reference to the कोश of छप्पण्णय; but further छप्पण्णय is specifically mentioned below in line 25. *23)* Here are referred to Guṇāḍhya and his *Vaḍḍakahā*(= *Bṛhatkathā*). For details about them see M. Winternitz: HIL. III, 1922 (German), pp. 312-20; A. B. KEITH: *A Hist. of Sanskrit Lit.* 1928, pp. 266-81; and A. N. UPADHYE, Paiśācī Language and Literature, A.B.O. R.I. Vol. XXI, parts I-II, Poona 1940. According to Ājaḍa (Āsaḍa), the commentator on the सरस्वतीकण्ठाभरण of भोज, the Paiśācī quotation given by हेमचन्द्र in his Prākrit grammar (iv. 3.6), पनमथ etc., is the आदिनमस्कार of the बृहत्कथा. This information is interesting though it cannot be verified in the absence of the original *Bṛhatkathā* in Paiśācī (भारतीयविद्या III. i, pp. 228-30, Bombay

1945). *24)* Here भारत and रामायण of व्यास and वाल्मीक are remembered, see M. WINTERNITZ: HIL, I. *25)* The term छप्पण्णय occurs thrice in this work, here, in line 18 above and at p. 177, line 2. On this topic see my detailed paper '*Chhappannaya-gāhāo*' in the *Journal* of the Oriental Institute, Baroda, Vol. XI, No. 4, pp. 385-402. *26)* Here Bāṇa and his *Kādambarī* are mentioned. *27)* Here is a reference to Vimala, the author of पउमचरिय (Bhavanagar 1914; Varanasi 1962) which is विमलांक, and his प्राकृत language is called *sa-rasa* like nectar. The metrical forms from it are analysed by Dr. C. SHARMA in his paper on the metres of the Rāmakāvyas published in the University of Rajasthan Studies (Sanskrit and Hindi), July 1967. *28)* Here is a reference to the royal saint Devagupta, from the family of Guptas; possibly he is the same as the one mentioned at p. 282, line 8, and styled Mahākavi, possibly the author of 'Supurisacariya', not discovered so far. *29)* In this verse *J* reads हरिवरिसं and P reads हरिवंसं. Earlier scholars had no reading हरिवरिसं before them; so this was taken to be a reference to the हरिवंश of विमल. I would not call this impossible, because either way the verse presents some difficulties of interpretation. But J, the older Ms., clearly gives the reading हरिवरिसं which cannot be ignored. The repetition of the term हरिवंस presents great difficulty; and the translation of this verse given by the late lamented Pt. PREMI (जैनसाहित्य और इतिहास, 2nd ed., Bombay 1956, pp. 1i3-14) and followed by some others (Pt. A. M. BHOJAK, चउमहापुरिसचरियं, Ahmedabad 1961, प्रस्तावना, p. 46) is sufficiently elusive, if not defective. I had discussed this verse with Pt. PREMIJI, and in the light of an authentic reading of a genuinely old Ms., he was in a mood to reconsider his earlier interpretation. I would present the rendering of the constituted text thus: 'I greet respectfully Harivarṣa, though indeed (well-) respected (वन्द्यमपि खलु), who is loved by thousands of wise men, who is the first author of the हरिवंशोत्पत्ति and who is in fact of spotless expression'. Some of my friends who have discussed this verse lately with me have to suggest some improvement in readings also. They say that पिहु = पृथु, great, or reading पहु(= प्रभु) for पिहु might be an adjective of हरिवर्ष. The second alternative involves the change of the available reading. In the Gujarati Translation of श्री हेमसागर-सूरि, वंदिय = बन्दिक is taken as the name of an author. *30)* Here is a reference to a धर्मकथा, सुलोचना by name. The verse itself does not mention the name of the author, but has a pronoun जेण which, usually, should go with the author mentioned in the earlier verse. In that case हरिवर्ष will have to be taken as the author of सुलोचना(-कथा), which so far, has not come to light. Jinasena completed his *Harivaṁśa* in 783 A.D. and he says therein thus: महासेनस्य मधुरा शीलालङ्कार-धारिणी । कथा न वर्णिता केन वनितेव सुलोचना ॥ I. 33. Further Dhavala, in his हरिवंश (*circa* 11th century A.D.) composed in the अपभ्रंश dialect, specifically refers to the सुलोयणु of महासेन thus: मुणि महसेणु सुलोयणु जेण पउमचरिउ मुणिरविसेणेण । जिणसेणेण हरिवंसु पवित्तु जडिलमुणिणा वरंगचरित्तु ॥ (HIRALAL: *Catalogue* of Sk. and Pk. Mss. in C.P. and Berar, p. 764). Whether both उद्द्योतन and धवल are referring to the same work is not beyond doubt. We should wait for more facts in this context. *31)* Here are referred to प्रभञ्जन, a royal saint, and his यशोधर-चरित. Among the यशोधर-चरित texts, so far listed, this seems to be the earliest (P. L. VAIDYA: जसहरचरिउ, Karanja 1931, Intro. pp. 24 f.). As noted by Dr. VAIDYA, वासवसेन (earlier than 1308 A.D.), the author of the यशोधर-चरित in Sanskrit, also refers to प्रभञ्जन.

Page 4—*lines: 1)* Here are referred to the वराङ्गचरित (which styles itself as धर्मकथा) and पद्मचरित of जडिय(= जडिल), i.e., जटिल and रविषेण respectively. For details about them, see the वराङ्गचरित, Bombay 1938 and पद्मचरित (*c.* 776 A.D.), 1-3, Bombay 1928, both published in the मा. दि. जैन ग्रन्थमाला Nos. 40 and 29-31. A Hindi translation of the former has appeared from Varanasi, and a new ed. of the latter, 1-2, along with Hindi translation is published lately by the भारतीय ज्ञानपीठ, Varanasi 1958-59. *2)* समरमियंका कहा(= समरमिताङ्का कथा) is only a synonym of समराइच्चकहा. On this equation see my paper in the Proc. and Trans. of the A.-I.O.C., XIII, pp. 381-2, Nagpur 1946 and with revision, *Bhāratīya Vidyā*, VII, pp. 23-4, Bombay 1947. Its author is Haribhadra whose favourite अङ्क is the term विरह duly mentioned here by श्लेष. उद्द्योतन calls him a गुरु from whom he had studied a number of शास्त्रs. Render समय or स्वमत-शत (or स्वक)-शास्त्रगुरोः. *3)* Is it that the author has in mind some poets who have for their अङ्क terms like अभिमान, पराक्रम and साहस? *5)* Of the five कथाs enumerated the first two appear to be types of कथा, and the next two, perhaps the last also, possibly refer to the mode of narration or narrating. The संकीर्णकथा is a mixed type which inherits the characteristics of all these; it is

this type that is adopted for the कुवलयमाला by the author (see lines 13-4). Guṇapāla follows this in his जंबुचरियं, p. 2. For more details about the classification of कथाs in early Prākrit writers, see my notes on the *Līlāvaī*, pp. 327.28 (Bombay 1949). Hemacandra notes a pretty large number of types of कथाs—उपाख्यान, आख्यान, निदर्शन, प्रवह्लिका, मन्थल्लिका (of two types), मणिकुल्या, परिकथा, खण्डकथा, सकलकथा, उपकथा and बृहत्कथा. He defines खण्डकथा and सकलकथा (which he has common with our author) thus—मध्यादुपान्ततो वा ग्रन्थान्तरप्रसिद्धमितिवृत्तं यस्यां वर्ण्यते सा 'इन्दुमती' आदिवत् खण्डकथा ॥ समस्तफलान्तेतिवृत्तवर्णना 'समरादित्य' आदिवत् सकलकथा. काव्यानुशासन, Bombay 1938, pp. 463-5. Haribhadra, however, describes his समराइच्चकहा as धर्मकथा. उल्लाव primarily means 'sweet' and 'coaxing' conversation; परिहास-कथा, an amusing story; the last type is वर-कथा. *7)* Here onwards, in the next six lines or so, the author is explaining the stylistic, poetical, metrical and linguistic components that go to constitute his present composition, the कुवलयमाला, which is a संकीर्णकथा. रूपक may refer to the अलंकार of that name, i.e., metaphor, or may indicate the dramatic form of the narration. The marginal correction उल्लाल for उल्लाव (which again occurs in line 10 below) is justified. 'उल्लालक is a very important metre. It seems to be very commonly employed by the bards and the name उल्लालक was given to it by them (cf. हेमचन्द्र p. 43, line 19) [छन्दोनुशासन VII.3.1]. Two main varieties of this metre are again given by हेमचन्द्र and the author of कविदर्पण. They are कुङ्कुम and कर्पूर. The former contains 27 and the latter 28 Mātrās in each of the two lines. In both, the Yati appears after the 15th Mātrā, so that the line is practically divided into two parts, one consisting of 15 Mātrās occurring before the Yati or the caesura and the other containing 12 or 13 Mātrās according as it is कुङ्कुम or कर्पूर. Both छन्दःकोश [of रत्नशेखर] and प्राकृत पैङ्गल treat this as a well-known metre' (H. D. VELANKAR: Apabhraṁśa Metres, *Journal* of the University of Bombay, II, iii, pp. 36, Nov. 1933). कुलक is a group of five or more verses upto fourteen which grammatically constitute a unit (काव्यानुशासन, VIII.12). *8)* गाथा 30 (12-18) and 27 (12+15) Mātrās in each line, द्विपदी (in four lines; 28 Mātrās, 6, 4×5 and Guru, in each; the first and the last of the 5 Caturmātrās must either be a जगण or contain all short letters, and गीति (30 Mātrās = 4×7, 2, Yati after 12, in each of the two lines). दुवलय, चक्कलय and तियलय refer to groups of two, four and three verses, sometime of a special pattern. *9)* दण्डक has four lines, each having 32 Mātrās (4×8). There are no special restrictions, but in practice the even Caturmātrās show generally the जगण (छन्दःकोश of रत्नशेखर, 30). According to the वृत्तजातिसमुच्चय, IV.46, दण्डक has four पादs, each containing six short letters at the beginning followed by the same number of जगणs. नाराचक has four lines, each having 12 Mātrās (ज, र, and short and long, see वृत्तजातिसमुच्चय, IV.58, ed. H. D. VELANKAR). तोटक has four lines each having four सगणs. वृत्त is to be distinguished from जाति. The former is governed by the number of syllables, their quantity and their fixed order of their position in a line; the latter, however, is regulated by the number of syllabic instants or मात्राs. According to the वृत्तजातिसमुच्चय, IV.22, तरङ्गक has four lines, each having 20 Mātrās, 4 भगणs and two long Mātrās. According to हेमचन्द्र (छन्दोनु० IV.74), each line has 21 Mātrās (6, 1, 2, 1, 4, 2, Guru, 3): Metres like नर्कुटक etc. are called तरङ्गक with a little variation. *10)* मालावचन may refer to a metre or अलङ्कार of the name माला or मालादीपक; or it might indicate the शब्दालंकार called संदृष्टयमक (काव्यादर्श III.52) or what JACOBI has called शृङ्खलायमक. *11)* The entire work is composed in Prākṛta-bhāṣā. The Varṇaka or the prototypical descriptions as current in महाराष्ट्रदेश (महाराष्ट्रदेशी(य)वर्णकनिबद्धा) are employed. In the Ardhamāgadhī canon, it is seen that the descriptions of the Town, of the King, of the Queen etc. are of a fixed pattern; and when they are not fully given, we get the phrase जहा वण्णओ. The texts like the वसुदेवहिंडी clearly show that the descriptions are in a heavy style and stand in a way detached from the text. That can be experienced even in this work. The author describes certain situations because he is out to present a description. It is not unlikely that the poets were required to master such pattern descriptions which varied possibly from place to place. Uddyotana is employing pattern-descriptions which were in vogue in महाराष्ट्रदेश. Lately some collections of such settled descriptions have been published. It is true that they belong to the post-Apabhraṁśa period of Indian literature, but they presume earlier traditional patterns on the same line. The वर्णकसमुच्चय edited by Dr. B. J. SANDESARA (प्राचीन गुर्जर ग्रन्थमाला, ४, Baroda 1956) contains pattern description of the town (p. 2), elephant (24), serpent (26), ocean (27) etc. which are in fluent Sanskrit: That only shows that these descriptions were common in Sanskrit, Prākrit and Apabhraṁśa. In this connection,

Varṇaratnākara ed. by Dr. S. K. CHATTERJI (Asiatic Society, Calcutta 1940) may also be seen. A learned poem like the रावणवहो was already written by that time; under the Vākāṭakas even some kings contributed to Prākrit poetry; and it is under these auspices that the वैदर्भी style was thriving. So it should be presumed that महाराष्ट्रदेश had its patterns of description which उद्द्योतन is adopting here. Dr. A. MASTER has taken this phrase to refer to the script: 'The script of the original Ms. is named *Maraṭṭhaya desi vaṇṇaya*, in all probability that to which the name Nāgarī was afterwards given.' As it is seen, there is no reference to script here, nor would the context justify his interpretation. In the classification of कथा, given above, the author would put his work, namely, the कुवलयमाला, under सकलकथा; but because some other elements, as noted below, are introduced in it, it has become a संकीर्णकथा. In this सकलकथा are introduced तापस, जिन and सार्थवाह. *12)* Though the work is composed in Prākrit, just out of curiosity there are introduced Sanskrit passages by way of quotations or in the mouth of other characters (परवचनवशेन); some times अपभ्रंश is used; and in some places पेशाची भाषा is presented. My friend Dr. H. L. JAIN sees here a veiled reference to the लीलावई of कोऊहल in which तापसजन and सार्थवाह are introduced and which is composed in मरहट्ठदेसिभासा. It is an ingenious suggestion: my only difficulty is that there is no context for the author to refer to any work or author which he has done and, I believe, finished, in the earlier section. *15)* This classification is more or less in the manner of Haribhadra in his समराइच्चकहा which defines them in details. In this classification, कुवलयमाला is a धर्मकथा; but it has become सकीर्ण in view of the details about काम and अर्थ introduced here. *17)* A सज्जन offers even 'life' when asked for, then why not give at least the 'ear': a nice appeal indeed! *21)* आक्षेपिणी etc. are the tactical stages of imparting the धर्मकथा rather than the types of it. In आक्षेपिणी कथा the mind of the hearer is to be first captivated by narrating something pleasant or catching; in the second, विक्षेपिणी कथा, the mind of the reader which has already come under the teacher's grip is now to be distracted or dislodged from its attachment or addiction; in the third, संवेगजननी कथा, the mind of the hearer is made receptive for religious ideas; and in the last, निर्वेगजननी, the mind develops positive detachment or renunciation. *23)* According to the tradition recorded in the कल्पसूत्र, सुधर्म was the disciple of महावीर and all the निर्ग्रन्थ श्रमणs of the present time are his spiritual descendents, other Gaṇadharas being without any descendents. Many of the canonical passages show that सुधर्म is addressing them to जम्बू. The present context puts that verse (line 24) in the mouth of सुधर्म, but I have not been able to spot it in any canonical text: and Pt. MALAVANIA also writes to me to the same effect. It is not unlikely, therefore, that उद्द्योतन himself has composed this verse keeping in mind the contents of the स्थानाङ्ग in which we have a similar context. A detailed disscussion of this topic is also found in the दशवैकालिकनिर्युक्ति (Chapter III), 199 ff. The phrase अक्खेवणि अविखत्ता occurs in the निर्युक्ति, गाथा No. 211. *25)* Here possibly the author has in view the biography of Kapila (see JACOBI, S.B.E., 45, pp. 31-32, foot-note) who is said to have addressed the Eighth Lecture of the *Uttarādhyayana*. He 'sang the first stanza of this lecture, by which some robbers were converted, and he continued to sing, repeating his stanza after each following verse (as *dhruva*) till, at last, all the robbers were converted'. After Kapila attained omniscience, the event is explained thus by Nemichandra in his commentary on the उत्तराध्ययन (श्री आत्मवल्लभ ग्रन्थाङ्क–१२, Bombay 1937, p. 125): इओ य रायगिहस्य णयरस्स अंतरा अट्ठारस जोयणाए अडवीए बलभद्दपामोक्खा इक्कडदासा नाम पंचचोरसया अच्छंति। नाणेण जाणियं—जहा ते संबुज्झिस्संति। तओ पट्ठिओ संपत्तो य तं पएसं। साहिएण य दिट्ठो 'को वि एइ' त्ति। आसन्नीहूओ नाओ जहा—समणगो त्ति, अम्हे परिभविउं आगच्छइ। रोसेण गहिओ सेणावइसमीवं नीओ। तेण भणियं—खेल्लामो एएण त्ति। तेहिं भणइ—नच्चसु समणग त्ति। सो भणइ—वायंतओ नत्थि। ताहे ताणि पंच वि चोरसयाणि तालं कुट्टंति। सो वि गायइ धुवगं—'अधुवे' इत्यादि। एवं सव्वत्थ सिलोगंतरे धुवगं गायइ 'अधुवे' इत्यादि। तत्थ केइ पढमसिलोगे संबुद्धा, केइ बीए, एवं जाव पंच वि सया संबुद्धा पव्वइय त्ति। इत्यभिहितः संप्रदायः). Of course possibly with this incident in view, उद्द्योतन has composed a fine context to illustrate the fourfold aspect of the धर्मकथा. *27)* The author calls this verse both चर्चरी and ध्रुवक. The second part has 28 Mātrās (13/15); but the counting of the first part may vary from 28 to 32. Identification with any recorded type presents some difficulty. The expression संबुज्झह किं न बुज्झह occurs in the सूयगडं 1.2.1.1.

Page 5—*lines: 11)* The author is adopting these four aspects of the धर्मकथा here; and if some amorous contexts are introduced, it is only the आक्षेपिणी aspect, inducive to the adoption of religious life. *14)* दक्खिण्णइंध=दाक्षिण्यचिह्न, the author himself. *21)* The author wants to adopt

a mixed style comprising both छेक and ऋजुक which alone would meet the need of the situation. *24)* The beginning of the कथावस्तु, which the author wants to make in a grandiose style अत्थि चउसागरुज्जलमेहला etc., reminds one, if it is not an imitation or a parody, of Bāṇa who begins the tale proper thus: अस्ति पूर्वापरजलनिधिवेलावनलग्ना मध्यदेशालंकारभूता मेखलेव भुवो etc. (p. 19, ed. PETERSON, Bombay 1900); compare also लीलावई, 43, चउजलहिवलयरसणाणिबद्ध. *27)* A discourse on सज्जन and दुर्जन was conventional at the beginning of a कथा; see the लीलावई 12 f. Here the description of the दुर्जन is in Apabhraṁśa, now and then contaminated with normal Prākrit forms which could even be optional in अपभ्रंश. The दुर्जन is being compared with a dog, crow, ass, black serpent, poison, thrashing ground and dirt. Guṇapāla seems to follow this context in his *Jambucariya*, pp. 1-2; His verse No. 9, on p. 1 is closely drafted after line 12 here.

Page 6—*lines: 6)* The figure of speech is व्यतिरेक here. *11)* The metre is उल्लाल with 27 मात्राs in each foot, with pause after the 15th. Hemacandra's illustration of कुङ्कुम (VII.3) shows the last syllable as short. It is in Apabhraṁśa. *15)* Here onwards we have a description of सज्जन again with plenty of अपभ्रंश forms. *17)* The second line is in Apabhraṁśa. It is perhaps defective, because, like the first, it does not conform to the Gāthā pattern. A सज्जन is compared with पूर्णिमाचन्द्र, मृणाल, दिग्गज, मुक्ताहार, समुद्र. Portions here and there have a metrical ring, for instance, उक्कलियासयपउरो.

Page 7—*lines: 6)* सिधूय = सिधूअ or सिधूएँ, or a contamination of the both, with यश्रुति. *7)* In this descriptive passage we have शृंखलायमक. *21)* विनीता is a secondary name of अयोध्या, see below pp. 8.27, 156.26, 177.7, 180.18 etc. *22)* सा पुण कइसिय is a conversational and colloquial opening, and hence in अपभ्रंश. Some other forms also show vowel variation. *26)* Here is a description of the roads in the market-yard. All the adjectives of the streets have a *śleṣa* and have to be construed with the objects of comparison as well.

Page 8—*lines: 4)* The use of turmeric by ladies from महाराष्ट्र is well-known; see लीलावई 61 and notes on it. Vākpati also refers to the profuse use of turmeric by Deccan ladies—णवकेयइवासियकेससंजमा दक्खिणाओं णारीओ । इह ता अणायरुज्जलहलिद्दराया बिरायंति ॥ गउडवहो ३७९. *8)* We have plenty of श्लेषालङ्कार here. *17)* In § 17 there are some Apabhraṁśa forms and plenty of illustrations of the figure of speech known as परिसंख्या, often arising out of *śleṣa*. *22-23)* The metre is मुखगलिता. *29)* The metre is हरिणीकुल, having 30 मात्राs in a line (4×7, 2): in that case read मुत्तहलो at the end of the first line. That disturbs the यमक a bit. The second line has no pause after 12 मात्राs, otherwise it would be a गीति.

Paee 9—*lines: 3)* We have the figure of speech, परिसंख्या here. *12)* Is the metre उपगीति (27)? The first line does not show pause after 12 मात्राs. *18)* The उपस्थान-मण्डप is an Audience Hall. It is both आभ्यन्तर, as noted here, and बाह्य, as noted at p. 11.15. To the Inner Audience Hall some friends, ministers, queens etc. have an access; while the latter accommodated kings and others, and is the veritable Durbar of the king (§ 40). *21)* The context reminds one of the कादम्बरी in which the प्रतिहारी is ushering in that चाण्डालकन्यका. Some expressions here are closely common: cf. कादम्बरी—'....देवदर्शनसुखमनुभवितुमिति । एतदाकर्ण्य देवः प्रमाणम् । ......राजा समीपवर्तिनां राज्ञामालोक्य मुखानि को दोषः प्रवश्यतामित्यादिदेश । (PETERSON's ed. p. 8).

Page 10—*lines: 7)* Here the passage contains some metrical units:

विवडेंत - छत्तयं ।
णिवडंत - छिदयं ॥ [चारु, 10 (5, 5)];
पडंत-कुंजरं । रडंत-जोहयं ॥ [जंभेट्टिका, 9 (4, 5)];
खलंत-आसयं । फुरंत-कोंतयं ॥ [Ibidem];
सरंत-सरवरं । दलंत-रहवरं ॥ [Ibidem].

17) It is a gāthā (30+27); better read होंति व्व कस्स. The second part of the first line as read by P is metrical and more regular, *25)* This is a nice analysis of the reasons why ladies in a joint family get angry. गोत्रस्खलन means 'calling one by a wrong or bad name' which amounts to offending his or her family. The following sentence जेण इमीए चेय गोत्तेण सयलमंतेउरिया-जणमहं सद्देमि त्ति, however, needs further elucidation.

Page 11—*lines: 30)* The expression महाराइणो अण्णारुहिय देवीभूय त्ति is rendered by the Sanskrit Digest in this manner महामहीपतेरग्नेऽग्निमाविश्य देवी भूता । (p. *5.16). The idea that she entered 'fire'

in the presence of the late king is not clear unless the author has to say that she observed 'Satī'. I would render the Prākrit passage independently this way 'She became a goddess (in the next world) after taking leave (अण्णा + आरुहिय = आज्ञामारुह्य) of the great king (i.e., his father)'; or is there a reference to अनुमरण (अनु + आरुह्य = अन्वारुह्य = अण्णारुहिय)?

Page 12—*lines: 8)* Compare this context with समराइच्चकहा p. 66.12 ff, *12)* मन्युनीष्ठमालिन्ये णिव्वोलः। Hema. iv.69. *18)* तइयं = तइएं Instr. Sing., agreeing with णाहेण. *21)* The metrical form presents some difficulty. Is it a गीति? Or perhaps prose. *28)* Are we to omit कि?

Page 13—*lines: 5)* For some observations on these cults, see K. K. HANDIQUI: *Yaśastilaka and Indian Culture* (Sholapur 1949) pp. 358 f., 391 f. *14)* Note the form पइज्जा (P however पइण्णा) for प्रतिज्ञा, cf. पैज in मराठी. *20)* Identical with 15.21. *21)* The author refers to लोकशास्त्र, scriptures current among people. The Prākrit sentence reminds one of the famous verse:— अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च। तस्मात्पुत्रमुखं दृष्ट्वा पश्चाद्भवति भिक्षुकः ॥, which, with a slight change in the last pāda, is quoted in the Sanskrit Digest (*6.8). *22)* Some expressions have a metrical ring.

Page 14—*lines: 5)* Here the author is referring to popular deities and orders of ascetics which were significant in his days. Compare अनुयोगद्वार, सू० 20. *7)* कायल (= काक + ल), a crow, is considered to be a Deśī word; cf. कावळा in Marāṭhī. *12)* The following group of verses is called कुलक. They are all of the गाथा type excepting the one (in line 15) which is a गीति. *26)* Difference of opinion is possible on the identification of this metrical form. Each line has 32 मात्राs, with units of 4 मात्राs. In view of the internal शृंखलायमक I would take these lines as of समचतुष्पदी वृत्त; each line having 16 मात्राs (6, 4, 4, 2) and identify them as two संकुलकs. It is also known as वदनक.

Page 15—*lines: 11)* The goddess is राजश्री or राजलक्ष्मी; naturally, she is the spouse of great kings of yore; and some of their names are mentioned. माधव = कृष्ण, मंधाई = मांधातृ and दिलीम = दिलीप. *21)* Identical with 13.20. जावय and तावय could be even read जाव य and ताव य. *25)* Better read एवं च विविह-खज्ज etc.; for a similar expression, see below 20.30–21.1. *26)* Infinitive with जे, or जे is taken by some for पादपूरणे. Here we have a beautiful description of the sun-set. Pt. D. MALAVANIA has put together the descriptions of sun-set from the कुवलयमाला, pp. 15, 73, 75, 82 along with Gujarati translation and appreciative remarks (स्वाध्याय 1, Baroda 1963).

Page 16—*lines: 3)* अनुप्रास is seen here and there. *10)* Note the repetition of similar syllables which gives a pleasant ring to the prose. *17)* This paragraph gives a detailed description of the बाहिरोवत्थाण, the Durbar, of the king. It is attended by dignitaries, experts etc. from the various sections of the society. The king is seeking advice from this body, an assembly of the chosen people. *19)* The term दुग्गइय is a bit elusive; can it be दुग्गहय? *20)* The term महाब्राह्मण has a good sense here. The comparison is with well-known standard figures like व्यास, षण्मुख and शुक्र. The poet व्यास is already referred to above (3.24); धन्वन्तरि, the ideal physician of yore. The king's council has eight members—मन्त्रिन्, महानरेन्द्र, महावीर, महावैद्य, महाब्राह्मण, महाकवि, महासेनापति and महापुरोहित. *22)* Note Apabhraṁśa is being mentioned along with Sanskrit and Prākrit. *23)* भारह or भरह refers to the नाट्यशास्त्र. विसाहिल from विशाख, which is another name of कार्त्तिकेय, who is looked upon as a war-god. विसाहिल-मय may refer to some aspect of warfare. Specific branches are mentioned subsequently. विशाखिल is also known as an author.

Page 17—*lines: 18)* ऊणिस < उष्णीष. *20)* दलयवणं or फलट्ठवणं presents some difficulty: it refers to some ceremony, something like a 'collective prayer'. *27)* °परिहरंतए. Are these some containers?

Page 18—*lines: 2)* The metrical form is that we have two संकुलकs here; see the note on 14.26. *8)* प्रियंवदिका is her name. *11)* The four lines constitute a Daṇḍaka वृत्त. Each line begins with six लघुs, and there are 19 रगणs in the 1st and 3rd lines and 20 रगणs in the second and fourth lines. Different names are given according to the number of रगणs (8 अर्ण, 9 अर्णव, 11 जीमूत, 13 कङ्केल्लि, 14 शङ्ख, 16 or 17 भुजंग). No name is recorded for 19 and 20 रगणs as we have them here. These may be included under प्रचित (6 ल + any number of रगणs). *19)* The rhyme indicates that it is a समचतुष्पदी, each foot having 16 मात्राs. It is वदनक or संकुलक (6, 4, 4, 2). The 9th मात्रा happens to be short as in मात्रासमक. *22)* Better हंसा-रव-हसंतीओ. *26)* The string of verbal forms perhaps presumes a ready made list of roots.

Page 19—*lines: 1)* सिद्धार्थ appears to be his name. *4)* महासंवच्छर = महासंवच्छरिय, an astrologer, a जोइसि in para 40 above. These astrological details are quite interesting. *5)* J has उद्द

but P उऊ; but both have मगरो at 11 below. *10)* रासी is f., but कण्णो and तुलो are Mas. *12)* As to the source for the राशिफल, Uddyotana mentions बंगालजायग, i.e., a treatise on जातक composed by a saint बंगाल by name. Dr. Nemichandra, Arrah, drew my attention to the मानसागरी and also spared his personal copy (Banaras 1944) for my use for some time. Even on casual comparison one detects close resemblance in details and expression. The मानसागरी gives मेष-राशिफल in this manner (p. 76): लोलनेत्रः सदारोगी धर्मार्थकृतनिश्चयः। पृथुजङ्घः कृतघ्न(ज्ञ?)श्च निष्पापो राजपूजितः ॥ कामिनीहृदयानन्दो दाता भीतो जलादपि । चण्डकर्मा मृदुश्चान्ते मेषराशौ भवेन्नरः ॥. The date of this मानसागरी is not known. It is not unlikely that it is a late compilation for practical purposes inheriting its basic material from Vaiṣṇava, Jaina and Muslim sources. The Hindi translation casually notes that this work was written during the Mughal period, and hence salutations are offered to Rahamāna along with Jaina and Hindu divinities. *13)* The longer verses giving राशिफल are in the स्रग्धरा metre (म, र, भ, न, य, य, य); and they are intervened by a गाथा.

Page 20—*lines: 2)* Here is a reference to an author Vaṃgāla, who is also called Ṛṣi (line 24 below) and possibly to his work Vaṃgālajāyaga, वङ्कालजातक; see my paper 'Vaṃakālakācārya: a forgotten Authority on Astrology' in the Professor P. K. Gode Commemoration volume, pp. 203-8, Poona 1960. *27)* After bath, but before meals, the king is spending some time in the आपानक-भूमि, Drinking Hall, where he takes varieties of मधु, आसव and सुरा.

Page 21—*lines: 2)* Better संपण्णो for संपुण्णो. The usual canonical phrase is संपत्ते बारसाहे दिवसे. व्यास-महर्षि is taken obviously as a symbol of ideal qualities of a ब्राह्मण. *7)* पंचधाई-परिक्खित्तो is a standard phrase of the Ardhamāgadhī canon, as in the passage तए णं से दढपइण्णे दारए पंचधाइपरिक्खित्ते, तं जहा— खीरधाईए, मज्जणधाईए, मंडणधाईए, अंकधाईए, कीलावणधाईए etc. (ओववाइय, Sūtra 105). *9)* Compare the canonical expression हत्थाओ हत्थं साहरिज्जमाणे (ओववाइय, सूत्र १०५). *12)* Cf. the canonical expression: तं दढपइण्णं दारगं अम्मापियरो साइरेगट्ठवासजायगं जाणित्ता सोभणंसि तिहिकरणदिवसणक्खत्तमुहुत्तंसि कलायरियस्स उवणेहिंति । (ओववाइय, सू. १०६). *15)* The prince studies for twelve years under his Teacher without even meeting his parents during that period (अदीसमाणो गुरुयणेणं). Uddyotana has, for the prince, 8+12 years' but Bāṇa 6+10 years' education. *24)* The reference is to ऋषभ and his sons भरत and others.

Page 22—*lines: 1)* This list of 72 कलाs enumerated here (lines 1-10) differs in details from the one given in the ओववाइयसुत्त १०७; for similar lists see जैनचित्रकल्पद्रुम (Ahmedabad 1935), pp. 13-4. These lists deserve to be compared in details, and their variations should be noted with reference to the place and date of the source. See also in this connection pp. 284 f. from भारतीय संस्कृतिमें जैनधर्म का योगदान by Dr. H. L. Jain, Bhopal 1962. *13)* The second half of the first line is metrically defective? *28)* वावण=वामण.

Page 23—*lines: 2)* सिल्लिका is not noted in PSM; it reminds one of शलाका and शिलिका, the latter, a sharpening stone. *9)* The king is addressing the stable-keeper, so there seems to be some propriety, if not significance, in using the Gen. sing. termination —हो in महिदकुमारहो etc. (Hema. IV. 338). *12)* In the second part of the 2nd line, are we to read तुरंगमं तु देह? and then it is a गीति. *13)* The description of the horse has some Apabhraṁśa form, especially the Nom. sing in —उ. Two वर्णक passages in prose seem to be put together. This has close resemblance with some portions of the tale of सनत्कुमार who is also carried away by a horse. This resemblance is also seen in the names of his friend महेन्द्रसिंह and of his horse जलधिकल्लोल. *14)* अइणिरह Extremely frank or innocent; or are we to read अइणिरीह? *22)* Some treatise on horses, अश्वशास्त्र, is being drawn upon. The list of the breeds shows that some names are regional and some indicate specific traits. These eighteen fall into three broad types बोल्लाह etc. On other names of breeds see वर्णकसमुच्चय ed. B. J. SANDESARA, part 1, pp. 92, 113, 161 (Baroda 1956). The *Aśvaśāstram* (Tanjore Saraswathi Mahal series, No. 56, Tanjore 1952) mentions 54 *kulas* of horses, pp. 66-7, which has some names like सैन्धव common with our list. See also some of the papers of P. K. Gode on this topic: 'Some references to Persian Horses in Indian Literature from A.D. 500 to 1800' *Poona Orientalist*, XI, i-ii, 1946, pp. 1-7. Some special Horse-names A.D. 1000-1200, प्रेमी अभिनन्दनग्रन्थ, Tikamgadh, 1946, pp. 80-87. 'Indian Horse-nomenclature', वर्णी अभिनन्दनग्रन्थ, Sagar 1951, pp. 453-55.

Page 24—*lines: 12)* केइ+इत्थ=केइत्थ. केइ+एत्थ=केएत्थ. *13)* जंगएसु or जंगिएसुं? *15)* Better read हर-हास-हार etc. *20)* The metre is पञ्चचामर, with four lines (जरजरजग). *30)* That is how the ladies are in confusion at the arrival of the prince on the street.

Page 25—*lines:* *9)* कओलवाली=कपोतपालि. *16)* The first line is metrically faulty; if अह is taken out, the first part would be allright, but the second part will be short. A good alternative seems to be to take अह as prose, and read मग्गेणं; in that case it becomes an उपगीति, the 2nd and 4th lines being of the same pattern. *19)* सलोणए=सलावण्ये, पक्षे सलवणे. *23)* विदिण्ण=वितीर्णं. *30)* The metre is अधिकाक्षरा, having four lines, each line with 25 मात्राs (4×5, 5). As required, out of the five चतुर्मात्राs, the 2nd and the 4th are not a जगण.

Page 26—*lines:* *1)* The prince is compared with अनङ्ग, नारायण, पूर्णिमाचन्द्र, पुरंदर, त्रिनयन, सूर्य, and स्वामिकुमार, and shown how he has his speciality, if not superiority over every one of them. The author himself explains his procedure in line 14: In doing so, he has availed himself of the mythological details about them: नारायण is darkish in colour, चन्द्र is stained with the mark of a deer; पुरंदर has one thousand eyes; त्रिनयन has पार्वती in the left half of his body; and स्वामिकुमार has his body made of different pieces. This comparison is only partial. *4)* Take अण्णाए भणियं । 'हूँ हूँ' ।, and the verse begins with घडइ मियंको etc. *13)* कक्कसो presents some difficulty. Is it a wrong reading for एक्कसो? *17)* बब्बीसय, some musical instrument. गाहुल्लिया stands for गाहा with the स्वार्थे suffix –उल्ल (Hemacandra, VIII, iv. 429). *18)* The first line has 27 मात्राs and the second 30 मात्राs of the Gāthā pattern; it is उद्गीति also called विगाथा. *26)* सेयं गेण्ह, to perspire? *34)* This conversational style deserves attention. The author writes or recites as if some audience is before him; and this brings a little detached character to the descriptions.

Page 27—*lines:* *7)* This reminds of a similar context in the शाकुन्तलम् I-9; the author's imagination has a touch of reality. ओमं-थिय, upturned. Read सरा य अद्दायमेत्ताओ. *12)* The reading wavers between विहल(=विह्वल) and वियल(=विकल). *17)* Metre needs that we read व्व तेण with JP. *21)* ओरल्ली or ०ल्लि, sweet and prolonged. *30)* The style of description reminds one here and there of Bāṇa's pattern of description of the विन्ध्याटवी (कादम्बरी, PETERSON's ed. p. 19). Many words need to be construed with double meaning. What follows here with कहि चि corresponds to Bāṇa's क्वचित्; of course the details vary, compare however रणभूमि etc. with Bāṇa's क्वचित्समरभूमिरिव शरशतनिचिता; लंकाउरि-जइसिया etc. with क्वचिद्दशमुखनगरीव चटुलवानरवृन्दभज्यमानतुङ्गशालाकुला.

Page 28—*lines:* *11)* The metrical form is दण्डक, with four lines, each having 6 ल+17 रगणs; and it is named भुजंग. *12)* We have here a good list of trees. *19)* There are four feet, each having four सगणs; and it is called छित्तक or तोटक. *24)* Two possibilities of interpretation are: अरण्य-द्विरेफमार्जारान् or अरण्य-उन्दुरैः मार्जारान्. Better read with P रण्णंदुरेहि मज्जारे. *25)* Natural antipathy is forgotten even by the birds and beasts in the presence of a great monk. The author himself explains when it is and why it is so here. This is known as an *atiśaya* in Jaina terminology. Compare also the *Yogasūtra* (II. 35) of Patañjali and the commentary of Vācaspati thereon: अहिंसाप्रतिष्ठायां तत्संनिधौ वैरत्यागः ॥ शाश्वतिकविरोधा अप्यश्वमहिषमूषकमार्जाराहिनकुलादयोऽपि भगवतः प्रतिष्ठिताहिंसस्य संनिधानाच्चित्तानुकारिणो वैरं परित्यजन्तीति ॥. *29)* संत=शान्त as against दित्त=दीप्त.

Page 29—*lines:* *13)* The Yati is not clearly felt at the end of the 3rd Caturmātrā: this is a विपुला variety of the गाथा. *15)* The Yati is not clearly felt at the end of the 3rd Caturmātrā: This is a Vipulā variety of gāthā; so also note the second half in line 16. *16)* Read rather विणिज्जिओहामिएण. *21)* Again विपुला in the first line; so also in the next two gāthās. *27)* Read rather किं व होज्जा उ. *31)* Put into inverted commas 'केणाहं......तुरंगमो'.

Page 30—*lines:* *2)* सहाव-मुणिणो=स्वभावज्ञानिनः. *6)* The variation in the readings लंगूल and णंगूल is due possibly to the similarity of the written symbols for ण and ल in early Nāgarī script; see the chart of letters of Ms. J. For other cases of this change see PISCHEL: *Grammatik* § 260. *18)* Note the विपुला in the second half. *22)* Note the विपुला in the first half, and also second half. *24)* This is a common idea how in the perspective of large number of births and rebirths, all relations lose meaning or have a temporary meaning. Compare elsewhere: पुत्तो वि भाउ जाओ सो चिय भाओ वि देवरो होदि । माया होदि सवत्ती जणणो वि य होदि भत्तारो ॥ एयम्मि भवे एदे संबंधा होंति एयजीवस्स । अण्णभवे किं भण्णइ जीवाणं धम्मरहिदाणं ॥ कत्तिगेयाणुप्पेक्खा, ६४-६५ (Agas 1960). *27)* The metrical form shows some irregularity. The first line has 32 मात्राs (14+18, the latter half like a gāthā) and the second line 27 मात्राs.

Page 31—*lines:* *1)* Here, it may be noted, मोह is added to the standard list of four कषायs, namely, क्रोध, मान, माया and लोभ. *6)* There is विपुला in the first line; also in line 10 below. There is a partial effort for शृङ्खलायमक which seems to be necessitated for achieving the figure of speech

कारणमाला. *12)* J reads तृण. In Apabhraṁśa there are some instances of this type. See the paper of Dr. A. M. Ghatage: An unassimilated group in Apabhraṁśa in the Proc. and Trans. of the All India O. Conference XII, Benares, Vol. II, pp. 444 f., Benares 1946. *14)* Some forms show Apabhraṁśa trend, for instance विहुवइ. *15)* Words like दिय, रायहंस, रायसुय, चक्कवाय and सावय have to be construed with double meaning. *18)* Note the श्लेष here. *22)* Here is a विपुला गाथा. *23)* The second part of the first line is slightly defective: are we to read णीसम्मंतं, perhaps a wrong reading for वीसम्मंतं? *26)* The metrical form is doubtful; may be it is a prose passage. There are some Apabh. forms here and there. *30)* These four lines are in द्विपदी metre, each line having 28 मात्राs (6, 4×5, ग); and the 1st and the last of the 5 चतुर्मात्राs are either a जगण or contain all short letters. *33)* Note the रूपक.

Page 32—*lines:* *1)* जो etc. has a metrical ring, obviously a gāthā of which the 2nd pāda is short by two mātrās, one *guru* at the end. *5)* The string of similies and the शृंखलायमक go together. It is P that uses पिव, इव, विय. *9)* ओप्पत्तिया वेणइया कम्मया पारिणामिया । बुद्धी चउव्विहा वुत्ता पंचमा नोवलब्भइ ॥ ६१ ॥ (नन्दीसूत्र, सू. २६); for their detailed explanation, see Malayagiri's commentary on the same. This महामन्त्रिन् is the Chief Minister among the ministers (§40). His post is obviously hereditory as stated by the author (line 9: पारंपर-पुव्व-पुरिस-कमागओ). Elsewhere the ministers are compared with सुरगुरु (16.19), and he is the chief among them, respected by all the ministers and feudatories. For the king, he was a good as a divinity, a Teacher or Preceptor, a Father, a friend, a brother and a relative (See also *Rajasthan through the Ages* p. 317, Bikaner 1966). *16)* Now and then J shows the softening of त into द, सुईभूदस्स. *23)* सेयलओवरि presents some difficulty; the Sk. text adds निजसहचरहस्ते समर्प्य. Is it सेवक-उपरि? or स्वेदलवोपरि? *26)* The first lines of these three gāthās are of the विपुला type. *30)* P has मुरुक्खस्स, a misreading for मुरुक्खस्स; but it is sarcastically more intelligent to call a man चर्मवृक्ष. It is interesting to note, in this context, that शूद्रक (in his मृच्छकटिकम् VIII. 6) calls a man मांसवृक्ष, विपर्यस्तमनश्चेष्टैः शिलाशकलवर्ष्मभिः । मांसवृक्षैरियं मूर्खैर्भराक्रान्ता वसुंधरा ॥. *31)* Either कज्जत्थेण or कज्जत्थिणाजण, the long vowel in थिणा is euphonic.

Page 33—*lines:* *4)* चारुपसज्जियं of P is obvious in meaning; but वारुआसज्जं of J presents some difficulty. There is a देशी word वारुया meaning 'a female elephant' which does not suit the context. There is another देशी word वारुअ 'quick'; so the phrase may mean 'quickly get ready': वारुअ-आ-सज्जं. The royal road was awfully crowded, so the root फाल appears to be used specifically. *6)* Note the विपुला in the first half of the गाथा. *16)* वण्हलए=वणे, with the meaningless appendage उल्ल(अ). *17)* This is a गीति, with 30 मात्राs in each line (4×7, 2, with a pause after 12 मात्राs). If the reading दिट्ठिया and अप्पडिफलियया (based on P) are accepted, it would be a ललिता metre with 31 मात्राs in each line, having a pause after 13 मात्राs. *18)* There is अनुप्रास in this expression. *21)* Though in some gāthās here the pause is not suitably after 12 मात्राs (thus showing विपुला), the second halves of some of them have nice अर्थान्तरन्यास. *32)* The monk divides his day into four parts (पोरिसी), of which the first and the last are devoted to सज्झाय or study (सुत्तत्थ here); cf. दिवसस्स चउरो भागे भिक्खू कुज्जा वियक्खणो । तओ उत्तरगुणे कुज्जा दिणभागेसु चउसु वि ॥ पढमं पोरिसि सज्झायं बीयं झाणं झियायइ । तइयाए भिक्खायरियं पुणो चउत्थीइ सज्झायं ॥ उत्तराध्ययन 26. 11-12.

Page 34—*lines:* *11)* Here we get an enumeration of the canonical texts, giving some idea of their contents. Somehow the 11th Aṅga *Vivāgasuyaṃ* is missing here, and *Diṭṭhivāya*, the 12th Aṅga, is duly noted. Among the Upāṅga texts seem to be mentioned only a few: जीवाभिगम(?), पण्णवणा, सूरियपण्णत्ति and चंदपण्णत्ति. (See SCHUBRING's enumeration, *Die Leher der Jainas*, §41). *20)* This is a reference to ten-limbed and five-limbed syllogism. Compare कत्थइ पंचावयवं दसहा वा सव्वहा न पडिसिद्धं । न य पुण सव्वं भण्णइ हंदी सवियारमक्खायं ॥ दसवेयालियनिज्जुत्ती ५०. For details see the commentary thereon. *23)* णिमित्त is an important branch of knowledge, and it has eight branches अंगं सरो वंजणलक्खणाणि छिण्णं च भोम्मं सुमिणंतरिक्खं । एदे णिमित्तेहि य राहणिज्जा जाणंति लोयस्स सुहासुहाइं ॥ Quoted in the धवला com. on the षट्खण्डागम, Vol. IX, p. 72 (Amraoti 1949); compare also तिलोयपण्णत्ति, 4. 1002 ff. (Sholapur 1943). *24)* Perhaps the author has in view a reference to the text जोणीपाहुड, see अनेकान्त, Vol. II. pp. 485 f., 611 f., 666f. *27)* Both religious and secular studies were open to the Jaina monk. *28)* पडिमं ठिया is equally better. *29)* These are the different postures of meditation.

Page 35—*lines:* *9)* It is a गीति, with two lines, each having 30 मात्राs. The pause after the 12 मात्राs is not happy, as also in the next verse. *30)* The major types of हिंसा and the reasons

or pretexts with which they are committed are enumerated here. *33)* Compare बह्वारम्भपरिग्रहत्वं च नारकस्यायुषः । त. सू. VI. 16.

Page 36—*lines:* *7)* Hereafter there is a description of the hell, compare सूयगडं I. 5. 1-2; उत्तरज्झयण 19, especially 47 ff. For a detailed exposition of the hellish region see तिलोयपण्णत्ति, अधिकार 2, especially 316 ff. (Sholapur 1943). Some lines have a metrical ring. *16)* णिक्खुड=बिल? *17)* Obviously this line gives adjectives of णिक्खुडाइं, but they stand with Mas. termination. *32)* The author gives a dramatic or conversational set-up to his description.

Page 37—*lines:* *6)* असराल? *16)* If it has no reference to monthly oblation, the reading of P can be adopted thus—मंसामिसरुहिरमीसाओ. *19)* आणे आणे are colloquial pronunciation of आनय, Imp. 2nd p. sing. The Apabh. dialect admits forms of this pattern, the Imp. 2nd p. sing. terminations being इ, उ and ए. P solves this difficulty by giving the plural form आणह. *24)* The expressions in the second line are a contraction of हणह णिहणह भिंदह छिंदह मारय मारय. *25)* वेयरणी, also णई above (in 23) are in the Acc. Sing.

Page 38—*lines:* *2)* Please read वेयालिय-पव्वए. *3)* The consonant *t* could remain in words like बितिय=द्वितीय. If dropped, two similar vowels might coalesce and give rise to a word which would be of uncertain interpretation. Of course बिइय or बीय (which may stand for बीज, बीत etc.) are not unknown in Prākrits. *10)* Stress is repeatedly laid on the five sins resulting from the violation of five vows (अहिंसा, सत्य, अस्तेय, ब्रह्मचर्य and अपरिग्रह); see also above p. 37, lines 2-6. *14)* P तरइ in the sense of शक्यते; but सरइ has its correspondence in Marathi, Gujarati and Hindi (from its synonym चलइ). *15)* करे Imp. 2nd p. sing., usual in Apabhraṁśa as noted by Hemacandra (VIII. iv. 387). *21-2)* The metre is तोटक (स स स स); in one line (खणमेत्त etc.) सइ is possibly to be read as से; it is also called छित्तक.

Page 39—*lines:* *1)* Hereafter are detailed the various grades of तिर्यग्योनि and the miseries therein. *2)* टंक is a coin. Compare माया तैर्यग्योनस्य । त. सू. VI. 17. *5)* The doctrine of अहिंसा, in which हिंसा is defined as प्रमत्तयोगात् प्राणव्यपरोपणं हिंसा, has necessitated a detailed classification of Jīvas according to the organs of senses etc. In this context, see *Uttarādhyayana* X. 5 f., XXVI. 69 ff.

Page 40—*lines:* *9)* The metre is स्रग्धरा in four lines, each with म र भ न य य य, with pauses after 7, 7. *13)* Hereonwards are given the details about human birth. Compare अल्पारम्भपरिग्रहत्वं स्वभावमार्दवार्जवं च मानुषस्य । त. सू. VI. 18. *24)* For a study of similar lists, see OTTO STEIN: *The Jinist Studies* (Ahmedabad 1948) pp. 97 ff; J. C. JAIN: *Life in Ancient India* as depicted in the Jaina Canons (Bombay 1947), pp. 358 ff. These are *anārya* or म्लेच्छ people who never dreamt of any religious practice. *30)* लल्लाय from लल्ल 'of defective speech' रल्ल and पंगुलय, cf. Marathi लुळा and पांगळा. Compare this topic with the उत्तराध्ययन X. 16 ff.

Page 41—*lines:* *6)* दुसह च्चिय=दुसहं चिय? *19)* खडुया or खडुआ, a pebble? *33)* This is a द्विपदी with 28 मात्राs (6, 4×5, ग) in each line; the second line, however, seems to be little defective, since its first and second of the five Caturmātrās are not suitably constituted. *34)* This is द्विपदी as above.

Page 42—*lines:* *1)* This is a गीति, in two lines, each line having 30 मात्राs (4×7, 2) with a pause after 12 मात्राs. *4)* कारिसि=कारीस. Here onwards are detailed the causes etc. of देवगति. Compare सरागसंयमसंयमासंयमाकालनिर्जराबालतपांसि दैवस्य । त. सू. VI. 20. *16)* Read वज्जहरं ते सुरा. *25)* Whenever inconvenient words or expressions are used, we have the विपुला type of गाथा.

Page 43—*lines:* *5)* घेच्छामो is already noted by PISCHEL (*Grammatik* §§ 212, 534): so we have here घेच्छं, future 1st p. sing. For similar forms see Hema. VIII. iii. 171. *18)* The metre is इन्द्रवज्रा with four feet (त त ज ग ग). *26)* A fine piece of instruction of general virtues which constitute worthy behaviour without any special religious bias. *27)* Perhaps अहिण्णं for the sake of metre? *28)* Rather बहुमायं मा कुणसु रूवे with P.

Page 44—*lines:* *9)* The metre is स्रग्धरा in four lines with 21 अक्षरs (म र भ न य य य) with pauses after 7, 7. *12)* In the earlier section धर्मनन्दन described चउगइलक्खणो संसारो, and now he explains the basic causes that lead to it. *15)* This is identical with दसवेयालियसुत्त VIII. 39. *16)* Obviously the author is adding मोह as the fifth to the basic list of four कषायs. As the author's explanation stands below, मोह has to go under लोह both arise out of the generic मुच्छा. *23)* On the four degrees of कषायs and their illustrations, see त. सू. VIII. 10, especially the भाष्य (Bombay 1932); गोम्मटसार, जीवकाण्ड 283 f. (Bombay 1916); H. GLASENAPP: *Die Lehre Vom. Karman* in der Philosophie der Jainas (English version, Bombay 1942) pp. 9-10.

Page 45—*lines:* *9)* भगवंते, Nom. pl. *10)* Note the विपुला in the second half. भइणियं=भगिनीकाम्. *12)* Note the similar opening set-up of these stories. *15)* The author has in view the territory of Kāñcī inhabited by Draviḍa people. The name रगडा is typically un-Sanskritic. *17)* The description looks like decorational addition. It is full of *śleṣa* and in Apabhraṁśa, and obviously, a standardised description. *21)* लीय or लीव, child. *25)* Her name is णंदिणी as noted below *l.* 27. *26)* तीर्थयात्रा to Ganges is looked upon by Jaina authors as लोकमूढता; cf. आपगासागरस्नानमुच्चयः सिकताश्मनाम् । गिरिपातोऽग्निपातश्च लोकमूढं निगद्यते ॥ २२ ॥ *Ratnakaraṇḍaśrāvakācāra*, Bombay 1905.

Page 46—*lines:* *1)* A fine *subhāṣita*; read ईसाएँ. *5)* Here is the description of the advent of autumn. *9)* गुट्ठिय (< गोष्ठिक) for मुट्ठिय would be more appropriate in the context. In close writing *g* is likely to be misread as *m*. *12)* पस्संते=प्रशान्ते (perhaps contaminated with प्रश्रान्ते). *17)* Note the use of जे with infinitive also p. 48 *l.* 3. *18)* The form भेणी deserves attention. *28)* Or even चंड-सद्दायण्णणाजाय-संकेण.

Page 47—*lines:* *5)* The term गीयं appears to be used in a general sense 'song'. *6)* There are two halves, with two parts in each. The final vowel each part may be read short or long: accordingly, the metrical form is either दोहक (13-11) or द्विपथक (4×3, –; 4,4, – –). Some have दोहक with 14-12. See VELANKAR: छन्दोऽनुशासनम्, p. 351. This is in Apabhraṁśa. The earlier Ms. has प्राण, but पाण in the later. For some remarks on this couplet see A. MASTER: BSOS, XIII/2, p. 412 f. *9)* Because it is a देशी word, the spelling has become uncertain कोंकी or कोंटी. *18)* °कप्पिय stands without any termination, perhaps a Prākrit form for the subconscious °कप्पिउ in Apabhraṁśa. *20)* Such catch expression could retain the consonant त.

Page 48—*lines:* *4)* Even the later Ms. P. retains some cases of the softening of intervocalic त to द, which is looked upon as a characteristic mark of Śaurasenī, here, for instance, ओदारं. *5)* Both the forms जलं-थेवा and जलत्थेवा have grammatical justification. *7)* मए=अहम्? *8)* Better समासासिओ पुच्छिओ or even समासासियमुच्छाए or समासासियामुच्छाए तओ (=सो). *12)* गेण्हह गेण्हह, रे रे, मा मा, वारेह, लेह णिवडंतं these constitute the collective cries of people (शब्दसमूहं): so obviously मा-मा does not go with वारेह. Read in the foot-note 10 'P हंती for महंती' and in 12 'P वारेह for मा मा'. The reading of P might have been रे रे वारे वारेह. *16)* Here are being referred to स्मृतिकारs etc.; and some of their mutually inconsistent statements are being quoted. The authorities mentioned are मनु, व्यास, वाल्मीक, मार्कण्डेय and the sources in view are भारत, पुराण and गीता. *18)* Here we get four Sanskrit quotations, अनुष्टुभ् in metrical form, which appear to have been taken, may be even in a mangled form, from some स्मृति texts. The line जिघांसन्तं etc. is found in the वासिष्ठस्मृति III. 17. Vide my paper 'Sanskrit Passages in the KM., *The Adyar Library Bulletin*, Vol. XXV, parts 1-4, pp. 353-59. *23)* Note the striking difference in the readings of J and P, the former easier for interpretation. अट्टिताइं presents some difficulty, but indicates that he should not have a fixed residence at any one place. गङ्गाद्वार, भद्रेश्वर, वीरभद्र, सोमेश्वर, प्रभास and पुष्कर cover deities as well as places. The following observations from the *Rājasthān through the Ages* (Bikaner 1966), pp. 403-4, are useful: 'Of these the Gaṅgādvāra is the well-known site where the sacred waters of the Gaṅgā reach the plains. Prabhāsa might be either Prabhāsa-Somanātha or Prabhāsa-Kurukṣetra, more probably the latter, the sanctity of which dates from a very early period. Puṣkara is the well-known Tīrtha of this name near Ajmer. Lalita might be the Laliteśvara of Prayāga, mentioned in the *Skanda-purāṇa*. It speaks of Bhadreśvara on the Kālī as a *jyotirliṅga*. Hemanta and Vīrabhadra are yet to be located.' The nature of the प्रायश्चित्त prescribed is given in prose in this paragraph; and the following verses constitute a criticism of it.

Page 49—*lines:* *1)* Obviously people from distant south went to the Ganges. The practice of throwing into the streams the bones of the dead is being referred to in line 5 below. *15)* Here the author mentions the Karma doctrine according to which one is responsible for one's Karmas, past and present; either one has to experience their fruits or exhaust them through penances. The favour or frown of the Almighty and priestly Prāysacitta have no value at all. Such a philosophy cuts at the very root of priestly rituals, and hence that eternal antipathy between the priest (ब्राह्मण) and recluse (श्रमण). *16)* This is a moral code, put in some details. *30)* The beginnings of these tales have almost a common pattern, compare §§ 87 and 96, also 110, 126 and 141.

Page 50—*lines:* *2)* Why the territory was named अवन्ती is explained here. *3)* Note the style of putting things, the graded use of numerals and the colloquial expression at the close of the

passage (especially the Apabhraṁśa forms in the last sentence). *5)* गमिज्जंति? *15)* This question-and-answer style is more suited, for recitation before an alert audience. There are some Apabhraṁśa forms. *22)* Note some of the striking differences between J and P: क्षेत्र° and क्षत्रभट:, शक्ति° or शान्तिभट: etc., as understood by the Śanskrit Digest. *29)* पुरिसाभिमाणी = पौरुषाभिमानी.

Page 51—*lines:* *1)* J has both the readings परिभवो and परिहुओ while P has an uniform reading परिहवो. *15)* तयणुप्पवेसो, Sk. text has तदनुप्रवेश:; does this stand for तपनप्रवेश: if not तपनोत्प्रवेश:? *21)* Compare गीता—हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।. *29)* Here we have a description of the वसन्त season. *31)* A bridegroom wears a red garment. *33)* चच्चरी, see my Notes on the *Līlāvaī* pp. 333-4.

Page 52—*lines:* *10)* तणुयंगी Acc. sg. *12)* The following metrical piece is called द्विपदीखण्ड. The first four are द्विपदी lines, each having 28 मात्राs (6, 4×5, long): and the next unit is a गीति (4×7, 2;12). *27)* The Ms. J writes the peculiar अु which anticipates the present-day tendency. Note the use of वोद्रह (line 4 above) and द्रह. The sunset and the spreading darkness are graphically described.

Page 53—*line:* *22)* Better read सामंगी for सामलंगी.

Page 54—*lines:* *8)* Is the metre अवस्कन्धक? *13)* णेण goes with वीरभड; that is why perhaps J omits this. *17)* Are we to read कूवंत पिय? *22)* Rather read पत्ता ससंभमं । ता चिंतियं etc. *28)* वि वियरियं?

Page 55—*lines:* *4)* The form हियवयं deserves notice. Hemacandra has noted the form हितपकं as a speciality of Paiśācī. *6)* अत्ताण = आत्मन्. *7)* Rather जुत्तकालं. cf. मएल्लए and its Marāthi prototype मेले. *10)* The passage beginning with सयलं and ending with णासंति (line 21 below) is edited (from J), translated and annotated by A. Master in the B.S.O.A.S. Vol. XIII, Part 4, pp. 1005 f. The dialect illustrated here is Mid-Indian colloquial and runs parallel to the Apabhraṁśa known to us from literature. The text differs here and there from the one presented by Master; ther eadings are exhaustively noted; and there would be a good deal of margin for difference in interpretation. Is the particle जे or ज्जे used in this passage to be spaced off from the word to which it is appended? *16)* According to the Editor of *Rajasthan through the Ages* (Bikaner 1966), p. 384, the Bhaṭṭāraka of Mūlasthāna is the Sun-god of Multan. 'The story of Sāmba, as we have it in the साम्बपुराण, भविष्यपुराण, वराहपुराण and स्कन्दपुराण, shows that it was साम्ब, a Yādava prince cured of leprosy, who started the new form of Sun-Worship, brought the magas to Jambudvīpa and built the famous temple of Mūlasthāna or Multan.' Mahākāla Bhaṭṭāraka is the Śaiva temple of Mahākāla in Ujjain in Central India. *19)* The reference to Prayāga-vaṭa is interesting, and the following observations from the *Rajasthān through the Ages* may prove useful: 'Suicide at Prayāga is mentioned in the *Bālarāmāyaṇa* of Rājaśekhara. Yuān Chwāng speaks of it in the following words: 'Before the hall of the temple there is a great tree with spreading boughs and branches and casting a deep shadow. There was a body-eating demon there, who depending on this custom (viz., of committing suicide), made his abode there. Accordingly to the left and right one sees heaps of bones. Hence when a man comes to the temple, there is every thing to pursuade him to despise his life and give it up. He is encouraged thereto both by the promptings of the heretics and by the seductions of the evil spirit. From early days till now this false custom has been practised (Beal, I, p. 232)'. Something similar must have been taking place at Gaṅgāsāgara where the pilgrims bathed at the junction of the Gaṅgā and sea, and if tired of life, hurled themselves to death by falling on the image of Bhairava." See also the papers of P. K. Gode: Akṣayavaṭa, ABORI, Vol. 38, pp. 82-9 and Religious Suicide at the Sangama, in the S. K. De Felicitation Volume, Bulletin of the Deccan College R. I. *25)* The author lays more stress on सुद्धमण and अंतरभाव than outward purificatory rites which come under लोकमूढ. The Editor of the *Rājasthāna through the Ages,* while observing: 'Partially the Jaina practice of *sallekhanā* also seems to have been motivated by such a belief' has not taken into account the definition and the mental attitudes of Sallekhanā, see for instance, the *Ratnakaraṇḍaka*, vv. 122 ff. His reference to *manoratha-kāmita-patana* in the *Samarāiccakahā* (p. 438) is not a Jaina practice, and cannot be connected with Sallekhanā as implied by the way in which the sentence comes after a reference to Sallekhanā. The quotations from the *Bhagavatī Ārādhanā*, given in the footnotes, themselves do not justify this observation on the Sallekhanā practice.

Page 56—*lines:* *5)* चारित्र of the usual enumeration is covered here by तपस् and संयम. *21)* From this paragraph No. 111 we have the episode of मायादित्य. A running and close (wherever the original is followed) summary of it in Prākrit verses (sometimes borrowing words and phrases) is found in the आख्यानमणिकोश of नेमिचन्द्रसूरि (*c.* 1073–1083 A.D.), with the वृत्ति of आम्रदेव (1134 A.D.), ed. Muni Shri PUNYAVIJAYAJI, pp. 222-25, Prakrit Text Society Series No. 5, Varanasi 1962. Some passages are mechanically imitated. *22)* Something like the शृंखलायमक even in prose (here) which shows some Apabhraṁśa tendency as well. *28)* चाणक्कसत्थइं is obviously a reference to the अर्थशास्त्र of चाणक्य also known as कौटिल्य. *29)* The reference is to the 23rd तीर्थंकर, पार्श्वनाथ, the son of वम्मा or वामा, who was born at वाराणसी. *31)* The personality and character of गङ्गादित्य are effectively sketched by contrast.

Page 57—*lines:* *5)* Read 'मायाइच्चो मायाइच्चो' त्ति. *16)* कण्णुं or कण्णं—does this refer to plucking ornament from the ear? *18)* जुयल and जमल ordinarily mean the same, 'a pair'. Perhaps जमल has the meaning of 'vicinity', cf. Marathi जवळ. *24)* Here we get a list of vocations which were looked upon as respectable in those days. *29)* प्रतिष्ठान was obviously a famous town in the दक्षिणापथ in the days of Uddyotana. From Varanasi to Paithan one has to cross a thick forest.

Page 58—*lines:* *2)* We have here a typical description of a तीर्थयात्रिक of that time. *9)* This episode reminds one of the tale of धनदेव and अनङ्गदेव, in the समराइच्चकहा, 2nd भव. *26)* Read वि मोह-मूढ-मणो.

Page 59—*lines:* *1)* Read देसु मे or मह तुरियं. *4)* गूर्जरs are an itinerant tribe which first settled in different parts of Punjab, Kashmir and then came south-wards. During my visit to Kashmir in Oct. 1961, Dr. RAGHAVAN, Mrs. RAGHAVAN, Dr. H. L. JAIN and myself visited Gulmarg. Pointing to a group of huts in the valley, I asked my pony-man as to what it was. He told me in broken Hindi that it was the 'Dranga', meaning 'village of Gūjaras'. *5)* It is a द्विपथक song about a white bull or ox; each line has 14-12 मात्राs (4×3, - ; 4, 4, - -); read rather विहुरे. See A. MASTER: BSOAS, XIII, 2, p. 413. *15)* Here is a reference to artificial head-dress of actors.

Page 60—*lines:* *16)* जा पुण कइसिय is a colloquial context to introduce a description. *17)* In this group, the first is a गीति (with 30 मात्राs in each line); and the rest are gāthās with their lines interlinked by शृङ्खलायमक. Rather भमरोल्लि. *22)* This passage also has a metrical ring. Some of the pairs are clearly चतुष्पदी, कुलकुलेंत etc. *26)* Here we have the summer described.

Page 61—*lines:* *15)* Compare with this episode the tale of चंदसार and अणहुग in the समराइच्चकहा, 2nd भव. *20)* Please read माया-परायत्त-हियएणं. *21)* We should put a Daṇḍa after पत्तो जलं ।. Then जाव to थाणू is a gāthā, the first part ending with जंबालं. *28)* As it stands, it is a गीति (with 30 मात्राs in each line) perforce; but if मित्तो is omitted, along with J, in the second line, then it is a गाथा. *31)* जाणण = ज्ञात्वा? Hemacandra recognises अण as a postposition of the Infinitive, the forms of which are often used for the Gerund,

Page 63—*lines:* *18)* These lines (18, 20, 22, 25) are metrical; the pattern is पञ्चपदी; it is difficult to name the exact type, because there is syllabic variation here and there due to dialectal differences and uncertainty of readings. The dialect is Mid-Indian colloquial, not necessarily of any rigid literary type known to us. It is significant that they are put in the mouth of ग्राम-महत्तर. महत्तर and महयर are justified, but मयहर is perhaps a wrong reading, resulting from contamination with another similar word. द्रंग is a village, an encampment of an itinerant tribe like the गूर्जरs. For some discussion and notes on these pieces, see A. MASTER, BSOAS, XIII, 2, p. 410. See the notes on p. 59 as well. Dr. D. Sharma's observations (*Rajasthan through the Ages*, Bikaner 1966, pp. 354-5) are interesting in this context: "In villages direct democracy operated even more effectively than in towns. An interesting example comes from the *Kuvalayamālā* where one Māyāditya brings together the *grāma-mahattaras* and tries to commit suicide, after telling them as follows: 'I have committed the greatest crime of doing ill to a friend. Hence I shall enter a burning fire. Kindly give me fuel and fire'. The *mahattaras* gave their opinions about the character of the sin suggesting various means by which he could expiate it and when the "*jeṭṭha-mahāmayahara sayala-draṃga*-sāmi" (the Chief *mahāmahattara*, the lord of all the *dranga*) advised Māyāditya to enter the sacred waters of the Ganga, all of them echoed the former's words by advising the latter to go to the Ganga river, bathe in it, and give up his body by starving himself to death".

Page 64—*lines:* *2)* The first line is metrically defective. *3)* This idea of seeking shelter is as

old as Jainism. Note the usual recitation: अरहंता सरणं, सिद्धा सरणं etc. *9)* Rather जग for जण. *28)* तक्षशिला is located in the उत्तरापथ. *30)* This paragraph is in Apabhraṁśa, mixed up with some usual Prākrit forms. *31)* देयणओ or देउणउ=देवनत: or दैवनत:? *35)* Better read समवसरणेव; otherwise the presumption would be that the Samavasaraṇa of Ṛṣabha had visited Takṣaśilā.

Page 65—*lines:* *2)* The Sanskrit version has शुद्धवंशभवो for सुद्दजाईओ, which, therefore, should be read by it as सुद्धजाईओ. *8)* Here is a list of praiseworthy channels of expending wealth. *13)* That is how the traders prepared themselves for a trip on business. *14)* चित्तविया आडत्तिया, middlemen or commission agents were encouraged. *17)* दयालुणा? *20)* Lobhadeva is bringing horses for sale from Taxila (in the Uttarāpatha) to Sopara (in the Dakṣiṇā-patha) near Bombay: the horses, obviously, fetched good price in the South. *22)* It means that in the local Traders' Association (वाणिय-मेली), the traders from other parts of the country narrate their experience and receive a Farewell, symbolised by गन्ध, माल्य and ताम्बूल (गंध-मल्ल-तंबोलाइयं). "Traders coming from outside reported their sales and purchases to it. A *deśī* of the dealers from outside, assembled at Pehoā, granted certain donations to a number of temples. Commenting on the term *nānādeśāgata-bhaṭā-ka-vyuvaharaka-deśī* of the record Buehler writes: 'The word *deśī* which I have translated by foreman means literally guide, instructor. It would seem that the dealers had appointed a manager who acted in their name'. Though this is a possible interpretation, we can have better sense if we interpret the word Deśī as Śreṇī, or guild of dealers." See *Rajasthan through the Ages*, pp. 495-6. *28)* This is an interesting passage indicating what commodities fetched more price in which parts of the country. Some statements seem to be made in a light vein.

Page 66—*lines:* *19)* We get here a string of nice similes or उपमाs. *27)* Better महासमुद्दं व लंघिमो.

Page 67—*lines:* *1)* That is how the traders' 'fleet' is made ready. Some of the rituals (*l.* 5 f.) are quite interesting, and the various items in the boat (*l.*8 f.) deserve special note. *5)* Better वत्थालंकरिया. *17)* The routine is not quite clear. We may take जेण in the sense of 'thereafter'. *18)* For partial comparison, see the tale of वीरदेव and द्रोण in which also the णिज्जूहग appears, समराइच्चकहा, 2nd Bhava.

Page 68—*lines:* *17)* The passage gives a good glimpse of the popular religious attitude and propitiation of several deities mentioned by name. See also § 34 above and § 395 below. Caṇḍikā is promised a *paśu* here; and earlier (§ 32), the king is shown to be ready to offer his head to Kātyāyanī for procuring a son. On Remanta etc. see *Rajasthan through the Ages*, pp. 392 f. *24)* This is a Daṇḍaka (6 ल + रगणs). The first line has an additional दीर्घ at the end; so also the last line, if त्ति is treated as a part of the line.

Page 69—*lines:* *1)* This context of the shipwreck may be compared with the one in the नायाधम्मकहाओ, IX. *14)* Here and there one finds some metrical ring in this passage. *27)* That is a part of the routine of preparing gold from baser metal.

Page 70—*lines:* *1)* Compare this episode of भारण्ड birds with a similar context in the story of चारुदत्त, for instance, in the बृहत्कथाकोश (Bombay 1943), 93. 158 ff. Here it is भारंड, elsewhere it is spelt भेरुंड. It looks like a hybrid word—रुंड means 'head', 'portion of the body above the neck.' भे or भा stands for बे or बा meaning 'two': a bird having two heads. Gaṇḍa-bheruṇḍa is a famous title, and the Govt. of Mysore has an emblem like this.

Page 71—*lines:* *2)* In this paragraph we get significant observation on the striking characteristics, both stylistic and structural, of Sanskrit, Prākrit and Apabhraṁśa. Obviously, the author discloses his liking for Apabhraṁśa. He recognises Paiśācī as the fourth variety, but attributes it to Piśācas who dwell in the *udara* of the Vaṭa tree. *10)* For a detailed study of these Paiśācī fragments, see A. MASTER: BSOAS, XII, 3-4, 659 f. His readings and renderings need minor improvements here and there: still he has given very useful material for the study of these passages. For further notes see also F. B. J. KUIPER: 'The Paiśācī Fragment of the Kuvalayamālā', Indo-Iranian Journal, Vol. I, 1953, No. 3. *11)* The word पतेसो is illustrated by Hemacandra VIII, iv, 307. *12)* Here कुसुमोतर, Hema. तामोतरो, VIII, iv, 307. Better read पातपंतराल. *13)* Here हितपक, also in Hema., Ibid. 310. *20)* The author hits at Sanskrit (*l.* 2 above) that it has अनेकपदसमास etc., but his Paiśācī style (*ll.* 11f. 17 f., 19 f.) is not much different.

Page 72—*lines:* *8)* Compare p. 55. *l.* 26. *16)* Are we to read चलोल्लिय-मईल? *23)* 'Moha' means here infatuation with excessive sex-impulse. *27)* पेच्छइ=पेच्छई for metre. *31)* In these

descriptions the author easily adopts Apabhraṁśa: perhaps these are popular Varṇakas, to be repeated here and there; see also below lines 35 f. Better read ससुयाओ we have श्लेष here.

Page 73—*lines:* *3)* There is शृङ्खलायमक in the prose passage here. *4)* Indra plucked with his Vajra the wings of flying mountains and made them settle down on the earth: for a graphic description of this, see the गउडवहो, 224-35. *5)* The second line is metrically defective (in the 4th pāda). *12)* These are symbolic gestures to indicate that he wants to meet her in private (see next page, lines 23 f.). *16)* The sunset and the spreading darkness are graphically described; see also p. 52, *l.* 24 f.

Page 74—*lines:* *4)* The author develops a nice conflict. *11)* The period of twelve years has some significance.

Page 75—*line:* *26)* Note the imagery in this description.

Page 76—*lines:* *1)* The details are significant from the point of view of आयुर्वेद. *19)* There is a metrical ring about एत्थंतरम्मि etc. In fact, by reading णवप्पसूया, we have a gāthā ending with डिंभरूवाणं. Then with some metrical defects, the subsequent portion ending with तीए is a गीति unit.

Page 77—*lines:* *15)* Here is a reference to the festivity of मदनत्रयोदशी. *23)* He has expressed himself by अन्योक्ति.

Page 78—*lines:* *9)* The author is referring to some कामशास्त्र and its section 'कन्यासंवरण'. In the कामसूत्र of वात्सायन (Benares 1929), there is a प्रकरण (No. 23) which is called वरणसंविधानम् and the सूत्र No. 2 contains an expression रूपशीललक्षणसंपन्नाम्. *13)* This is a group of द्विपदी lines; line 15 presents some difficulty; are we to read सीसयं इमीए?

Page 79—*lines:* *8)* This reminds us of the famous illustration of 'अट्टदह णत्ता': see स्वामिकार्त्तिकेयानुप्रेक्षा (Agas 1960) 64-65. The anecdote of वसन्ततिलका which is given by Śubhacandra in his commentary on these gāthās, is an old one, and is referred to in the *Bhagavatī* or (*Mūla*—) *Ārādhanā* (Sholapur 1935), gāthās 1799-1800. *30)* घरि shows how the author slips into Apabhraṁśa forms.

Page 80—*lines:* *5)* This is the illustration of वासीचंदणकप्प. See my paper on this in the *Munshi Indological Felicitation Volume*, pp. 201f., Bombay 1962. *13)* See *T. Sūtra* VI. 6; गुप्ति need not be taken as the technical term: it just means 'guarding' of ब्रह्मचर्य in nine ways (कृत, कारित and अनुमोदित by मनस्, वचन and काय). *16)* Here is an interesting reference which sheds some light on the organisation of Jaina Saṃgha. A Cāraṇa monk (who is defined here) does not initiate others into the order, because he has no गच्छ-परिग्रह, that is, he has no monks who follow him in his tour. We get here a clue for the etymology of the term गच्छ, which indicates a group of monks who accompany an आचार्य while he is touring. *18)* सेत्तुंजे=शत्रुंजये, Palithana. The Sanskrit digest adds more details, because, later on, the place attained more fame and attracted pilgrims. *22)* Rather read °मओम्मत्तमणो....गच्छिहिइ ।

Page 81—*lines:* *1)* Here follows, at the end of the five Tales, a didactic discourse on क्रोध, मान, माया, लोभ and मोह under the sway of which the soul wanders in Saṁsāra: when these passions surge, one must restrain them; and when they start operating, they must be made pointless. *31)* Better बुहयणेण.

Page 82—*lines:* *12)* The sun-set is graphically described intentionally putting together a number of similes, often based on श्लेष. Better गयण-हुत्त. *15)* Rather रिद्धीय वि. *25)* Some Apabhraṁśa forms are used. In the Brāhmaṇa families गायत्री was being repeated. *31)* These details are interesting, because they refer to a number of places and temples: यागमण्डप, ब्राह्मणशाला, रुद्रभवन, धार्मिकमठ, कापालिकगृह, चत्वरशिव (see also p. 99, line 22), आवसथ, जिनगृह, बुद्धविहार, दुर्गागृह, षण्मुखालय, देवगृह. भगवद्गीता was being recited in the आवसथ (पाठशाला?).

Page 83—*lines:* *1)* This कोट्टज्जा is perhaps कोट्ट+अज्जा=दुर्गा. In the Tamil country there is a goddess Koṟṟavai, who is a deity of victory and identified with पार्वती. *4)* The conversations in the apartments of courtezans give a good picture of the activities there, besides mentioning many items of domestic use. *12)* May be a little exaggerated, we get here, in the following verses, some glimpses of the fashionable and luxury-loving section of the society. *31)* Read पहरेहि णीसहा.

Page 84—*lines:* *12)* This and the next are द्विपदी lines. *14)* Note the forms कयल्लिया, घरिवल्लओ and compare them with Marathi counterparts like केले, घरिले etc. We get here some idea of the dress. *16)* There are Apabhraṁśa forms here and there: मुहुल, परिहिय; मीसहु, तंबोलहु (lines 18-9).

22) These are द्विपदी lines. *24)* Here are mentioned the attendants, or the conventional company, of the king. विदूषक is one of them. *25)* दद्दर=दादर? *27)* It is a catching contrast between the courtezan and the monk.

Page 85—*lines: 14)* पियसहि etc. and हूं मा etc. are two lines of the Gāthā. *27)* Though the ring is slightly different in these two verses, the pattern of मात्राs conforms to the Gāthā type.

Page 86—*lines 21)* The king first hears an engrossing episode of the bed-room; then he sees a saint engrossed in meditation; and lastly, he crosses a highly passionate, yet devoted beloved.

Page 87—*line: 13)* विज्जुक्खित्तं करणं, some miraculous movement, jumping up like a flash of lightning (see above p. 73, *l.* 24).

Page 88—*lines: 2)* Some of the ideas in this paragraph closely resemble those in the उत्तराध्ययन, 3 and 10—especially in the context of the rarity of human birth and of religious instruction. *14)* The verse माणुस्स etc. is attributed to सुधर्मस्वामिन्; it is traced in the आवश्यकनिर्युक्ति, 831 or 832. समण=सवण. *23)* One is reminded of the oft-quoted verse: हतं ज्ञानं क्रियाहीनं हता चाज्ञानिनां क्रिया। धावन् किलान्धको दग्धः पश्यन्नपि च पङ्गुलः॥

Page 89—*line: 1)* This is a दृष्टान्त of the कुडङ्गद्वीप, and it is followed by its उपनय in the next paragraph. There are three kinds of souls: अभव्य, कालभव्य and भव्य.

Page 91—*lines: 10)* This is called द्विपदीखण्ड by the author. The first verse is द्विपदी. The next looks a bit irregular with 28 or 29 मात्राs in the first line and 30 मात्राs in the second. The third is a गीति. The last verse is in Apabhraṁśa; it has 28 मात्राs in the first line and 26 in the second line (which is a good द्विपथक line). Is तउ redundant; or are we to read तउ अंगहिँ विलसंत? *15)* जोक्कार to greet with the word 'जय' =जय (> जउ > जो) कारिओ > जोक्कारिओ; *21)* For details see W. Schubring: *The Doctrine of the Jainas* (Delhi 1962), § 170. *24)* But who has and where is narrated the वृत्तान्त of Dharmanandana? The Sanskrit recension has no remark corresponding to this.

Page 92—*lines: 12)* We get here in the following sections, the conventional description of the Saudharma-kalpa, Padmavimāna, the rebirth of Lobhadeva's soul there, the attendants, the way in which he was introduced to the heavenly environments, and his recollection of the past life.

Page 94—*lines: 4)* Compare रायपसेणइयं para 12-14. *8)* The first two verses are in द्विपदी metre; the third is a गाथा and the fourth is खण्ड (अवलम्बक), a समचतुष्पदी, each foot having 13 (4, 4, 5) मात्राs. *19)* The metrical form is गीति. *23)* A nice simile with plenty of double meaning.

Page 95—*lines: 7)* The text of P shows a gap. As the query stands, there should follow (according to J) a description of जिनगृह after अवि य; but instead we get the description of the images. May be that the description of it is missing. For the description of images, see रायपसेणिय, para 129. *12)* We get here some details of the Pūjā. *15)* This and next are in द्विपदी metre. *20)* See the रायपसेणिय, para 138. *24)* In these verses, the Five Parameṣṭhins are saluted, and then the religious duties of house-holders and monks are enumerated in short.

Page 96—*lines: 5)* Here (also p. 110, line 7, but P पउमसारो) the name of मानभट in heaven is पउमवरो, but elsewhere (p. 229. line 25) पउमसारो. Looking at the various readings together, मानभट in heaven is पउमसार and मायादित्य is पउमवर. *9)* All the five Jīvas (of Caṇḍasoma etc.) meet here in the Saudharma-vimāna. *11)* There is the श्रृंखलायमक here. For a canonical back-ground of these details see how god सूर्याभ is going to the समवसरण of महावीर in the रायपसेणियसुत्त, *28)* Compare रायपसेणियसुत्त, paras 21 etc. Here we have a good description of the Samavasaraṇa, incorporating most of the conventional details about the प्रातिहार्यs etc. Compare also तिलोयपण्णत्ति (Sholapur 1943) IV, 710 ff.

Page 97—*lines: 9)* Here we are given a description of the प्रातिहार्यs; compare तिलोयपण्णत्ति, IV. 919 f. *27)* Hereonwards follows a nice discourse on Jīva, its nature, its relation with Karman, its migration through various births, and its final liberation.

Page 99—*lines: 3)* This tale of a wild rat is as good as an independent, or even a detached, episode. *17)* Read अणायगं ति. *19)* अगिमित्तु is an Apabhraṁśa form,

Page 100—*line: 12)* That is a good list of the repeated instructions in the order of monks.

Page 101—*lines: 4)* Even the wild rat is behaving like a saint in human birth. Even a lowest being can attain liberation in due course. This gives a lesson to and holds a hope before others. *13)* Rather पलीव for पुलीव. *17)* Better कुरंगे घोहद्वेहिं.

Page 102—*lines: 18)* Read पउमचंदो. Perhaps we have to read पउमवरपुत्तपुत्तो. *31)* Note कुवलयचन्द्र is being addressed.

Page 103—*lines: 17)* The metre is शार्दूलविक्रीडित. *32)* There is a reference here to शरत्पूर्णिमा महोत्सव.

Page 104—*lines: 7)* Dakṣiṇāpatha is looked upon as full of plenty, a veritable heaven indeed. *21)* खन्यवाद, a branch of knowledge which deals with mining. The trees indicate the hidden wealth below: this is a common idea, see दशकुमारचरित, IV, p. 36 (ed. KALE, Bombay 1925). The secondary branches or roots of the Mālūra tree indicate the presence of wealth below. Is बिल्लपलासयो a form of the Gen. dual (=बिल्वपलाशयोः)? The extent, nature and the depth also are indicated by the size, juice and height of the tree.

Page 106—*line: 6)* पंजय- or पंजर-पुरिस, perhaps a person who sits in the latticed topmost cage or cabin of the ship and views things at a distance.

Page 109—*lines: 26)* The two names जयश्री (p. 104. 8) and जयतुङ्ग here, refer to the same town. Better read जुण्णसेट्ठिणो (see p. 105 line 10). *35)* पढं, present participle Nom. Sing.

Page 110—*lines: 7)* See above the note on p. 96, line 5. *8)* This महासेन is called विजयसेन elsewhere, see p. 162. 1. *9)* See p. 92, lines 1 f.

Page 111—*lines: 27)* सूत्रान्तर possibly refers to some canonical text. 'जो मं परियाणइ to परियाणइ' त्ति may be even a quotation: it resembles the style of the *Ācārāṅga-sūtra*. It is a सूत्र of what is called the गतप्रयागत style Pt. BECHARDASAJI informs me that this is traced in the आवश्यकसूत्र, हरिभद्रीयावृत्तिः, p. 661. *30)* The Lion is called साधर्मिक. *32)* Likewise जीवंधर had given कर्णजाप to a dying dog which consequently was born as god. The एकीभावस्तोत्र of वादिराज refers to it in this way: प्रापद्दैवं तव नुतिपदैर्जीवकेनोपदिष्टैः पापाचारी मरणसमये सारमेयोऽपि सौख्यम् । कः संदेहो यदुपलभते वासवश्रीप्रभुत्वं जल्पञ्जाप्यैर्मणिभिरमलैस्त्वन्नमस्कारचक्रम् ॥ १२ ॥

Page 112—*lines: 4)* Read तुंगाइं. *6)* We have the शृंखलायमक here. *9)* The descriptions in prose on this page (lines 9-12, 14-19 and 21-24) are affected by Apabhraṁśa forms. *21)* Here the wild, if not wildly cruel, habits of the म्लेच्छs in the Vindhyan range are described. The author has given above, p. 40. lines 24 f., a good list of म्लेच्छ people; and here he gives the description of a typical म्लेच्छपल्ली in the Vindhya religion. These people are called irreligious, and this picture shows what the author means by religion. *27)* The advent of summer is described.

Page 113—*lines: 6)* Apabhraṁśa forms are found in the descriptive passages on this page, see lines, 6-8, 10-12 and 21-24. *20)* Some metrical defect in the first line; वाउलिया? *29)* सावयगणे Nom. pl.?

Page 114—*lines: 8)* The elephants had enough evidence on their person that they had come from a watery spot. *23)* Here is reference to आयुःशास्त्र or आयुर्वेद.

Page 115—*lines: 4)* The statue of Arhat is on the head of the Yakṣa. Very often the image of Pārśvanātha is found on the head of Padmāvatī: this idea is as old as Uddyotanasūri's time. In this context, Dr. U. P. SHAHA, Baroda, writes to me thus: 'About your inquiry regarding the earliest Yakṣa image having a Jina-image on top, I must say that I do not remember any image prior to about eleventh century. But Yakṣī images with Jina on top are known from at least *c.* sixth century (A. D.), and you will find a bronze of Ambikā (*c.* 6th century) illustrated as fig. 14 in my book, Akota Bronzes, published by the Government of the old Bombay State (by its Department of Archaeology and Archives). In this context the following observations of Dr. D. SHARMA (*Rājasthān through the Ages*, Bikaner 1966, pp. 395-6) may prove interesting: 'We have scriptural evidence too of the worship of the Yakṣarāja, Kubera. Many images of this potbellied god have been found in Rājasthān. The image of Jaina Kubera from Bānsī (near Chitor) is of excellent workmanship. It depicts miniature figures of a Jina both in the crown and the head of the deity (*Researcher* I, p. 18).' *12)* First two verses have शृंखलायमक.

Page 116—*lines: 9)* This is a reference to the लक्षणशास्त्र. For a detailed conversation on the recognition of the 'पयपइत्ति' see the वसुदेवहिंडी, part I, pp. 135 etc. *17)* P reads अक्खित्तियं for दुवईखंडलयं. The metre is द्विपदी. द्विपदीखण्ड is a joint metre.

Page 117—*lines: 21)* Some forms show Apabhraṁśa tendency. *27)* भूर्भुवःस्वः is the व्याहृति with which the गायत्रीमन्त्र (namely तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि etc.) is recited. A Brāhmaṇa could be distinguished or was characterised by this मन्त्र; otherwise he was just a beggar.

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Page 118—*lines:* *6)* Here is a list of the पुरुषार्थs of this world; so here यशस् is substituted for मोक्ष. *18)* Note the Apabhraṁśa forms. *30)* There is शृङ्खलायमक in these lines.

Page 119—*line:* *29)* These are eight varieties of व्यन्तरs.

Page 120—*lines:* *4)* The metre is गीति. *26)* अवंश-दंसणा ?

Page 121—*lines:* *1)* We have similes here based on श्लेष. *4)* Rather °बिदुमहुरा व ? Note the Apabhraṁśa tinge in the prose describing the river etc. *21)* This poetic description of रेवा is quite catching.

Page 123—*lines:* *7)* This context reminds of the parrot episode in the *Kādambarī*. *14)* Compare *Kādambarī* (PETERSON'S ed. pp. 33-34) especially the expression जीर्णासितभुजंगभोगभीषणं प्रसार्य....करतलं etc. *19)* दट्ठूण Infinitive of purpose. *22)* मयणमंजुए is perhaps a short form (for domestic use) of मयणमंजरी above. *24)* बिसाहिलं, see above p. 16.23. *29)* Some of these are the अनुप्रेक्षाs. *33)* Are we to read राइणो जहा पिउणो 'महारायरिसिणो' etc.?

Page 124—*lines:* *18)* सम्मेदशिखर and शत्रुंजय were famous as holy places even in the time of Uddyotanasūri. See p. 80 above. *28)* As usual, in such descriptions, we get some Apabhraṁśa forms. We have शृङ्खलायमक. *31)* Read with J कमलेहिं.

Page 126—ll. 18 f. The idea of a child being brought up in the herd of deer is not imaginary but a fact of experience. My friend Shri D. PUUTTASWAMI, Mangalore, draws my attention to a cutting from an English magazine which deserves to be reproduced in this context: 'Bedouins, hunting gazelle in the Syrian desert with the aid of a jeep, saw a strange 'animal' running with the herd. On capturing it, the tribesmen were amazed to find it was a boy about 14. The lad was taken to an asylum at Damascus, where he is being taken care of by the doctors. He can only mutter animal sounds and spends most of the time in the grounds completely naked. He will eat grass and his only drink is water from an ice-cold mountain stream. The lad runs amazingly fast, and until exhausted during the chase was able to outpace the jeep. It is thought that he is a Bedouin boy, who abandoned by his mother in the desert, had in some strange manner been living with gazelle.' The caption of the cutting is 'Real Life Tarzan'; and the photograph of the boy is given.

Page 127—*lines:* *1)* मा पडिबंधं करेसु is the usual canonical phrase. *28)* Better read भणियं एणियाए लक्खिओ etc. *30)* Rather पव्वालणा.

Page 128—*lines:* *3)* रुक्खाइं presents some syntactical difficulty? *11)* Each line has 32 मात्राs. If the verse can be split into 4 lines, then the 2nd or the 3rd have the same pattern. Are we to read जिणंदयपाए for पए जिणयंद to suit the rhyme? *13)* Each line has 31 मात्राs, with a pause after 13 मात्राs and the third Caturmātrā has five मात्राs. The author calls it गीतिका. *17)* Rather आयंत for आयत्त. To converse in देशीभाषाs was looked upon as a diversion.

Page 129—*lines:* *3)* The author shows that he is conversant with सामुद्रलक्षण. In one verse, he outlines पुरुषलक्षण in Sanskrit; but in Prākrit, he gives elaborate details covering more than a page. It is not unlikely that he is reproducing the details from some manual on that lore. Dr. NEMICHANDRA SHASTRI, Arrah, informs me that these details about सामुद्रशास्त्र deserve to be compared with those in the वाराही संहिता, for पुरुषलक्षण Chaps. 68-9 and स्त्रीलक्षण Chap. 70, and also बृहत्पराशरहोरा Chaps 75 and 81. Some items are common, but there are differences as well. *26)* In this discussion which is mainly in gāthās, there are a few अनुष्टुभ् verses, see lines 26, 29; p. 130, line 27; p. 131 line 11. *33)* Note ह्रस्स is used: perhaps he has a Sanskrit text before him.

Page 132—*lines:* *1)* We get some details about the विद्याधर clan here. *14)* That is how gods, men and Vidyādharas are to be mutually distinguished. *27)* We get here the description of the mode of worship.

Page 133—*lines:* *15)* It is interesting to note how both ऋषभ and धरणेन्द्र are being associated with the शाबरी विद्या.

Page 134—*lines:* *17)* Here is the etymology of इक्ष्वाकुवंश, according to Jaina tradition. From his two sons भरत > आदित्ययशस् and बाहुबलि > सोमयशस् started सूर्य and चन्द्र वंशs. दृढवर्मन् > कुवलयचन्द्र belong to the latter. तस्स [भगवओ]. *25)* विजया-पुरी or -नगरी is reached after crossing विन्ध्य as well as सह्य by one starting from अयोध्या. *26)* The first three verses are गीतिs. All of them have शृंखलायमक. *33)* Note the Apabhraṁśa forms here.

Page 135—*lines:* *6)* This विजयापुरी is located on the shore of the Southern Ocean; see also below 155.19. *21)* We get here some idea of the equipment of the caravan. Cf. Līlāvaī 1065 f.

Page 136—*lines: 4)* Sometime the following verse or verses repeat the idea contained in the prose above. That seems to be the stylistic feature of the author. *27)* Obviously सेण (सिल्लेण).

Page 137—*line: 8)* This idea of साधर्मिक has gone a long way to consolidate the Jaina Saṃgha consisting of monks, nuns, laymen, and lay-women.

Page 138—*lines: 9)* On पल्ली see, OTTO STEIN: *Jinistic Studies*, p. 19. *10)* सत्थाहं Gen. pl.? *31)* A serious conclusion is reached through jocular or half-serious arguments.

Page 140—*lines: 2)* The Varṇaka has some Apabhraṁśa forms. *29)* तारूव=तद्रूप.

Page 141—*lines: 2)* Uddyotana speaks more than once about पंचमुट्ठियं लोयं (see below 216.3). In this connection an observation of Dr. R. WILLIAMS (vide his thought-provoking paper 'Before Mahāvīra' J.R.A.S. April 1966) may be noted: 'whilst the Śvetāmbaras hold that Ṛṣabha pulled out his hair in four handfuls, the Digambaras prefer to say that his *loca* was accomplished in five handfuls (See *Śramaṇa Bhagavān Mahāvīra*, V, part i, p. 298)'. This difference does not seem to be sectarian. *5)* This gives a good idea of what a प्रत्येकबुद्ध means in Jainism. The equipments of a new monk are noted here.

Page 142—*lines: 21)* Here is a nice discourse on Dharma, its practice and objective. The following details are available here: The five Astikāyas; Jīva and Pudgala, and the resultants of their mutual relation, namely, the Seven Principles, जीव, अजीव, आस्रव, बन्ध, संवर, निर्जरा and मोक्ष are fully explained in §§ 233–34.

Page 143—*lines: 4)* Better read मज्जं विगहा णिद्दा. *23)* Perhaps पत्थड for पत्थर?

Page 144—*lines: 1)* Better read मुहुमं न बायरं वा. *29)* Note the syntax of the sentence—एक्को मंती etc. *30)* Read अवलंबिऊण पावं संजोइयं जोइयं कालंतरविडंबणा-मरण-फलं.

Page 145—*lines: 7)* The metre is छित्तक or तोटक, having four सगणs in each foot. *9)* Upon ग्राम etc., see OTTO STEIN: *Jinistic Studies*, (Ahmedabad 1948) pp. 3 etc. *10)* Note the syntactical looseness of the sentence, quite natural in speaking.

Page 146—*line: 13)* It is interesting to note how concessions in the code of good behaviour are given according to the ability of those who practise them.

Page 147—*lines: 14)* A nice description of the gathering of dark clouds and of the advent of rainy season. *21)* This is a विपुला गाथा. *25)* भज्जंति is emended; but the original reading appears to have been सज्जंति 'covered', or 'thatched'. *27)* Some forms are in Apabhraṁśa.

Page 148—*lines: 3)* Better read मा जाण णवब्भाइं. *11)* Indra-maha, Mahā-navamī, Dīpāvali and Baladevotsava appear to follow in succession after the rainy season. See प्राचीन भारतीय लोकधर्म (Ahmedabad 1964) by V. S. AGRAWAL.

Page 149—*lines: 6)* The prose passage has शृंखलायमक and shows some Apabhraṁśa forms. The trees mentioned here belong characteristically to the Western Coast, where obviously the विजयापुरी was located. *14)* Note पणि for पुण. *21)* Note the Apabhraṁśa forms.

Page 150—*lines: 4)* What a realistic sketch of the style of gossip of women folk carrying water! *8)* कि तीए for कित्तीए is equally justified. *18)* It is a सव्व-चट्टाणं मढं perhaps a residential school to which students from different parts of India have come, for instance, 1) लाट, 2) कर्णाटक, 3) मालव, 4) कान्यकुब्ज, 5) गोल्ल or गौष्य, 6) महाराष्ट्र, 7) सौराष्ट्र, 8) ढक्क or टक्क, 9) सिरिअंठ or सिरिअंग and 10) सैंधव. Śrīkanṭha is the same as कुरुजाङ्गल. See A. MASTER: BSOAS, Vol. XIII, part 4, p. 1009. See below the notes on pp. 153. Maṭhas are well-known in the South. *22)* Note भाण, डोंबिल्लिय, सिग्गड are forms of plays. *26)* Branches of learning studied: व्याकरण, बुद्धदर्शन, सांख्यदर्शन, वैशेषिकदर्शन, मीमांसा, नैयायिकदर्शन, अनेकान्तवाद and लोकायत. See A. MASTER: Ibid. Jainism is covered by अनेकान्तवाद. See *Annals* of B. O. R. I., vols. 48-49, p. 247 f.

Page 151—*lines: 7)* Here are enumerated secular branches of learning, covering various arts, crafts and miraculous attainments. Note the phrase 72 कलाs and 64 विज्ञानs, see above p. 22, *l.* 1 f. *12)* Here is a specific reference to pupils who were given solely to the study of Vedas. *18)* The language in which the lads from that residential school are talking is typically conversational Mid-Indian possibly imitating the contemporary spoken idiom as distinguished from the literary styles known to us in Sanskrit, Prākrit or Apabhraṁśa. For some annotations on this passage, see A. MASTER: BSOAS, vol. XIII, part 4, pp. 1010 ff. जंपिओ पयत्तो—the talk or conversation started. पम्मुसइ Passive third p. sing. *19)* It is interesting how pure Sanskrit words are retained as it is done in the present-day Modern Indian Languages. पच्छहुं 1st p. pl. of the

present. बलक्ख 'white', 'fair'. Or is it चलक्ख? तणए is a post-position: or its use. See 'Notes on Two Post-positions of Late Middle-Indo-Aryan, *Taṇaya, Resi* and *Resammi*' by L. A. SCHWARZSCHILD: *Bhāratiya Vidyā*, Vol. XIX, Nos. 1–4, pp. 77 ff., Bombay 1962. *21)* There seems to be some pun either on भोजन or स्पृष्ट, preferably on the latter. वण्णि colloquial of वर्णय. *23)* The termination °वास्तव्ये seems to be affected by the following ते. *24)* अम्ओपि=वयमपि? Like अत्थि, संति also seems to serve the purpose irrespective of person and number. *26)* The remark of the prince clearly indicates that these (silly) boys have hailed from different parts of the country *(deśika)* and their chatter is inconsistent or disconnected.

Page 152—*lines: 2)* यो वृत्तांत is typically colloquial; compare in Marathi जो वृत्तान्त. If one objectively analyses any speech of the educated people in any of the New-Indo-Aryan languages, it may not be much different, when judged from the point of view of literary languages like Sanskrit, Prākrit and Apabhraṁśa: the admixture of Sanskrit words, dropping of termination and syntactic lapses. *4)* This is definitely colloquial, running parallel to the literary current known now as Apabhraṁśa. *6)* सहियउ=सहृदयः. सहृदय, छप्पण्णय or षट्प्रज्ञ is an adept in the recitation of gāthās. *7)* ग्वाथी seems to be an imitation of colloquial pronunciation of गाथी or गाथा. *8)* It is an Anuṣṭubh. Obviously, it is a mangled form of some standard lines. Dr. H. L. JAIN draws my attention to the following verse from the *Pañcatantra*: बुद्धिर्यस्य बलं तस्य निर्बुद्धेस्तु कुतो बलम् । पश्य सिंहो मदोन्मत्तः शशकेन निपातितः ॥. Many of the copperplate-grants have a concluding line like this: यस्य यस्य यदा भूमिस्तस्य तस्य तदा फलम् ।. *9)* The Anuṣṭubh has 32 अक्षर s, while the स्कन्धक has 32 मात्रा s (12+20) in a line, being more or less an extension of the gāthā. पुच्छह is colloquial for पुच्छहुं. Apabhraṁśa allowed variation of any vowel for any vowel, plenty of it must have been there in the spoken dialect. *11)* This is a Dohaka (14 - 12) or द्विपथक (4×3, – ; 4, 4 – –); but somehow मुयंति and वत्त do not rhyme. The first two पाद s have eight syllables: that is how perhaps it is mistaken as a श्लोक. *12)* पठहो possibly for प(ठ)ढह. *13)* It is a good gāthā, only दृष्ट्वा should be substituted by दट्ठूण. °रइयराओ and अहरो are in the Acc. sing. through Apabh. °राउ and अहरु, but really °रायं and अहरं in Prākrit. There are some Sanskrit spellings. *23)* Note दिट्ठा....देसवणिए. There were provincial traders, characterized by their various provincial languages (देस-भासा), which are to be distinguished from literary languages (like Sanskrit, Prākrit, Apabhraṁśa). On these verses see A. MASTER: BSOAS, XIII–2, 1950, pp. 413-15. *24)* Gollas are an itinerant tribe. They tend cows and sell medicines etc. They are akin to Ābhīras. They are described as dark. Their speech is illustrated by अड्डे or अरडे, rather difficult to interpret. *25)* Generally speaking Madhyadeśa is the territory bounded by the river Sarasvatī in Kurukṣetra, Allahabad, the Himalaya and the Vindhya. Here it refers to the central area of it, now-a-days covered by Hindi of which 'तेरे मेरे आओ' is a good ancestral specimen. *26)* Māgadhas are the residents of Southern Bihar: the expressions एगे ले or एगे ले (from एसे ले) have a clear Māgadhi stamp: Nom. sing. in ए and र changed to ल. *27)* अन्तरवेद is the Doab between the Ganges and the Yamunā; and it was a part of the Madhyadeśa. कित्तो किम्मो must be from some predecessor dialect of Hindi. The readings of P are किं ते किं मो(=वयम्). *28)* कीर refers to Kashmiris.

Page 153—*lines: 1)* For ढक्के J reads टक्के which refers to those who come from टक्क or the Panjab. एहं=एह, तेहं=तेह, 'here or there', or 'this or that'. *2)* Those who came from सिन्धुदेश spoke 'चउडय मे' चउडय=nice? *3)* मारुए, those who come from मरुदेश or Marwar 'अप्पां तुप्पां' remind one of 'Marwari *āpāṁ* we (incl.) and Manjhi-Panjabi *tupa* you (LSI)'. The author is not sympathetic in describing them. *4)* गुर्जर s (a clan of that name) are described to be pious and diplomatic (संधिविग्रहनिपुण) spoke 'Oh, that is not good'. Dr. D. SHARMA adds the following observation on Gurjara (*Rajasthan through the Ages*, Bikaner 1966, p. 110). "In the Pratihāra period (c. 750–c. 1018 A.D.) itself, the earliest reference to the word, Gurjara, is found in the *Kuvalayamālā* of Uddyotana Sūri, written at Jalor, in 778 A.D., in the reign of the redoubtable Pratihāra ruler, Raṇahastin Vatsarāja. On its p. 153, we find the Gurjaras differentiated from the Saindhavas, Lāṭas, Mālavas and Māravas and described as devoted to *dharma* and clever in matters of peace and war. (Members of a barbarian horde could hardly have received this high praise, and that this is not flattery inspired by the author's stay in the Gurjara country can be seen from the description by Yuan Chwāng who speaks of the king of Gurjara as "distinguished for wisdom, courageous, a deep believer in the law of Buddha and one who highly honoured men of

distinguished ability".) Obviously, the differentia here is provided by the geographical location of these people. If the Lāṭas, Saindhavas, Māravas, and Mālavas mean respectively, the people of Lāṭa, Sindh, Mārwār, and Mālwā, the word Gurjará should naturally stand for the people of the territory known as Gurjara. And that a territory known by this name did exist can be seen from the description on p. 282 of the same book which speaks of Śivachandra Gaṇi's visit to Bhillamāla and also of his disciple Yakṣadatta Gaṇi whose disciples beautified the Gurjara-deśa with temples (*rammo Gujjaradeso jehi kao deva-haraehiṃ*). Not very far from Bhillamāla, which was thus a part of Gurjara (not only according to Yuan Chwāng but also Uddyotana Sūri) was Jalor, then ruled by Vatsarāja (ABORI, XVIII, p. 137)." *5)* लाट covered major parts of the present Gujarat. The forms illustrated have some resemblance with Old-Gujarati forms. *6)* मालव is the territory round about उज्जयिनी. The people there spoke 'भाउय भइणी तुम्ह' would mean 'you are brother and sister', if it makes a sentence. Perhaps they illustrate some phase of Śaurasenī, if not of Prākrit in general. *7)* Karṇāṭaka people अडि पाँडि मरे (or अड्रि पोंडि रमरे) 'are not Kanarese, but reading *aḍi* (*metri causa*) the first two words are good Telugu for 'that go.' The author is writing in the 8th century when major portion of the Telugu area was included in Karnataka, or their boundaries were not identical with the present ones; and the script was almost common. *8)* ताइए, Tājikas, i.e., Persians or Arabs; and their description is significant. The words '*isi, Kisi, misi*' suggest Kiśmiś currants, but the three words seem to form the same phrase as in asi-masi-kasi-vāṇijja etc.' *9)* Kośala, the Kingdom with Ayodhyā as its capital, had two sectors, Northern and Southern. The words '*jala, tala* are suggestive of the Chattisgarhi *jelā, telā* (acc. of the relative and correlative pronouns), used in the area formerly known as Mahākosala.' *10)* मरहट्ठे, those hailing from महाराष्ट्र. दिण्णले and गहियल्ले correspond to Marathi past participles दिलेले and घेतलेले 'given and taken'. The Prākrit model is obvious: दिण्ण+इल्ल and गहिय+इल्ल. As we are guided by literary specimens, which are after all limited, some margin has to be made for regional and dialectal variations (of the normal type) in the predecessor forms. The Old-Marathi preserves a form दीन्हला 'given' found in the Pāṭaṇ inscription of A.D. 1206 see, W. DODERET: The grammar of the Jñāneśvarī, BSOS IV, part 3, pp. 543-73, section 5. A form दीन्हलो is found in the ज्ञानेश्वरी also, Govt. edition, अ. १२-५३. *11)* The Āndhras uttered 'अटि पुटि, रटि' which may be intended for Telugu *aḍi, poṇḍi, raṇḍi* 'that, go, come'. *12)* Here eighteen देशी भाषाs are referred to; but in the above verses the author has illustrated only sixteen. A. MASTER opines that the two missing Desī-bhāṣās are possibly Oḍra and Drāviḍī, as in the *Nāṭyaśāstra* अण्णाइय=अण्णाइए. The prince sees there soms other people of the non-Aryan stock: the Khasas, a mountain tribe; the Pārasas, inhabitants of Pārs or Fārs; and the Babbaras who are often mentioned, but not indentified. *16)* Measures of weight like पल, कर्ष, माष ann रत्ती are mentioned here. The next verse presents some difficulty: see below the marginal notes on it,

Page 154—*lines:* *7)* Note the swift style. *10)* Compare अगडदत्तs story, 53-54. Rather पाडियाहोरणो. *12)* The metre is प्रमाणिका (जरलग) or नाराच; the first line has four पादs, so also the second. There is some internal rhyme रणंत, झरंत ect. *14)* दिट्ठं तं जयकुंजरं is a good अनुष्टुभ् line. *21)* Many of these ideas, almost in similar words, are found in the story of अगडदत्त, included in the com. of देवेन्द्र on the *Uttarādhyayana-sūtra*; see verses 59 ff.

Page 155—*lines:* *7)* Here we have पञ्च आश्चर्यs enumerated in the present context. *29)* This story is found in the commentary of Devendra on the *Uttarādhyayana*; it is critically studied by R. FICK in his *Eine Jainistische Bearbeitung der Sagar-sage*. Keil, 1888; also प्राकृत कथासंग्रह ed. by Muni JINAVIJAYA, Ahmedabad 1921. *31)* पावइ Pass. 3rd p. sing.; see also 156.1 where the usual पाविज्जइ is used. Thus we get here a list of persons and supernatural sources consulted to know about the unknown.

Page 157—*line:* *19)* May be that these are quotations from some निमित्तशास्त्र, verses partially akin to these are attributed to the Aṅgavidyā and quoted in the commentary of Devendra on the *Uttarādhyayanasūtra*, see CHARPENTIER'S Notes to his edition, p. 311 (Uppsala 1922).

Page 158—*lines:* *10)* With a view to making the context romantic, the author has depicted the hero more as a romantic adventurer than as a pious soul ordained by Karmas to reach Vijayāpuri for the spiritual enlightenment of Kuvalayamālā. *14)* Here is a poetic description of a woman, from her foot-nail to the hair on her head—this mode of describing is seen in the

Ardhamāgadhi canon as well; see, for instance the description of queen Dhāriṇī in the *Aupapātika-sūtra*, Sūtra 12. The description of Mahāvīra (Ibidem, Sūtra 16) however starts from the head and ends with the feet. *25)* On the ten stages of मदनावस्था, the following verses from the story of अगडदत्त (in Devendra's com. on the उत्तराध्ययन) are interesting: निसुणिज्जइ पयडमिणं भारहरामायणेसु सत्थेसु । जह दस कामावत्था होंति फुडं कामुयजणाणं ॥ ४१ ॥ i) पढमा जणेइ चिंतं ii) बीयाए महइ संगमसुहं ति । iii) दीहुण्हा नीसासा हवंति तइयाए वत्थाए ॥ ४२ ॥ iv) जरयं जणइ चउत्थी v) पंचमवत्थाए डज्झई अंगं । vi) न य भोयणं च रुच्चइ छट्ठावत्थाए कामिस्स ॥ ४३ ॥ vii) सत्तमियाए मुच्छा viii) अट्ठमवत्थाए होइ उम्माओ । पाणाण य संदेहो ix) नवमावत्थाए पत्तस्स ॥ ४४ ॥ x) दसमावत्थाए गओ कामी जीवेण मुच्चए नूणं । (compare also पउमचरिय 15.46 f.). For a detailed enumeration of these from different sources, see R. SCHMIDT: Beiträge Zur Indischen Erotik, pp. 124 f., Leipzig 1902.

Page 159—*lines: 18)* The line कुवलयमाला etc. has some metrical ring in some parts. *29)* The author has not given earlier any indication of these detailed activities of Kuvalayamālā.

Page 160—*lines: 9)* This context reminds one of सिंहकुमार and कुसुमावली in the *Samarāiccakahā*, 2nd Bhava. राजहंसिका is present in both the places: Haribhadra introduces her in a painting and here engraved or cut on a भूर्जपत्र. *18)* Compare अहिणवदिट्ठुणट्ठ etc. and the द्विपदी lines below with similar verses in the समराइच्चकहा II, p. 72 JACOBI's edition. *22)* अवरलिवी, some different script, other than ब्राह्मी. On some details about लिपि, please see H. L. JAIN: भारतीयसंस्कृति में जैन धर्म का योगदान (Bhopal 1962), pp. 286 ff.; A. NAHTA: जैनागमों में उल्लिखित भारतीय लिपियाँ, एवं इच्छालिपि in the नागरी प्रचारिणी पत्रिका, 75, 4, 343 f., also his सांकेतिक महाराष्ट्री लिपि का एक ग्रन्थ, कल्पना, January 1952. *24)* The metre is द्विपदी, which is called दुवइखंडलयं. The second line is slightly defective.

Page 161—*lines: 1)* Elsewhere he is called महासेन, p. 110.8. *3)* The structure is that of a gāthā, but the ring is slightly different. *16)* Description of the morning. *18)* This is a विपुला गाथा, so also the next.

Page 162—*lines: 3)* These are the practices of propitiation for getting a child. *9)* Kuvalayamālā is dark in complexion. *21)* Here is a discourse on what is *heya*, *upādeya* and *upekṣaṇīya* with reference to this and the next world.

Page 163—*line: 14)* He is a विद्याधरश्रमण, so he flies.

Page 164—*lines: 3)* The string of similes adds a grace to the simple style; see also line 8 below, and lines 7 ff. on p. 165. *11)* Rather महामोहपायालेण.

Page 165—*lines: 1)* See p. 158.4. *17)* These hyperbolic expressions show the author's mastery over expression. *27)* See notes on p. 158.25.

Page 166—*lines: 16)* These gāthās are of the Vipulā type. *32)* Strings of such similes evidence that Uddyotana is adept in his ideas and expressions.

Pgae 167—*line: 1)* The author says 'लोए सुणीयइ' because he does not accept the theory of creation. Compare शाकुन्तलम्—अस्याः सर्गविधौ प्रजापतिरभूत् etc.

Page 168—*lines: 8)* This context reminds one of the समराइच्चकहा II, p. 65 (JACOBI's ed.). *11)* J °रेहिर but P °रेहिरा. *23)* Very often the use of कि in this text is a forerunner of Marathi की.

Page 169—*lines: 3)* The box for betel-leaves has the shape of fish with golden wings. *12)* The advent of the cold season is being described. A string of short sentences giving significant colour-strokes in a descriptive picture is a speciality of Uddyotana. *21)* Compare पञ्चतन्त्र I. *26)* Some forms are in Apabhraṁśa, also in 33 ff. on the next page. *33)* Those who scorched themselves with five fires are qualified as Mahāmunis.

Page 170—*lines: 7)* These astrological details need scrutiny, especially with regard to their source. *12)* The लग्नमुहूर्त is coming at night, as is the custom in some parts of India. *21)* Pre-wedding preparations in the palace are being described.

Page 171—*lines: 3)* There is a description of the Wedding of सिंहकुमार and कुसुमावली in the समराइच्चकहा II, pp. 74 ff. *11)* Compare the four मण्डलs with समराइच्चकहा, p. 80. *18)* These four verses are in a समचतुष्पदी metre, called संकुलक; each line of which has 16 मात्राs (6, 4, 4, 2). From the second verse onwards, the lines are interlinked with शृंखलायमक.

Page 172—*lines: 4)* Note how a long passage, quite a nice one, is absent in P. *10)* There is a slight metrical defect which can be removed by reading मुयइ for मुंचइ; so also in 12 where the emendation is suggested, or अवणेहिही. *15)* This passage is found only in one of the Mss. *18)* चोरि Gerundive form; cf. Kannaḍa forms like *māḍi*. *28)* हुण्णिप्पउ is not recorded in the PSM.

Page 173—*lines:* *8)* The expression अणायसील etc. is really out of place, because they are now husband and wife; the whole atmosphere, therefore, is a bit artificial though quite catching and romantic. *17)* Either the whole episode is a later addition, at a second thought; or we need here a sentence तओ णिग्गओ सहीसत्थो ।. Once the friends had gone out (p. 172.4), but they were again called in to arbitrate this dispute. The context does not suffer, even if this episode is omitted. *25)* सह + आपीता = सहाविया ? *32)* विजया is situated right on the sea-shore; and its southern fort-wall is washed by the waves of the ocean. *35)* Read करवलुक्कंतमाणमीणयं.

Page 174—*lines:* *7)* Here is a दण्डक in four lines: each line opens with 6 ल and a number of रगणs (— ∪ —); so it may be called in general उत्कलिका or in particular प्रचित (as defined by some). *14)* The metre is संकुलक, see the note on p. 171.18. *20)* These विदग्धs are also known by the name छप्पण्णय or षट्प्रज्ञs. *21)* (1) प्रहेलिका is a 'riddle or conundrum' thus defined in the *Kāvyādarśa* (III.97) which enumerates sixteen sub-types of it: क्रीडागोष्ठीविनोदेषु तज्ज्ञैराकीर्णमन्त्रणे । परव्यामोहने चापि सोपयोगा: प्रहेलिका: ॥. Bāṇa mentions it—कदाचिद् अक्षरच्युतक-मात्राच्युतक-बिन्दुमती-गूढचतुर्थपादप्रहेलिका-प्रदानादिभिर्वनितासंभोगसुखपराङ्मुख: (ed. PETERSON, Bombay 1900, p. 7, line 22; see his notes on the same, especially the extracts from the com.). See also Dr. P. V. KANE'S notes on the *Sāhityadarpaṇa* I.2, p. 23 f (Bombay 1951). The *Kāmasūtra* (I.3) puts it as one of the कलाs. The reading (2) वूढाओ is uncertain; P reads instead बूलाओ. Is it गूढाओ? (3) अंतिम-क्खराओ = अन्त्याक्षरिका, which is also known as प्रतिमाला. On this see P. K. GODE: The history of the Art of capping verses, in the *Dr. S. K. Belvalkar Felicitation Volume* (Delhi 1957), pp. 169-74. These three, according to Uddyotana, are quite popular, current even among the cowherd boys. *25)* (4) बिन्दुमती—According to the definition given by the author the last syllable also should have been an alphabet. PETERSON in his notes, referred to above, gives an illustration which has *bindus* in the first and the last syllables.

Page 175—*lines:* *3)* छप्परियासुं? (5) The name of this riddle is अट्ट° or अट्टाविडओ. The first line gives a clear definition of this. *4)* This line and the illustrated verse are in Sanskrit. *10)* (6) प्रश्नोत्तर of which so many alternatives or varieties are known, arising out of grammatical or dialectal etc. variations. See. Hema. *Kāvyānuśasana*, v. 4 (Bombay 1938), p. 323, especially the *Viveka*.- *14)* By प्राकृत the author has the standard dialect (either माहाराष्ट्री or शौरसेनी) in view: that is why he mentions also अपभ्रंश, पैशाची and मागधी. *15)* गूढुत्तर is an important variety of प्रश्नोत्तर which is illustrated by Haribhadra also in his समराइच्चकहा pp. 610 f. *21)* (7) पट्ठट्ठं (= स्पष्टार्थं or पृष्टार्थं ?). *23)* The author is using some explanatory words in Sanskrit. क: प्रजा-पतिरुद्दिष्ट: etc. is a good श्लोक, with three pādas in Sanskrit and one Prākrit.

Page 176—*lines:* *1)* (8) अक्षरच्युतकम् is illustrated in the Notes of PETERSON referred to above thus: अक्षरस्य वर्णस्य च्युतिर्यत्र तदक्षरच्युतकं यथा—कुर्वन्दिवाकरश्लेषं दधच्चरणडम्बरम् । देव यौष्माकसेनाया: करेणु: प्रसरत्यसौ ॥ अत्र करेणुपदात्ककारच्युतौ द्वितीयार्थप्रतीति: ।. *4)* (9) मात्राच्युतकम् is thus illustrated in the Notes of PETERSON referred to above: मात्रायाश्च्युतिर्यत्र तन्मात्राच्युतकं यथा—मूलस्थितिमध:कुर्वन्मात्रैर्जुष्टो मताक्षरै: । विट: सेव्य: कुलीनस्य तिष्ठत: पथिकस्य स: ॥ विटपदाविकारमात्राच्युतौ वटस्यार्थस्य प्रतीति: ।. See also Hemacandra's *Kāvyānuśāsana*, v. 4 (Bombay 1938), p. 315. *6)* (10) बिन्दुच्युतकम्. *9)* (11) गूढचतुर्थ-पादम्, *Kāvyānuśāsana* p. 323. *13)* (12) भणितव्यता—what is intended to be said is not apparently said. *15)* (13) हृदय-गाथा or -गाहा, हृदय seems to indicate the central theme. *17)* (14) पोम्हं = पद्मम्. The *Kāvyānuśāsana* (p. 321) *Viveka*, illustrates what is called पद्मबन्ध:, certain syllables being arranged in the lotus. One author gives two illustrations. *21)* (15) गाथार्धम्. In both the gāthās the second half is identical. *25)* (16) संविधानकम्. The prose lines explain the significance; णरए as well as णर ए (= अरे पुरिस ए तए त्ति). *30)* (17) गाथाराक्षसम्. The idea underlying this is explained in line 31. *32)* (18) प्रथमाक्षररचितम्. The first letters of the four quarters of the Gāthā are meant.

Page 177—*lines:* *1)* Better combine the readings of both J and P, and read thus with a little emendation 'दासो हं ते' त्ति कामयंतेण. *2)* छप्पण्णय = षट्प्रज्ञ. See my paper on the छप्पण्णय-गाहाओ in JOR, vol. XI, 4, Baroda 1962. *15)* विजयापुरी is on the shore and close to the forest. *28)* Here is a catching discourse on Samyaktva, religious faith or spiritual conviction, which is a shelter and safety to the soul in Saṁsāra. It is likened here to 'a plank in the sea', 'a caravan in the forest', 'a track in the thicket', 'a lake in the desert', 'food in famine', 'fire in winter', 'the wish-giving jewel for the poor', 'a supporting branch in a rushing stream', 'armour on the battle-field', 'sun in darkness', 'a lake in the burning forest', 'a supporting branch on a precipice', etc.

Page 178—*lines: 25)* The similes are quite effective. *32)* The author has a fund of useful information from which he draws suitable illustrations; and his discourses carry a great effect on the minds of his readers and hearers.

Page 179—*lines: 7)* Read जलय for जलण. *11)* उ in some of these words may stand for short ओ. *19)* Better जियाण for जियाय.

Page 180—*lines: 24)* That gives some ideas of the preparations of the Journey to the east. *31)* This context reminds of Śakuntalā who takes leave of trees etc. in the fourth Act of अभिज्ञानशाकुन्तलम्, IV.8 ff.

Page 181—*lines: 16)* Here कुवलयमाला is taking leave of domestic birds and beasts. *25)* Here are the rituals before the पयाण.

Page 182 *line: 6)* Here follows a poetic appreciation, in comparison and contrast, of prince Kuvalayacandra and princess Kuvalayamālā, by themselves and in relation to others.

Page 183—*lines: 19)* विजयापुरी is obviously different from जयन्ती पुरवरी. *24)* Here follows an exposition of good and bad शकुनs, perhaps from some शकुनशास्त्र.

Page 184—*lines: 10)* Compare पउमचरिय, 94.35-36. *25)* On his way back from Vijayāpurī the prince first crosses the Sahya mountain. *28)* The monk is neither a Tāpasa nor a Tridaṇḍin. His three characteristics are: (i) The hair on his head is pulled out lately; (ii) he is wearing white garments; and (iii) he has a bunch of feathers in his hand, apart from his captivating appearance. *33)* As his eyes are winking and his feet touching the ground, he could not be a god; but he is a विद्याधर who has recently entered the order of monks.

Page 185—*lines: 8)* Lāṭa-deśa is said to be known for Deśabhāṣās. *18)* Here is introduced a screen or scroll on which the संसार-चक्र is painted. *21)* Here follows an attempt to present various sketches from this world, of persons showing their activities and the consequences to which they are subjected here and elsewhere. *27)* A king with his activities. *32)* The robbers and the robbed.

Page 186—*lines: 6)* The cultivator and the head of the family, their minor and major sins. *18)* The plight of the family-members on the death of the head of the family.

Page 187—*lines: 6)* In this paragraph the amorous enjoyments of the couple and their consequences are described. *20)* Singer, wrestler, wealthy, learned, ascetic, archer, a woman in delivery pains etc. are depicted in this para.

Page 188—*lines: 8)* Wedding and the stages, child to old man, both happy and unhappy, are depicted in this para. *20)* A king, a greedy sea-farer, a fisherman, a trader, pious men etc. are sketched in this para. *31)* Hereon follows a sketch of the animals, killing each other with natural antipathy, eating one another for food; and they are all suffering under the sway of *rāga* and *dveṣa*.

Page 189—*line: 18)* This para depicts the scenes from hell.

Page 190—*line: 14)* Hereonwards the मोक्ष is sketched; and the effect of all these scenes on Bhānu.

Page 191—*line: 1)* This episode gives some glimpses of the contemporary vocations and ways for earning livelihood and wealth.

Page 192-3—*line: 27)* Hereonwards we get symbolically spiritual interpretation of agriculture (*l.* 27), tending cattle (*l.* 29), seafaring (*l.* 33), mining (p. 193, *l.* 2), carrying merchandise (*l.* 4), begging (*l.* 6), gambling (8), fighting (12), wrestling (14), miraculous eye-paint (15), managing a demon (18), miraculous spell (20), and winning divine favour (22).

Page 194—*lines: 1)* Better जो एत्थ उज्जाणे वट्टइ सो तुमं । *18)* Here we get some information about initiation into the order and equipments of a monk. *33)* The imagery of the morning twilight is very nicely put.

Page 195 *lines: 12)* Here we are introduced to Dhātuvādins, alchemists, who are busy in converting baser metal into gold. *20)* Read मूसा अंतोकढंत-धाउ-रसा । *25)* Here some glimpses of the technique of alchemy are available. *29)* सुव्वं and तंबं are synonyms. *30)* नरेन्द्र: a charmer, magician.

Page 196—*lines: 2)* नरेन्द्र has a double meaning, a king, and also a magician. *5)* कि अत्थि....[अहव for अहवा]....रसबद्धो ।....कि उक्करिसो ॥ is a metrical unit. *32)* जोणीपाहुड is the name

of an ancient text; see, for some details about it, J. C. JAIN: प्राकृतसाहित्य का इतिहास, pp. 673 etc.; also *Anekānta*, vol. II, pp. 485 f.

Page 197—*lines: 6)* Rather जोणीपाहुडम्मि भणियं, see p. 196, line 32 above, for a similar reference to जोणीपाहुड. Or whatever the Sarvajña has preached in this respect is जोणीपाहुड itself. *20)* That indicates the great authority of the जोणीपाहुड. *21)* अत्थि is used for the plural. *29)* What are known as Dhātuvādins in common parlance have three specific classes: क्रियावादिन्, नरेन्द्र and धातुवादिन्. They are further defined and explained.

Page 198—*lines: 7)* Here the morning is being described. *11-12)* These two verses show, with vowel-grade variation here and there, 24 (11-13) मात्राs in each line; and the pattern may be called अवदोहक. Better read चक्कायए with J. *13)* This is a gāthā. *18)* These three Sanskrit verses are in the अनुष्टुभ् metre. *23)* Here we get some idea of his, or of any prince of that time, travelling paraphernalia. *27)* Read उच्छलिएँ, or उच्छलिए हलबोले.

Page 199—*lines: 17)* Are we to read हं हं for इहं? *28)* Here is a वर्णक of the town decoration.

Page 200—*lines: 8)* The ceremony of यौवराज्याभिषेक is described here in this paragraph. In this context, please note the observations of Dr. D. SHARMA (*Rajasthan through the Ages*, Bikaner 1966, p. 314): "No book gives a description of the Yuvarāja's rights and duties. A fond father must have left much to his son. (See the *Upamitibhava-prapañchākathā*, pp. 237-238, *Tilakamañjari*, pp. 93, *Kuvalayamālā*, p. 200). By giving him an impressive coronation, attended by all the influential sections of the society, he tried to ensure his peaceful accession and mostly succeeded in his objective. Led by the ruler, the Mahasāmantas shouted, "Victory to the Yuvarāja", as they poured on him scented water from gold pitchers, interspersed with auspicious articles like tender shoots of leaves, lotuses and other flowers (*Kuvalayamālā*, p. 200). And further solemnity must have been added to the accession by various ceremonies. The minimum age at which a Kumāra was made a Yuvarāja, probably, was 16 years. It was not necessary that he be 25 years old, as assumed by some writers on Ancient Indian Polity". *11)* जोक्कारिओ=जउकारिओ=जयकारित:.

Page 201—*lines: 16)* This indicates how कुलधर्म (in which the कुलदेवता played an important rôle) was important. *21)* That is how the same mother-deity gets different designations or names under different contexts. *28)* मात्रा and वर्ण(क) refer to written symbols for vowels and letters (in general). Possibly -वण्णय stands separate and without case-termination. It is a good description of a palm-leaf Ms: The leaves (lit. the bunch of leaves) are as long as the wooden boards (पट्टान्त, or even पट्टान्त:), between which they are packed. The script is ब्राह्मी; and the letters which are inscribed on palm-leaves are covered with the fluid or powder of मरकत.

Page 202—*lines: 1)* This paragraph summarises the fundamentals of the Dharma which the Kuladevatā has given to him in that Mss. Mokṣa or Liberation is achieved through *darśana*, *jñāna* and *cāritra*. The five Vows: Ahiṁsā, Satya, Asteya, Brahmacarya and Aparigraha are to be practised. All beings, like oneself, yearn for *sukha* and dread *duḥkha*; so one should be kindly and friendly to all the beings, both *trasa* and *sthāvara*, treating them all like oneself. Mind, speech and body must be duly disciplined for proper behaviour; and one should lead an austere life cultivating qualities like *kṣamā* etc. The passions should be subdued without any pretence; and ultimately one should give up the world, plunged in study and ever intent on Jina who is free from *rāga* and *dveṣa*. It is thus that the self is realised. This Dharma gives the fruit of Mokṣa and is the source of all happiness. *12)* Amitagati's Sanskrit counterpart runs thus—सत्त्वेषु मैत्रीं गुणिषु प्रमोदं क्लिष्टेषु जीवेषु कृपापरत्वम् । माध्यस्थभावं विपरीतवृत्तौ सदा ममात्मा विदधातु देव ॥ All these go back to a Sūtra of Umāsvāti—मैत्रीप्रमोदकारुण्यमाध्यस्थानि च सत्त्वगुणाधिकक्लिश्यमानाविनयेषु । त० सू० ७-११. *17)* जयं=जं. *33)* दिक्खा, initiation rather than renunciation.

Page 203—*lines: 1)* Dharma, as an allround socio-religious organisation, needs at least the following constituents: an object of reverence, scripture, teacher and a group of followers. But often *dharma* is used in a limited sense also; and it means, some ritual, some belief, some cult, some tenet, some tradition, some custom and so on. It is in this limited sense that the author is presenting different *dharmas* which the king rejects one after the other, because they do not tally with what the Kuladevatā has given to him in the scriptural Ms. It is better that we read

अम्हंचउ, cf. Konkaṇi, आमचो, agreeing with धम्मो. *21)* What the religious teachers are going to state is धर्मविशेष, and not Dharma as a whole or in its entirity. *23)* This corresponds to the Buddhistic view, stated possibly in contrast to the Jaina view which is given in that text by the Kuladevatā. *27)* The two view-points, given in lines 27 and 31, look apparently alike: that may be the reason why J omits the first and P omits the second. Both of them have the Sāṃkhya terminology as their basis. The first is specifically attributed to Tridaṇḍins but the second is stated anonymously. *35)* Equating Kṛṣṇa with Paramātman, this verse echoes many bits from the भगवद्गीता—see, for instance, VI-29, 31; XIII-16, 27; XVIII-20 etc. Compare also the *Śvetāśvatara* VI-11—एको देवः सर्वभूतेषु गूढः etc. Cf. सूयगडं 2.6.47. Also the verse एक एव हि भूतात्मा भूते भूते व्यवस्थितः । एकधा बहुधा चैव दृश्यते जलचन्द्रवत् (सत्यशासनपरीक्षा § 6).

Page 204—*lines: 3)* In lines 3 and 5, Brahmanical sacrifices are put forth as the religious practices. *9)* See the variant line in P. *11)* Here the case for वानप्रस्थाश्रम is being pressed. *13)* See how lines are improved upon in one or the other Ms. *15)* Dāna is the highest *dharma* of the house-holders. *18)* P omits lines 18-21 and J omits 22-25. Their contents are such as to induce one to argue that they are alternative passages or both can have a legitimate place in the text. In the first view, the term अद्वैत is being understood in a different context. In line 22, are we to read स इइत-वाय-(स द्वैतवाद)? *27)* This is a typical case of devotional dedication carried to extreme: some such cases are reported even to-day; and social reformers are up against them. *31)* This is self-immolation in fire or water as a part of religious end. Such practices are reported at various localities; see K. K. HANDIQUI: *Yaśastilaka and Indian Culture*, pp. 391 f., especially foot-note 6.

Page 205—*lines: 1)* एवं बालय-मरणं would have been more suited for Jaina terminology. *3)* The king, while rejecting this view, is putting forth the Jaina view, which is prescribed primarily for monks: these are socially beneficial acts which involve अल्पारम्भ, inevitable in the case of a layman. सावद्यलेशो बहुपुण्यराशौ I. *5)* Note the alternative line given by J, which is less popular in expression. *6)* On this point, the author has expressed himself more than once earlier: internal purity, by removing Karmic dirt, is more important than outward cleanliness, achieved by bathing in holy waters, or at holy places. *9)* The alternative verse of J is quite dignified. *11)* Here is a case made for Varṇāśramadharma in refutation of which, the Jaina definition धम्मो वत्थुसहावो is stated. *15)* Building of temples for the worship of god is accepted by both, but the king raises the point 'which god?'. *19)* The reference is possibly to an image of man (representing some god?) made of earth is to be created and some *mantras* are to be repeated before it with a view to burn ons's sins. *23)* Dhyāna, as means of Mokṣa, is accepted, but the king wants it to be accompanied by *tapas*, austerities, *śīla*, rules of good behaviour, and *niyama*, self-imposed restrictions. *27)* Obviously the king means that विनय should be shown to those who are deserving, but not to पावजण simply because they are elderly etc. *31)* This is the patent view of the नास्तिक school. *35)* This refers to giving gifts to Brāhmaṇas.

Page 206—*lines: 3)* This seems to be the view of Kāruṇikas 'who also according to Vācaspati Miśra were one of the Śaiva sects. As the name Kāruṇika, however, alternates with that of Kāruka-siddhāntins in the commentaries of the *Śāṅkara-bhāṣya* on the *Brahmasūtras* and the Kālāmukhas in the commentaries of Rāmānuja and Keśava Kāśmīrin, the three terms, Kāruṇika, Kāruka and Kālāmukha can probably be equated' (*Rajasthan through the Ages*, Bikaner 1966, pp. 412-13). *7)* No one has any right to kill any one on any pretext—that is the stand of the king. *9)* The point at issue is not clear. *11)* This is an interesting view that the पंडर-भिक्खु wants to avoid all animal products, treating them on par with flesh. Haribhadra also refers to them and their view (*Samarāiccakahā*, pp. 552-53, ed. H. JACOBI, Calcutta 1926). On the exact meaning and identification of पाण्डुर-भिक्खु, see B. J. SANDESARA: A Note or the word Śveta-bhikṣu, *Journal* of the Oriental Institute, XVI, No. 2, pp. 120 f. These ascetics possibly besmeared their bodies with ashes, and hence called so. Early tradition identifies them with Ājīvikas. In this connection see N. SHASTRI: Development of Religion in South India, Longman's Publication 1963, p. 115. Paṇḍara seems to be a non-Brahmin temple priest. *19)* The *Hitopadeśa* (1-183) has a verse like this—येन शुक्लीकृता हंसा शुकाश्च हरितीकृताः । मयूराश्चित्रिता येन स ते वृत्तिं विधास्यति ॥. The king makes it plain that Karma is only another name of Vidhi. *27)* Īśvara, as the guiding

force behind human activities, is rejected by the king. The author of the *Rājasthan through the Ages* (Bikaner 1966), pp. 396 ff. has some comparative observations on these religious tenets and rites. *33)* There are many people who are capable of discriminating between Dharma and Adharma—that is how and why some people practise renunciation. *35)* Knowledge is considered to be more important than good behaviour. This may be an attack against some Sāṃkhya followers. See K. K. HANDIQUI: *Yaśastilak and Indian Culture* (Sholapur 1949), p. 229.

Page 207—*lines: 3)* This is the Jaina doctrine according to which one should abstain from five sins and adore Arhat as deity. This tallies well with what was written in the Ms. given by the Kuladevatā. *9)* Every one is free to practise the religion professed by him, whether it is or is not acceptable to the king. *11)* Dharma is based on the Āgama which constitutes the words of an Āpta who is free from *rāga* and *dveṣa* etc. (line 14). Samantabhadra's description of आप्त is helpful in this context (रत्नकरण्डक ५-७) आप्तेनोत्सन्नदोषेण सर्वज्ञेनागमेशिना । भवितव्यं नियोगेन नान्यथा ह्याप्तता भवेत् ॥ क्षुत्पिपासाजरातङ्कजन्मान्तकभयस्मयाः । न रागद्वेषमोहाश्च यस्याप्तः स प्रकीर्त्यते ॥. The knowledge of Āgama is inherited, like the throne, through a succession of Teachers. Why the Āgama is authentic and authoritative is explained in lines 25-26. *34)* Note the distinction between कुलधर्म and मोक्षधर्म.

Page 208—*lines: 1)* In this paragraph the prince reviews his career upto this time. *22)* When a monk says धर्मलाभ, it is only a blessing. Compare in this context the other expression सद्धर्मवृद्धिरस्तु more current in the South than in Gujarat.

Page 209—*lines: 9)* Here we get some details of the दीक्षाविधि. *16)* This is from the उत्तराध्ययनसूत्र III.1. This and the next paragraph explain fully this verse. *18)* This is a detailed explanation of what is known as युगशमिलादृष्टान्त, which illustrates how rare the human birth is. On the rarity of human birth, Mātṛceṭa gives a similar illustration in his *Adhyardhaśataka:* सोऽहं प्राप्य मनुष्यत्वं ससद्धर्ममहोत्सवम् । महार्णवयुगच्छिद्रकूर्मग्रीवार्पणोपमम् ॥ ५ ॥

Page 210—*lines: 1)* Here follows the उपनय, explanatory application, of the दृष्टान्त noted above. *12)* Even if one is born as a man, to belong to a worthy family etc. and to get Jina-dharma are something equally rare. Compare उत्तरा० III.1, X.4 ff. That Jina-dharma is rare is nicely explained with a number of apt similes.

Page 212—*lines: 1)* एवं च तस्स मुणिणो has a metrical ring. The Daṇḍa should be put after कालो, and not after कुवलयचंदस्स. *6)* The author explains how one's Karmas are all powerful and how their consequences are certain and cannot be escaped. *10)* A philosophical attitude like this that one is responsible for the consequences of one's own thoughts, words and acts definitely enables the individual to behave better and supplies a stable base for the moral balance of the society. This is really to the credit of the Jaina teachers that they have been able to evolve a philosophy of conduct uninfluenced by any reliance upon Super-natural intervention or guidance. *32)* Uddyotana stands almost unparallelled in this peculiar style of presenting a string of short and effectively varied sentences and clauses.

Page 213—*lines: 7)* युवराज is *de facto* entrusted with the powers of the king: of course, the context may not allow us to generalise about the contemporary practice. *14)* Henceonwards is expressed a genuine yearning for adopting the life of renunciation characteristic of a Śramaṇa or Jaina monk. *23)* This shows how renunciation even during boy-hood was lauded at the time of Uddyotana; to-day, however, though now and then practised, it is not looked upon with favour by the society in general.

Page 214—*lines: 6)* Some of the similes are quite catching. *13)* In the view of the author, it is never too early to adopt *śrāmaṇya*: perhaps boy-hood is better suited for its adoption. *16)* The two verses, one in line 16 and the other in line 18, are parallelly drafted: What is true of Sūrya is also true of the Jina-sūrya. *20)* It is a prayer in Sanskrit and the metrical form is अनुष्टुभ्. Ratnaprabha's Sanskrit Digest reads लोक for भोग. *24)* See above p. 183, line 13 f. *31)* The Sanskrit text (p.* 72.7) rightly renders the last pāda thus—धर्मस्य त्वरिता गतिः ।.

Page 215—*lines: 12)* The normal form of blessing is धर्मलाभ. *28)* ए is possibly a contraction of एय or एवं.

Page 216—*lines: 4)* A गच्छ was assigned to him. It obviously means a party or group of monks organised for विहार or tour; see also line 6 below. *22)* They are called सुभाषित.

Page 217—*lines: 10)* Note the Mas. Nom. sing. in ए. *21)* Here the setting of the Samavasaraṇa of Mahāvīra is comparatively simple: only three items are mentioned—प्राकारत्रय, आसनरत्न and रक्ताशोकपादप. *28)* Here शिव stands for मोक्ष; naturally the reading जिणं मोत्तुं gives better sense. Mokṣa is the real shelter and that is reached through Samyaktva (Cāritra or Kiriyā?) Jñāna and Darśana. Samyaktva is variously explained here. We can suitably read सम्मत्तणाणकिरियासिएण etc. *29)* Here सम्यक्त्व, ज्ञान and दर्शन are mentioned (also at line 13, next page); elsewhere सम्यक्त्व and दर्शन mean the same, and the third item is चरण, किरिया or चारित्र. May be that चारित्र is being partly included under सम्यक्त्व.

Page 218—*lines: 10)* Here the characteristics of a सम्यग्दृष्टिजीव are being given. Compare सर्वार्थसिद्धि on the त० सू० I. 2—तत् [सम्यग्दर्शनं] द्विविधं, सरागवीतरागविषयभेदात् । प्रशमसंवेगानुकम्पास्तिक्याद्यभिव्यक्तिलक्षणं प्रथमम् । आत्मविशुद्धिमात्रमितरत् ।. *11)* See the discussion of the भावनाs, or the attendant clauses of the व्रतs in the तत्त्वार्थाधिगमसूत्र, VII, 11—मैत्रीप्रमोदकारुण्यमाध्यस्थ्यानि च सत्त्वगुणाधिकक्लिश्यमानाविनयेषु ।. *16)* Compare त० सू० VII. 12—जगत्कायस्वभावौ वा संवेगवैराग्यार्थम् ।. *21)* Here are being explained the दोषs or अतिचारs of सम्यक्त्व; compare त० सू० VII. 23—शङ्काकांक्षाविचिकित्सान्यदृष्टिप्रशंसासंस्तवा: सम्यग्दृष्टेरतिचारा: ।. Pūjyapāda raises the point how they could be just five when elsewhere they are enumerated, in their negative aspects, as eight limbs of सम्यक्त्व, see the *Ratnakaraṇḍaka-śrāvakācāra* 11-18. *31)* These pithy instructions summarise, more or less, what is discussed above.

Page 219—*lines: 4)* By saying एयं दंसण-रयणं, the author takes सम्यक्त्व and दर्शन to be identical. *7)* Jñāna must be backed by Darśana and Caraṇa. *8)* Better उवएसा with P. *13)* Here we get the basic justification of the doctrine of Ahiṁsā. *17)* Hereonwards we get some apparently 'flimsy' arguments to defend or justify हिंसा; some of them are interesting in view of the basic philosophical or moral approach. *29)* Cf. त० सू० VII. 3—प्रमत्तयोगात्प्राणव्यपरोपणं हिंसा । *30)* Cf. सिद्धसेन (in his द्वात्रिंशिका)—वियोजयति चासुभिर्न च वधेन संयुज्यते, शिवं च न परोपमर्दपरुषस्मृतेर्विद्यते । वधायतनमभ्युपैति च पराश्न निघ्नन्नपि, त्वयायमतिदुर्गमः प्रशमहेतुरुद्योतितः ॥ ३-१६.

Page 220—*lines: 1)* The first महाव्रत is duly observed by one who adopts the five समितिs; but the list of the so-called Samitis here combines two items, known as भावनाs and समितिs elsewhere—वाङ्मनोगुप्तीर्यादाननिक्षेपणसमित्यालोकितपानभोजनानि पञ्च । त० सू० VII. 4 and ईर्याभाषैषणादाननिक्षेपोत्सर्गाः समितयः । Ibid IX. 5. See also the *Ācārāṅga*, Book II, Lecture 15, i. *9)* Here the second vow मुसावायविरमणं is defined and its consequences here or elsewhere are explained. *15)* अलीकवचन is of three kinds: सद्भावप्रतिषेध, अर्थान्तरभाषण and निन्दा which are duly defined. *19)* Truth must serve, and is subordinated to, Ahiṁsā. *23)* It is to be guarded by five भावनाs which are explained hereafter. The त० सू० mentions them thus: क्रोधलोभभीरुत्वहास्यप्रत्याख्यानान्यनुवीचिभाषणं च पञ्च । VII. 5. *27)* Better इहलोयाजीव. The seven kinds of fear are thus enumerated: इहपरलोयत्ताणं अगुत्तिमरणवेयणाकस्सा । सत्तविहं भयमेदं निद्दिट्ठं जिणवरिंदेहिं ॥ see Śubhacandra's Sk. com. on the *Kattigeyāṇuppekkhā* (Agas 1960) p. 232. *30)* Hereonwards अदिण्णादाणविरमण is explained. *32)* That is the rationale of this vow: much the same as in the case of Ahiṁsā.

Page 221—*lines: 1)* The third महाव्रत is guarded by five Bhāvanās, which agree more with the enumeration in the *Ācārāṅga*, II, 15, iii, p. 206-7 (JACOBI's Translation) than with the one in the *Tattvārthasūtra* which runs thus: शून्यागारविमोचितावासपरोपरोधाकरणभैक्ष्यशुद्धिसद्धर्माविसंवादाः पञ्च । VII. 6. *9)* The fourth महाव्रत is मैथुनविरति or ब्रह्मचर्य. The characteristics and consequences of sexual pursuits are described; and then follow the five Bhāvanās, the first being a little different from those in the *Tattvārthasūtra*: स्त्रीरागकथाश्रवणतन्मनोहराङ्गनिरीक्षणपूर्वरतानुस्मरणवृष्येष्टरसस्वशरीरसंस्कारत्यागाः । VII. 7. Cf. उत्तराध्ययन 16. *25)* The first line presents some metrical handicap: Better इत्थीपसुपंडवज्जियाएँ वसतीएँ अच्छइ णीसंगो ।, and it is a विपुला type. *31)* The fifth vow is परिग्रहविरति. Greed is the root cause of attachment for possessions; and it makes him unhappy here and elsewhere. *32)* Note the popular verse: अर्थानामर्जने दुःखं दुःखं संरक्षणे तथा । आये दुःखं व्यये दुःखं धिगर्थाः कष्टसंश्रयाः ॥.

Page 222 *lines: 4)* The five Bhāvanās which sustain well or guard this last महाव्रत are these: मनोज्ञामनोज्ञेन्द्रियविषयरागद्वेषवर्जनानि पञ्च ॥ VII. 8. The author often calls these भावनाs as समितिs. *5)* त्रिगुप्ति, guarding mind, speech and body, and त्रिदण्ड refers to hurtful behaviour through mind, speech and body: thus both amount to the same contents, put positively and negatively. The author says त्रिदण्डविरतमनाः; has he in view three-fold acts, कृत, कारित and अनुमोदित?

Otherwise the use of मनम् loses significance. *8)* Note the distinction between अणुव्रत and महाव्रत; the former is prescribed for a limited period in the case of a house-holder and the latter is prescribed for a monk for the whole of his life. *9)* Hereonwards there is an exposition of three गुणव्रतs and four शिक्षाव्रतs, which stand thus—दिग्देशानर्थदण्डविरतिसामायिकप्रोषधोपवासोपभोगपरिभोगपरिमाणातिथिसंविभागव्रतसंपन्नश्च । त० सू० VII. 21. For details see also the उवासगदसाओ. On the enumeration of गुणव्रतs and शिक्षाव्रतs there are minor differences here and there. *16)* Compare मारणान्तिकीं सल्लेखनां जोषिता । त० सू० VII. 22. *19)* Hereonwards the अतिचारs of the above vows and संलेहणा are described. Compare उवासगदसाओ I. 45 ff. and त० सू० VII. 25 ff. Uddyotana appears to follow the *Tattvārthasūtra* closely.

Page 223—*line: 4)* The term शील is used for the गुण and शिक्षाव्रतs; see also the त० सू० VII.24.

Page 224—*lines: 7)* Here चम्पापुरी is mentioned; but elsewhere, p. 217, line 11, it is काकन्दी. *17)* अनङ्गकुमार is the name of Mahāvīra in one of his earlier births. *31)* सक्कारो=संस्कार: or सत्कार:?

Page 225—*lines: 7)* 'you yourself get burnt'. *13)* गारुल्लिए=गारुलिए. *24)* Some of the expressions have a metrical ring.

Page 227—*lines: 1)* Hereonwards there follows a fluent exposition of the twelve Anuprekṣās. 1) अनित्य-, 19-20; 2) अशरण-, 21-23; 3) संसार-, 24-32; 4) एकत्व-, next page: 1-4; 5) अन्यत्व-, 5-8; 6) अशुचित्व-, 9-23; 7) आस्रव-, 24—(next page) 2; 8) संवर-, 3; 9) निर्जरा-, 4-7; 10) लोक-, 8; 11) धर्म-, 9; and 12) बोधिदुर्लभत्व-, 10-11. The enumeration agrees partly with त० सू० and partly with other Prākrit sources. For a detailed discussion about them, see my Intro. to the *Kārttikeyānuprekṣā* (Agas 1960).

Page 228—*lines: 11)* The author gives here his ideas about digestive process inside. *25)* वेगसरी(?). *28)* Some of the illustrations are interesting.

Page 229—*lines: 6)* Are we to read विरम्मए for च रम्मए? *19)* Better read चिट्ठए for दिट्ठीए. *25)* See the notes above on p. 96, line 5 and p. 110, line 7. There is some confusion between the names in heaven (पउमसार and पउवर) of मानभट and मायादित्य.

Page 230—*lines: 1)* Here, in this paragraph, the author makes out the point that a Samyagdṛṣṭi, without good conduct *(a-virata)* will be unhappy; but, if he is endowed with good conduct *(virati)*, i.e., he abstains from all sins and is pure in mind, he is happy. *12)* This is an अनुष्टुभ् verse. *13)* The term पण्हावागरण obviously means questions and their elucidations (in reply): thus the contents included under the title पण्हावागरणाइं are out of place. *20)* The grades of existence, the physical disabilities and equipments, intellectual gifts, possessions and other worldly environments depend on one's own Karmas; and what Karma slead to what types of consequences is elaborated here in §§ 356 onwards. *32)* The tendencies and acts which lead the soul to hell (lines 32 to p. 231. line 1); see त० सू० VI. 15—बह्वारम्भपरिग्रहत्वं नारकस्यायुषः ।.

Page 231—*lines: 2* f.*)* The tendencies and acts which lead to different *gatis* (ll. 2-4), to different genders (ll. 5-7), to duration of life (ll. 8-9), to comforts (ll. 10-11), to fortune (ll. 12-13), to grades of intelligence (ll. 14-15), to pangs, fortitude, and fruitfulness (ll. 16-21), to frustration (ll. 22-25), to defective organs, different social status and unbalanced routine (ll. 260 to p. 232, l. 4); but one who is endowed with three jewels attains liberation. *10)* Compare वज्जालग्गं, 5.8 first line.

Page 232—*lines: 24)* The name of the king is रणगइंदो=रणगजेन्द्रः, but P reads रयणगइंदो. Both the spellings are available—पियंगुमई and पियंगुमई: P is partial towards the second. One the next page, line 2, we get J धुव P धुय—such instances indicate that the earlier Mss. contained more Śaurasenisms which were eliminated in later codices under Mahārāṣṭrī influence.

Page 233—*lines: 9)* This Sanskrit line is just the half of an अनुष्टुभ् verse. *19)* अवंति is the name of the king of Ujjaini. If the author's statement is based on any tradition, well, that should explain the name of that territory. The term अवंति is to go back to the √अव् to protect: अवं (pres. participle) ति in Prākrit, or अवन्ति (इति ते राजानः). तइउ or तइओ, possibly a contaminated form from तइआ and तओ, 'then'. *23)* सुंदरी Acc. sing. *27)* Some of the expressions have श्लेष.

Page 234—*lines: 11)* मउंद is a kind of drum, posibly slender in the middle; or the reading might have been मइंद=मृगेन्द्र. सिहकटी is generally used for a lady with slender waist. *13)* कविट्ठसरिसा Inst. sing. (on the mistaken analogy of पयसा, from पयस्) stands as an adjective of पयहरजुयलेण. *17)* Obviously the poet has mastery over a fund of similes. *19)* The author mentions here a number of mythological maidens: रति, धृति, श्री, ह्री, रम्भा, उर्वशी, सावित्री and सरस्वती.

Page 235—*lines:* *16)* Each line has 30 मात्राs; it is of the गीति type; and it can be called हरिणी-कुलम् (4×7, 2; with pauses after 12 and 8 मात्राs). *24)* द्विपदीखण्ड (Hema.: *Chandonuśāsana* IV. 85). If खड (meaning, group) is also a name of some metrical form, may be that the reading is corrupt (स्थिर?). जंभेटिया, also spelt जंभेटिका, जंभेट्टिका (°भेट्टिआ), Hema., Ibid. VII. 67. चित्त = चित्रा (Hema., Ibid. III. 68), or वित्त = वृत्त. गाथा is well-known. *30)* णिद्दयं = निद्रायां? विब्भणं = विह्वलं? The author is adept in such style, with pithy sentences.

Page 236—*lines:* *10)* Some word is missing in the first line. *12)* The first line presents some difficulty. Are we to read फुडं ति।? *22)* The प्रज्ञप्ति-विद्या helps them to know things at a distance; and it is both personified as well deified. *26)* ए = ते; it is recorded as an independent form of the Gen. Sing. of युष्मद्, see Hema. VIII, iii. 99. Or जेण-ते, being read of uttered together, becomes जेण ए. *31)* In the Ms. P, there is a Daṇḍa after एसो. P clearly reads तंतक्खणे, but J तक्खाण which is preceded on the margin by पंचतं. As HERTEL has noted the Buddhist version (of the पञ्चतन्त्र) from Nepal was called तन्त्राख्यान; see my paper in the Adyar Library Bulletin, Vol. XXV, parts 1-4, pp. 354-55. The Sanskrit version (p.* 78, *l.* 4) calls this merely a popular verse, and reads the second *pāda* thus: नागराजोऽब्रवीदिदम्, perhaps a little improvement on the reading of P.

Page 237—*lines:* *1)* This verse is quoted by Hariṣeṇa (A.D. 931-32) in his बृहत्कथाकोश (Bombay 1943), p. 152 in this manner: तथा चोक्तम् - नीयमानः स्वपर्णेन [सुपर्णेन] नागः पण्डरिरब्रवीत् । यः स्त्रीणां गुह्यमाख्याति तदन्तं तस्य जीवितम् ॥. *3)* सुविणम्मि तं मम would be equally a good reading. *4)* एस साहेयव्वा (eventually साहेयव्व'त्ति)? Or एस [वुत्तंतो]? *16)* Or मा (negative particle) य देवीहिं अवहरिओ. 'And (I hope) he is not carried away or kidnapped by deities'. *29)* Is अत्थि just a particle of decoration here?

Page 238—*lines:* *1)* This is a विपुला आर्या. *5)* The imagery is finely projected. *14)* अणिया, tip or top, compare Kannada *aṇi*. शेरीसि = शिरीष. The comparison is possibly with a heap of tufts of शिरीष piled up in a big basket. *24)* कावालिणिया, one who follows the routine of कापालिव्रत, a Tantric वाममार्ग.

Page 239—*line:* *26)* For facility of pronunciation, the intervocalic consonant *t* might have been retained in such words as चिती.

Page 240—*lines:* *10)* The word शास्त्र has possibly some स्मृति verse in view. We get in the बौधायनस्मृति (१.१३)—पतिर्हि देवो नारीणां पतिर्बन्धुः पतिर्गतिः । पत्युर्गतिसमा नास्ति दैवतं वा यथा पतिः ॥. The practice of अनुमरण or सती seems to have been common in the society round about. See also a simile arising out of this custom, p. 82, line 20. *16)* Here वापी is graphically compared with कामिनी, a nicely worded metaphor. *30)* Hereonwards we have not only a series of dependent उपमाs but also a good bit of अनुप्रास upto वणंतराइं, almost of the pattern of श्रृंखलायमक.

Page 241—*line:* *17)* In the first three पादs we have the श्रृंखलायमक.

Page 242—*line:* *1)* Hereonwards we have an exposition of उदय, क्षय and क्षयोपशम of ज्ञानावरणीय and other Karmas with reference to द्रव्य, क्षेत्र, काल, भव and भाव.

Page 243—*line:* *13)* Here is a contrast of the conditions in the Aparavideha and Bharata.

Page 244—*lines:* *5)* Here is a Sanskrit quotation: 'मनसा देवानां वाचा पार्थिवानाम्'। *24)* This text says एक्को परं देवो. The Sanskrit text, however, 'द्वौ देवौ स्तः, तावप्यल्पायुषौ।'. There seems to be some confusion of details in the Prākrit text. *28)* Better a paragraph should begin with एवं च भगवं etc. *30)* Note how synonyms of root साहृ etc. are used.

Page 245—*lines:* *6)* Here is an exposition of the Leśyā doctrine to explain how individuals occupied with the same act (see 246.9) incur different quantities of sin. *9)* The form बहुए inherits the traits of बहवे. Note the form बंधिरे, a relic of the Perfect. *12)* Here is a fine account of what is known as लेश्यावृक्ष. *17)* Are we to read ण य भायण (Acc. sing.) कप्पडे य फालियए? *18)* छाय, Deśī, hungry.

Page 246—*line:* *33)* Note the Yamaka in this verse.

Page 247—*lines:* *7)* 'दुर्बलानां बलं राजा' is a metrical foot. *14)* The proper name वइरगुत्त is rendered वैरिगुप्त by the Sanskrit digest, but it should be better वज्रगुप्त. *15)* The story of Agaḍadatta in the com. of the उत्तराध्ययन very much resembles this story. Compare the verse in the story मज्झं सत्त दिणाणं पुरचोरं नो लहामि जइ नाह । तो जलियजलणजालावलीसु जालेमि नियदेहं ॥ with line 16 here.

Page 248—*lines:* *9)* Gautama raises this question, because this eating of flesh by one of the Deva-yoni is against Jaina dogmas. Mahāvīra explains the situation by saying that the Vetāla is just joking to test the bonafidy of the prince. *15)* अट्टिसरिस; here सरिस has the sense of सहिय. *34)* घेप्पई वा or घेप्पइ व्वा—here lengthening of इ or doubling of वा is for the sake of metre.

Page 249—*line:* *30)* In the तरंगलोला—आयण्णायड्ढिएक्कबाणकरो (p. 37, verse 70) Rājaśekhara has expressed a similar idea in his *Karpūramañjarī* II. 6: अग्गम्मि भिंगसरणी णअणाण तीए, मज्झे पुणो कडिअ-दुद्धतरंगमाला । पच्छा अ से सरइ तंसणिरिक्खिएसुं आअण्णकुंडलिअचावहरो अणंगो ॥.

Page 250—*line:* *28)* Note अत्थि........करेता ।.

Page 252—*lines:* *29)* So the author recognises both the forms वंद (line 1) and वंद्र. *31)* Here the author seems to have confused between चपयमाला and चंपावई, see 250.19 above. The Sanskrit Digest rightly says 'चम्पकमालया प्रोचे'* 83.12.

Page 253—*lines:* *4)* करण मोत्तूण जुज्झसमयम्मि, युद्धसमय refers to the code of warfare. *18)* Vajragupta is plunged in sense-pleasures, not even aware of the passing of twelve years since he left home: so here is a divine voice reminding him, deluded by slumbering with infatuation as he is, that a Fall for him is inevitable, if he fails to remember the परलोकहित. *26)* In this paragraph *virati* is stressed even in the midst of pleasures.

Page 254—*lines:* *1)* Pleasures are a result of Puṇya which accrues from the practice of Dharma without which all enjoyment is a mockery. *11)* Lovely and tempting lures cannot be a shelter from the pangs of hell from which Dharma alone can protect one. *19)* Nowhere there is anything like satisfaction in this Saṁsāra: quenching of one thirst only gives rise to another, and so goes on the series in this Saṁsāra, irrespective of the fact whether one is a god or a man. *26)* Saṁsāra has manifold tortures, ailments, humiliations and sufferings which one should recollect and get rid of infatuation for pleasures.

Page 255—*lines:* *3)* The sense-organs are a trap and their pleasures are fatal in consequence; so one should be devoted to Samitis instead, with full control on mind, speech and body. *12)* Kulaka is obviously a group of verses. *26)* This verse सत्संगतमार्येषु अनार्ये नास्ति संगतम् । अनया सह राजेन्द्र एकराश्युषिता वयम् ॥ is taken out possibly from a narrative context. The source is said to be नीतिशास्त्र.

Page 256—*lines:* *30 f.)* Gods are of two kinds सराग and विरागिन्. The former class includes गोविन्द, स्कन्द, रुद्र. व्यन्तर deities, गणपति, दुर्गा, यक्ष, राक्षस, भूत, पिशाच, किंनर, किंपुरुष, गन्धर्व, महोरग, चन्द्र, नक्षत्र, तारक, ग्रह, आदित्य, नाग, उदधि, सुपर्ण, अग्नि, विद्युत् and इन्द्र. All these are worshipped by somebody or the other, in some place, context or the other. In giving fruits in response to devotion, worship etc. these gods are only सहभावी, coincidental: what is important is one's own Karma according to which there results one's happiness or misery. The gods of the विरागिन् class (namely, अर्हत्, सिद्ध, आचार्य, उपाध्याय and सर्वसाधु), when respected, only show the path of Liberation. However, according to the भावना of the devotee, they become the cause or occasion of शाप and अनुग्रह—which process is illustrated by parallel cases of the Māntric lore, sometimes a bit obscure. Vītarāga god is indifferent to praise or blame. Just as mercury dropped in fire splits into pieces which flow in different directions; similarly the sin disappears at the sight of Jina.

Page 257—*lines:* *22 f.)* Here we have some Tantric description of the worship of सराग-देव. These details have been worked out in a chart in the Gujarati translation, p. 460, lately brought out by श्री हेमसागरसूरि, in the श्री आनन्द-हेम-ग्रन्थमाला, No. 10, Bombay 1965.

Page 259—*lines:* *1)* The *Vajjālaggam* has a verse like this: दारिद्दय तुज्झ नमो जस्स पसाएण एरिसी रिद्धी पेच्छामि सयललोए ते मह लोया न पेच्छंति ॥. *8)* One can introduce here the popular notion of दैव for पुण्य (see below 260.1) and thus the author has stated his concept about the relation between दैव and पौरुष which affect one's worldly prospects.

Page 260—*lines:* *12)* पक्खिकुले, Mas. nom. pl. *13)* बहुप्पमाणा Acc. pl.? *18)* As it is गरुडात् अपि....गुरुतमं मन्ये ।.

Page 261—*lines:* *6)* Religion can be and has to be practised not only by men and women but also by beasts and birds as well. *8)* A doctrinal point is raised: who go to hell and how the hell-life is incurred? Here four causes or items are specifically stated. Compare बह्वारम्भ-परिग्रहत्वं नारकस्यायुषः, त० सू० VI.15, which is more general. The first three are covered by बह्वारम्भ and the last by परिग्रह. *22)* The expression पाव-परम्म अम्हाणं जीवियं ति । is interesting.

On the pattern of पावपरमं जीवियं, we can read अहिंसा-परमो धर्मः, rather than अहिंसा परमो धर्मः as it is generally understood. *31)* अनुज्जा=अनुज्ञा.

Page 262—*lines: 1)* The context of the bird seeking consent of the elders to quit the world and adopt renunciation is really an अन्योपदेश giving lesson to all those who are too much attached to the world. This breathes the same spirit seen in the *Uttarādhyayana* IVX and IXX.

Page 263—*lines: 3)* Here the Mother is being requested to give अनुज्ञा to adopt renunciation. The various terms of address are interesting. *16)* Note जे with infinitive. *33)* Here in the same manner the elder brother is being requested.

Page 264—*lines: 3)* The second part presents some difficulty. *12)* Here the younger brother is approached. *18)* Here the elder sister is being addressed. *21)* पोमाय from पुमान्? *28)* Now the younger sister is approached. *33)* Hereonwards the wife is being addressed.

Page 265—*lines: 21)* This optimistic desire to put oneself on the right track, for doing which it is never late, is a highly praiseworthy tone and a worthy outlook on life. *34)* पायाहि= पाएहि (=पादेषु=पादयोः) ?

Page 266—*lines: 1*f.*)* He is addressing his children, then his father-in-law (*l.* 11), thereafter his mother, his mother-in-law (*l.* 17), and then his friend (*l.* 31).

Page 268—*lines: 9)* Here the references to Magadha, Rājagṛha and king Śreṇika bring us to a historical period. *20)* सुत्तणाणं=सूत्र- or श्रुतज्ञान. *25)* Hereonwards some details of the निमित्तज्ञान are given. Some syllables are auspicious, while others are inauspicious. These topics, Dr. Nemichandra Shastri, Arrah, informs me, are discussed in Jaina texts such as अर्हच्चूडामणिसार, आयज्ञानतिलक, केवलज्ञानप्रश्नचूडामणि, चन्द्रोन्मीलनप्रश्न etc.

Page 269—*lines: 7)* The theoretical discourse about *nimitta* serves like a prelude and anticipates, as it were, the dream of Mahārathakumāra. *23)* Here is a doctrinal discourse on the fourfold Ārādhanā: ज्ञान, दर्शन, चरण and वीर्य. *26)* Compare *Mūlācāra* v. 72 and 170. The topic of Jñāna is dealt with in 269.26–270.4.

Page 270—*lines: 5)* The topic of Darśana is dealt with in lines 5-15, with reference to its eight *aṅgas*. *14)* This verse is often quoted. May be that it is an old verse of traditional inheritance. *16)* Hereonwards is discussed चारित्राराधना consisting of five Samitis and three Guptis, which are called Eight प्रवचनमातृकाs. *26)* The last आराधना consisting of twelve penances is passingly referred to.

Page 271—*lines: 1*f.*)* Here is the offering of Sāmāyika, a good doctrinal discourse on its contents and mode of offering. Having accepted Saṃlehaṇā, on the eve of his career, one abandons all violations (in thought, word and act, and all that is committed, commissioned and consented to) of the six-fold vows (Five Mahāvratas and Rātri-bhojana-viramaṇa), ll. 1-6; all notions of mineness in the context of possessions, relations and attachments ll. 7-15; and all passions (*kaṣāyas*), all activities, through words and deeds, which cause even remote pain to others: lastly, he forgives all or apologises to all and want all to forgive him.

Page 272—*lines: 5*f.*)* Likewise, the saint Vajragupta, on the eve of his career, recounts and offers repentance for his various irregularities in the practice of religion. He offers Sāmāyika, recollects fourfold Maṅgala and solicits fourfold shelter, the best of the four being Jinadharma. Then either he abstains from or devotes himself to items, enumerated from one to thirty three, as well as those of the miscellaneous type connected with Jaina doctrine (ending with p. 273, line 22). This tendency along with the pattern of details is pretty old, see the *Uttarādhyayana*, Chap. 31 called Caraṇavihi; it is followed in the *Dharmopadeśamālā*, pp. 67 f. (Bombay 1949).

Page 273—*lines: 6)* Then Pratikramaṇa is offered with reference to various omissions and transgressions. *20)* Here the author has the tenfold enumeration of Prāyaścitta. while another with nine varieties is also known, see the त० सू०. IX.22. The former has मूल, अनवस्थाप्य and पारांचिक in the place of परिहार and उपस्थान of the latter. *25)* Similarly Svayaṃbhūdeva meditates on the nature and types of Death, namely, Paṇḍita- and Bāla-maraṇa. Right from conception death might overtake one at various stages and in various forms. In this context see the आचाराङ्ग I. vii. 8; भगवती आराधना (Sholapur 1935) which is mainly devoted to this; मरणसमाही, one of प्रकीर्ण texts, deals with this topic.

Page 274—*lines:* *4)* Within a few days after birth, the child may be offered as oblation or it may be affected by various diseases and ailments, the list of which is quite interesting. This list sheds some light on the contemporary practices like गुग्गुल. *16)* Here some weapons used for striking are mentioned. *22)* After enumerating the types etc. of Death for human beings, the author deals with those of sub-human beings in their Sthāvara (27f.) and Trasa forms (30f.).

Page 275—*lines:* *6)* Death in hells and heavens is dealt with in the following lines. *16)* Hereonwards we get a description of the nature and constituents of the body which is after all perishable being subjeet to various ailments. What is more important is Dharma for the practice of which one should take the maximum advantage of the body without undue infatuation for it.

Page 276—*lines:* *3f.)* One is to reflect on the nature of Jīva and its fate in Saṁsāra—there are various kinds of death; but the Paṇḍita-maraṇa alone helps one to get rid of Saṁsāra and attain the status of Siddha.

Page 277—*lines:* *7)* In the same manner, the saint Mahāratha accepts Saṁlehaṇā and offers salutation to Arahanta, Siddha, Ācārya, Upādhyāya and Sādhu in §§420-24. We get a good discourse on these five and their nature. The Arahantas, especially the Tīrthakaras of all times, of all places, in their different stages of varying careers, and endowed with great qualities are described: a salutation to them leads one to Mokṣa. *20)* Hereonwards we have a salutation to Siddhas; their types and varieties are interesting. Compare in this context T. S. X. 9.

Page 278—*lines:* *7)* It is the Gaṇadharas, to be included under the category of Ācāryas, who are responsible for incorporating in Sūtras the words of Jina which thereby have come down to us. Different Ācāryas knew the Aṅgas of varying extent. It is they who enlighten us in the Scriptural knowledge. Salutations are offered to them, of the various times and places. *24)* The Upādhyāya is one who propounds the contents of the Aṅgas and Upāṅgas for the benefit of pupils.

Page 279—*lines:* *1)* Here the Sādhu is saluted, and his outstandind qualities are incidentally mentioned. *12)* जोक्कारो has obviously the meaning of णमोक्कारो and its etymology might be offered thus: जयकार: > जउक्कारो (in Apabhraṁśa) > जोक्कारो, the doubling is not in any way abnormal: सुगति is often represented by सोग्गइ. We get both the forms णमोयारो and णमोक्कारो. This paragraph (§425) glorifies the पञ्चनमस्कार in view of its religious sanctity, spiritual powers and miraculous force. A good deal of literature has developed round this पञ्चनमस्कार both in Prākrit and Sanskrit, and a good bit of it is publisned in two volumes, नमस्कार स्वाध्याय, published by जैनसाहित्यविकासमण्डल, Villeparle, Bombay-56, 1961-62.

Page 280—*lines:* *1)* In this paragraph is described the spiritual progress on the क्षपकश्रेणी (See the *Doctrine of Karman*, p. 73, Bombay 1942) culminating with निर्वाण or मोक्ष which is characterised by the highest Bliss (see lines 15-16). *17)* Here ends the कुवलयमाला कथा elaborated and composed by the genius of दाक्षिण्यचिह्न. In the Śāntinātha Jaina Bhaṇḍāra, Cambay (G. O. S. 135: *Catalogue of Palm-leaf Mss.* in the S. J. Bha., Cambay, Baroda 1961) there is a Ms., *Pañca-ārādhanāprakaraṇa* (No. 115-5, folios 88-110, Extent 339 gāthās, Language-Prākrit, size 13.7 × 1.7 inches, Age of Ms., *c.* first half of the 13th Cent. V. S., condition-good), p. 189. It opens thus: मणिरहकुमारसाहू १ कामगयंदो वि मुणिवरो भयवं २ । वयरगुत्तो य मुणी ३ सयंभुदेवो महारिसि त्ति ४ ॥ १ ॥ महरहसाहू ५ य तहा पंच वि एए तवं च काऊणं । वीरवरस्स भगवओ अंते आलोयणं दाउं ॥ २ ॥ आराहेऊण तओ जिणोवइट्ठेण चेव मग्गेण । निट्ठविय-अट्ठकम्मा अंतगडा केवली जाया ॥ ३ ॥ जह मुणिवरेहिं एएहिं झोसियं कम्मसेण्णमसुहं पि । तह अन्नेण वि मुणिणा झोसेअव्वं पयत्तेणं ॥ ४ ॥ End—तत्थ न जरा न मच्चू नाविहिणो [न वाहिणो] नेय सव्वदुक्खाइं । अच्चंतसासयं चिय भुंजंति अणोवमं सोक्खं ॥ ९८ ॥ पंचमी आराधना सम्मत्ता । पंचैकत्र गाथा: ३३९ ॥ छ ॥ This shows how these characters from a tale, in course of time, were looked upon as Religious Heroes, great saints in flesh and blood, who attained liberation after practising penances etc. *18)* The story proper ends with the paragraph §426. Hereonwards is more or less the concluding Upasaṁhāra, in which the author explains himself on certain items (§427-28), solicits sympathy from the readers (§429), then gives some personal information in what may be called a Praśasti (§430), then there is concluding Maṅgala (§431), and lastely the Granthāgra is given (§432). *19)* For the description of the Nagarī, see §14f. For the meaning अक्खेवणी see p. 4, *l.* 22. *22)* For the episode of Ratnaśekhara alias Jinaśekhara, see pp. 117-120. *23)* For the biography of Eṇikā, pp. 124-27. *24)* For the account of the Bhilla chief, see pp. 138-149. *26)* For the episode of the Citrapaṭa,

pp. 185-ff. *27)* For the episode of the alchemists, see pp. 195 f. *28)* Here the reference appears to the context where the king meets various religious teachers holding different views, p. 203 ff. *29)* जुयसमिलाविटठंतो, see § 326. Then दियलोए धम्मफलं possibly refers to the episode of the Bird pp. 261 ff.

Page 281—*lines: 1)* For the details about Kāmagajendra, see above pp. 232 ff. *2)* For details about Vajragupta, see above pp. 244 ff. *3)* About Svayṃbhūdeva, see above pp. 255 ff. *4)* About Mahāratha, see above pp. 268 ff. *5)* The topics of Ārādhanā etc. pp. 269.23 f. *8)* Rāga is attachment or attachment for the world and its ties. Rāga is acceptable (for treatment) or praiseworthy provided it leads finally to non-attachment or Vairāgya. *11)* Two parts of the *Vasudevahiṇḍī* have appeared from Bhavanagar (Ātmānanda Sabhā). From the first part it is seen that the *Dhammillahiṇḍī* is included in the *Vasudevahiṇḍī*, but here Uddyotana by using plural हिंडीसुं seems to indicate that the *Vasudeva-hiṇḍī* and *Dhammillahiṇḍī* are two works. *13)* For the reference to गुग्गुल, see p. 13, l. 8. *14)* This has possibly in view the conversation which the king had with the goddess, especially p. 15, line 9 etc. *15)* For the context of पुरुषलक्षण, see p. 129. *18)* These non-Jaina deities are referred to more than once in the text. *20)* Some apparently unpalatable details can find a place in the धर्मकथा which ultimately gives rise to सम्यक्त्व. *23)* देसीओ भासाओ, many speeches, dialects current in different देश्s, territories, parts of the country. पढ possibly refers to recitation. From the mention in the preceding line and here, it is clear that the name of the work is *Kuvalayamālā*. *27)* The author tells here that within three hours of the day he composed one hundred *granthāgras* (extent of one hundred *anuṣṭubh* units) and possibly went on writing (or having got written, note the reading of P) them on a slate as was the custom in those days. Muni Shri PUNYAVIJAYAJI tells me that generally the authors recited as they went on composing and some one else, if not the author himself, went on writing side by side on a slate with a soft-stone-piece (something like chalk). *28)* On the position of ह्री, a deity of the महापद्मह्रद, in Jaina mythology, see the तत्त्वार्थसूत्र III, 14-9. She plays a significant role in Jaina rituals and Tantra. The author feels that it was due to the benign favour of ह्री-देवता that he could compose this work with such a remarkable speed.

Page 282—*lines: 1)* These two verses are really touching; and almost with paternal affection, Uddyotanasūri has presented *Kuvalayamālā* to the world of scholars. Some of the words have a double meaning. *3)* This is a Dharmakathā. Various Kalās are described or shown here. Many kings have taken *dīkṣā* in this Kathā. The author wishes that his work should live long like the fame of Ṛṣabha, the first Tīrthakara. *4)* This paragraph gives personal details about the author, and as such it is a biographical Praśasti. The two Mss. J and P show great variations in the details of this Praśasti and they deserve careful study. J gives more details, and some of them are a second thought, and at least once intruding on the continuity of P. *4)* P has not got first two gāthās. That means, it does not refer to two Pathas (Dakṣiṇā-patha and Uttarā-patha) and to the river Candrabhāgā or the Chinab—the Acesins of the Greeks or rather the united streams of the Jhelum and the Chinab. The Praśasti according to P., therefore, begins with line 6, which opens thus: अत्थि पयडा पुरीणं पव्वइया etc. *6)* The letters *sa* and *ma* are very much similar in P; so one is justified in reading सिरि-तोरमाणेण. *7)* Ācārya Harigupta hailed from the Gupta-vaṁśa; he was a Guru of Toramāṇa; he had his camp (possibly during the rainy season) at Pavvaiyā (on the bank of Candrabhāgā) from which capital Toramāṇa ruled the country (lit. enjoyed the sovereignty of the world). *8)* The Ms. P does not specify the relation between Harigupta and Devagupta; J makes it, however, clear. This Devagupta is possibly the same as the one mentioned at p. 3, line 28; like his teacher Harigupta, he also hailed from the Gupta-vaṁśa and is styled Rājarṣi. He is mentioned earlier along with other literary figures; and here he is called a कवि or महाकवि; and in both the places there is a reference to his fame *'payaḍo'* or *'pāyaḍo'*. May be that he had written a work like सुपुरुसचरियं. P specifies his fame thus: अज्ज वि विज्जरए कित्ती. *8)* Śivacandragaṇi is called Mahattara, a well-known title; मयहरो stands obviously for महयरो=महत्तरः. *9)* Both J and P say that he came and stayed at Bhinnamāla or Bhillamāla. The reason why he came from the Pavvaiyā area to Bhinnamāla is that he wanted to pay respects to Jinas (in various temples on the way). *10)* Śivacandra's pupil is Yakṣadatta with the title Kṣamāśramaṇa. The Editor of the *Rajasthan through the Ages* (Bikaner

1966), p. 121, proposes that this Kṣamāśramaṇa Yakṣadatta might be identical with Yakṣadeva who was patronised by Nāgabhaṭa I. For details the reference is given to a paper 'Original Capital of the Imperial Pratihāras' in the *Bhāratīya Vidyā*, XVIII, parts iii-iv, pp. 74-80. He had many pupils, known for their austerities and gift of speech; and it is they who had got constructed many temples of Jina on account of which the Gurjara-deśa became attractive. *12)* This gāthā is found only in J. It is amplificatory of *bahuyā sīsā* and mentions six pupils of Śivacandra, namely, Nāga, Vṛnda, Mammaṭa, Durga, Agniśarman and Vaṭeśvara. *13)* It is the sixth pupil, namely Vaṭeśvara, that is meant by *teṇa*. He had a Temple of Jina built at Ākāśa-vapra-nagara. A careful scrutiny of the variations seen in J and P in lines 11-13 clearly leaves the impression that the draft of J is subsequent to the draft of P. That is, J is rewriting what was already there in P, so far as this *praśasti* is concerned. The pronoun *teṇa* in singular refers only to Vaṭeśvara when six of the pupils are mentioned here. P reads वडेसरो आसि जो खमासमणो for which J has जिणालयं तेण णिम्मवियं रम्मं. The expression तस्य मुहदंसणे च्चिय is more appropriate with the reading of P, along with which it stood originally, than with the reading of J which came to be substituted in the revised draft. *14)* The pupil of Vaṭeśvara is Tattvācārya. One can ever read णाम-पयड-गुणो as a compound expression. *15)* Among his contemporaries, not so quite laudable, he had an outstanding character. *16)* The author of this work namely उद्द्योतन is a pupil of Tattvācārya; he composed the कुवलयमाला after having had a vision of and inspiration from ह्री देवी; and he was known as दाक्षिण्यचिह्न. *17)* After giving his descent in the ascetic hierarchy (हरिगुप्त > देवगुप्त > शिवचन्द्र > यक्षदत्त > नाग—वृन्द—मम्मट—दुर्ग—अग्निशर्मन् and वटेश्वर > तत्त्वाचार्य > उद्द्योतन i.e., दाक्षिण्यचिह्न), he now gives some details about his instructors or teachers in different branches of learning. Ācārya Vīrabhadra *(asthāvaraḥ kalpavṛkṣaḥ)* was his Guru who taught him Siddhānta and Haribhadra, a prodigy of manifold learning, taught him Yuktiśāstra or pramāṇa-nyāya (P reads पमाणनाएण). *19)* After giving his ascetic and tutorial parentage or ancestors, Uddyotana gives his natural parents. In the town of Mahādvāra, there was a dutiful Kṣatriya, Uddyotana by name. This line is found only in J. सया for राया is a misprint in f. n. 19. *20)* Samprati also can be taken as a proper name; in that case Vaṭeśvara is the popular (and alternative) name. P calls him राजा. In case *samprati* is not a proper name, the implication would be that Vaṭeśvara is a recent, if not contemporary, ruler. Our Uddyotana, the author of *Kuvalayamālā*, is the son of Vaṭeśvara. So his natural parentage is of a Kṣatriya ruling family: Uddyotana > Samprati alias Vaṭeśvara > Uddyotana. He had the name of his grand-father, not in any way unusual. Vaṭeśvara happens to be the name of his father as well as of his grand (ascetic) teacher. *21)* The author mentions here the place where this work was composed. Jāvāliura or Jalor was rich in temples and Śrāvakas or Jaina laymen. It is there that Vīrabhadra (possibly the same as one, noted above, from whom the author received lessons in Siddhānta) got constructed a lofty temple dedicated to Ṛṣabha-Jinendra. While staying in that temple, Uddyotansūri composed this work and completed it on the 14th day of Caitra Kṛṣṇapakṣa. So far as P is concerned, the matter continues very well with line 5 on the next page. In Saṁ. 915, i.e., A.D. 858, just after 80 years after the completion of the *Kuvalayamālā*, Jayasiṁhasūri composed his *Dharmopadeśamālā-vivaraṇa* (Singhi Jain Series, No. 28, Bombay 1949, pp. 228 f.) at Nagaur (possibly then included in Gujjarattā, or Gujarāt) during the reign of Bhojadeva (to be identified with Mihira Bhoja, c. 840-90, whose dominions 'included the Cis-Sutlaj districts of the Punjāb, most of Rājputānā, the greater part, if not the whole, of the present United Provinces of Agra and Oudh and the Gwālior territory', see V. A. SMITH, *The Early History of India*, 4th ed., p. 393). He gives the genealogy of his ascetic predecessors. Devavācaka was succeeded by many teachers *(sūri)*; then comes Vaḍasara (= Vaṭeśvara), styled Kṣamāśramaṇa; his pupil was Tattvācārya (who was *suprasiddha*); he was followed by Yakṣamahattara, Kṛṣṇamuni etc. These names remind us of Devagupta, Vaṭeśvara and Tattvācārya mentioned by Uddyotana. It is not unlikely that they are identical. According to P Vaṭeśvara was styled Kṣamāśramaṇa.

Page 283—*lines: 1)* Lines 1-4 are found only in J: obviously they are an addition in the revised draft, supplemeniing a few new facts and ideas. When this work was completed at Jalor, Śrī-Vatsa-rāja was the contemporary *(jaiyā)* king; he is called *raṇa-hatthī*. Dr. DASHARATH SHARMA in his address at the History Congress mentions that Vatsarāja's coins are available·

In this address he puts together some details from the *Kuvalayamālā*. Jalor was possibly within his jurisdiction. *4)* Uddyotana calls himself Ācārya here; and tells us that he was a limb of or belonged to Candrakula. *6)* Earlier only Caitra-kṛṣṇa-caturdaśī was mentioned; here more details are given. It was completed (the reading of P is more explicit) in the afternoon, when one day was less for the Śaka era to reach seven hundred. The year ends with Caitra-kṛṣṇa-amāvāsyā. This last day but one of the Śaka year 700, according to JACOBI, corresponds to the 21st March 779 A.D. He has an important note thus explaining चोद्दसीए चेत्तस्स किण्हपक्खम्मि. i.e. Caitra ba-di 14 "This date is interesting from the point of view of the Calendar. As the Caitrādi-year invariably begins with the śuklapakṣa of Caitra, the date in question would seem to be recorded according to the *pūrṇimānta* scheme in which the dark fortnight precedes the bright one. But as KIELHORN (Ind. Ant. 1896, p. 271 f.) has shown from dates in inscriptions that in connexion with Śaka years almost always *amānta* months are used, the prima facie interpretation of our date becomes extremely doubtful. In the year under consideration, however, there was an *adhika* Caitra which precedes the *nija* month; therefore, in this *adhika* Caitra ba-di 14 is the last day but one of the preceding year, if the year began with *nija* Caitra, as it ought to do, since the new moon initiating true Caitra immediately preceded Meṣasaṁkrānti. I, therefore, believe that SWAMIKANNU PILLAI's assertion (*Indian Ephemeris* vol. I, part I, p. 65), 'when there is an *adhika* Caitra, that begins the year', applies only to modern usage (*Samarāiccakahā* Intro., p. ii, Calcutta 1926). *9)* This section presents what is called Pravacanamaṅgala. Such a *maṅgala* comes at the beginning and at the close of a discourse or treatise. It consists of salutations to all the worthy ones and to all those who deserve reverence and recollection of whom develops an auspious mood (in the individual) as well as atmosphere (round about). What J presents is a different draft of the Maṅgala from that in P, though some of the contents are common; and these contents go back to ancient Maṅgala-sūtras. Some forty four of them are a part of the Maṅgala salutation at the beginning of the Vedanākhaṇḍa (Ṣaṭkhaṇḍāgama, Khaṇḍa 4, Bhāga 1, Book 9, pp. 2 f.; see also the editorial observations in the Viṣaya-paricaya, and Book 1 Prastāvanā p. 29 f.). The Dhavalā com. on this section explains fully all those expressions which are common to these Maṅgala salutations. The references to various ऋद्धि and लब्धिs are interesting. *16)* Perhaps सेय for सीय. *43)* It may be noted that the Maṅgala in P refers to the Siddhāyatanas in the Sammedaśaila. *44)* The two Maṅgala passages drafted independently and added in Mss. P and J, using the same basic traditional material, might have been put at the end of the Mss. when they were completed and consecrated. किलि किलि अप्पडिचक्का is a better reading found elsewhere in the म. रा: रहस्य.

Page 284—*lines: 5)* The expression किलि किलिय घडीचक्का is a bit elusive; the term हिलिहिलि-देवीओ is in plural: if it does not refer to श्री (सिरी > सिली > हिली in popular Apabh.) and ह्री-देवीs. it has in view some local tutelary deities invoked in Tāntric rituals. See the formulas in the मन्त्रराजरहस्य. Muni Shri PUNYAVIJAYAJI kindly showed me an advance copy of what is called पवयणमंगलसारत्थयं printed in the मन्त्रराजरहस्य of सिंहतिलकसूरि (in the Singhi Jaina Series). Some of the prose passages in this Collection have close correspondence with the matter in our paragraph 431. There are some significant various readings which need careful study. *7)* The concluding verse clearly indicates that a Maṅgala of this type is to be recited every day. *8)* This seems to be the aurhor's approximate calculation recorded in the draft included in the Ms. P. Even after this calculation noted in the body of the text, it is interesting to observe that the Granthāgra noted by the copyist of the Ms. P is only 10,000. The subsequent reference to Uddyotana possibly belongs to the copyist. *11)* Why it is a संकीर्णकथा, see *ante* p. 4, line 16. *16)* The Ms. J plainly mentions the date when it was completed. It is Saṁvat 1139, Phālguṇa Vadi 1, Sunday.

Concordance of the Printed Text with the Mss. J & P

In the first column, the No. of the page of the printed text of the Prākrit *Kuvalayamālā* is noted; then in the next column it is indicated where that page begins and ends in the Ms. J (leaf No., *a* or *b*, line and column); and in the last column, it is shown where that page begins and ends in the Ms. P (Page No., *a* or *b*, and line). This Table will enable the critical reader to spot the context of the printed text in the Mss. either J or P.

Printed Page No.	J						P			
	From			To			From		To	
	Page	Line	Col.	Page	Line	Col.	Page	Line	Page	Line
1	1*b*	1	1	1*b*	6	3	1*b*	1	1*b*	11
2	1*b*	6	3	2*b*	2	1	1*b*	11	2*a*	8
3	2*b*	2	1	3*a*	5	1	2*a*	8	2*b*	7
4	3*a*	5	1	3*b*	7	1	2*b*	7	3*a*	4
5	3*b*	7	1	4*b*	2	1	3*a*	4	3*a*	18
6	4*b*	2	1	5*a*	3	2	3*a*	18	3*b*	14
7	5*a*	3	2	5*b*	7	2	3*b*	14	4*a*	12
8	5*b*	7	2	6*b*	2	3	4*a*	12	4*b*	7
9	6*b*	2	3	7*a*	7	2	4*b*	7	5*a*	7
10	7*a*	7	2	8*a*	4	1	5*a*	7	5*b*	5
11	8*a*	4	1	8*b*	7	1	5*b*	5	6*a*	3
12	8*b*	7	1	9*b*	2	2	6*a*	3	6*b*	1
13	9*b*	2	2	10*a*	4	1	6*b*	1	6*b*	15
14	10*a*	4	1	11*a*	1	2	6*b*	15	7*a*	12
15	11*a*	1	2	11*b*	3	1	7*a*	12	7*b*	8
16	11*b*	3	1	12*b*	1	2	7*b*	8	8*a*	6
17	12*b*	1	2	13*a*	5	2	8*a*	6	8*b*	4
18	13*a*	5	2	14*a*	1	1	8*b*	4	8*b*	18
19	14*a*	1	1	14*b*	5	1	8*b*	18	9*a*	17
20	14*b*	5	1	15*b*	1	3	9*a*	17	9*b*	16
21	15*b*	2	1	16*a*	5	3	9*b*	16	10*a*	16
22	16*a*	5	3	17*a*	4	2	10*a*	16	10*b*	16
23	17*a*	4	2	18*a*	1	2	10*b*	16	11*a*	16
24	18*a*	1	2	18*b*	3	3	11*a*	16	11*b*	15
25	18*b*	3	3	19*b*	1	2	11*b*	15	12*a*	15
26	19*b*	1	2	20*a*	4	3	12*a*	15	12*b*	13
27	20*a*	4	3	21*a*	3	1	12*b*	13	13*a*	12
28	21*a*	3	1	21*b*	6	3	13*a*	12	13*b*	11
29	21*b*	6	3	22*b*	4	2	13*b*	11	14*a*	11
30	22*b*	4	2	23*b*	3	1	14*a*	11	14*b*	9
31	23*b*	3	1	24*a*	6	1	14*b*	9	15*a*	10
32	24*a*	6	1	25*a*	5	3	15*a*	10	15*b*	12
33	25*a*	5	3	26*a*	2	1	15*b*	12	16*a*	14
34	26*a*	2	1	27*a*	2	2	16*a*	14	16*b*	13
35	27*a*	2	2	27*b*	5	2	16*b*	13	17*a*	14
36	27*b*	5	2	28*b*	2	3	17*a*	14	17*b*	13
37	28*b*	2	3	29*a*	6	2	17*b*	13	18*a*	11
38	29*a*	6	2	30*a*	2	2	18*a*	11	18*b*	11
39	30*a*	2	2	30*b*	6	3	18*b*	11	19*a*	11
40	31*a*	1	1	31*b*	4	3	19*a*	11	19*b*	11
41	31*b*	4	3	32*b*	3	1	19*b*	11	20*a*	11
42	32*b*	3	1	33*b*	1	2	20*a*	11	20*b*	11

Printed Page No.	J						P			
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43	33b	1	2	34a	5	3	20b	11	21a	12
44	34a	5	3	35a	4	1	21a	12	21b	12
45	35a	4	1	36a	3	1	21b	12	22a	11
46	36a	3	1	36b	6	1	22a	11	22b	10
47	36b	6	1	37b	4	1	22b	10	23a	10
48	37b	4	1	38b	2	3	23a	10	23b	10
49	38b	3	1	39a	6	2	23b	10	24a	10
50	39a	6	2	40a	4	1	24a	10	24b	11
51	40a	4	1	41a	3	2	24b	11	25a	11
52	41a	3	2	42a	1	1	25a	11	25b	12
53	42a	1	1	42b	5	1	25b	12	26a	12
54	42b	5	1	43b	3	1	26a	12	26b	12
55	43b	3	1	44b	2	3	36b	12	27a	13
56	44b	2	3	45b	1	3	27a	13	27b	13
57	45b	1	3	46a	6	3	27b	13	28a	14
58	46a	6	3	47a	6	2	28a	14	28b	14
59	47a	6	2	48a	5	2	28b	14	29a	14
60	48a	5	2	49a	3	3	29a	14	29b	13
61	49a	3	3	50a	1	1	29b	13	30a	13
62	50a	1	1	50b	5	2	30a	13	30b	14
63	50b	5	2	51b	3	1	30b	14	31a	12
64	51b	3	1	52b	1	1	31a	12	31b	12
65	52b	1	1	53a	6	1	31b	12	32a	13
66	53a	6	1	54a	3	3	32a	13	32b	13
67	54a	3	3	55a	4	3	32b	13	33a	15
68	55a	4	3	56a	3	1	33a	15	33b	15
69	56a	3	1	56b	7	1	33b	15	34a	17
70	56b	7	1	57b	5	2	34a	17	35a	2
71	57b	5	2	58b	3	3	35a	2	35b	2
72	58b	3	3	59b	1	1	35b	2	36a	2
73	59b	1	1	60a	6	2	36a	2	36b	3
74	60a	6	2	61a	5	2	36b	3	37a	5
75	61a	5	2	62a	4	1	37a	5	37b	5
76	62a	4	1	63a	3	3	37b	5	38a	6
77	63a	3	3	64a	1	1	38a	6	38b	5
78	64a	1	1	64b	4	2	38b	5	39a	5
79	64b	4	2	65b	4	1	39a	5	39b	6
80	65b	4	1	66b	2	1	39b	6	40a	6
81	66b	2	1	67a	6	2	40a	6	40b	4
82	67a	6	2	68a	4	3	40b	4	41a	5
83	68a	4	3	69a	5	1	41a	5	41b	5
84	69a	5	1	70a	3	1	41b	5	42a	5
85	70a	3	1	71a	1	1	42a	5	42b	5
86	71a	1	1	71b	4	2	42b	5	43a	4
87	71b	4	2	72a	6	3	43a	4	43b	1
88	72a	6	3	73a	4	3	43b	1	44a	1
89	73a	4	3	74a	5	2	44a	1	44b	2
90	74a	5	2	75a	2	1	44b	2	45a	1
91	75a	2	1	76a	2	3	45a	1	45b	1

Printed Page No.	J						P			
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	Page	Line	Col.	Page	Line	Col.	Page	Line	Page	Line
92	76a	2	3	77a	1	2	45b	1	46a	2
93	77a	1	2	77b	5	3	46a	2	46b	3
94	77b	5	3	78b	5	1	46b	3	47a	4
95	78b	5	1	79b	3	2	47a	4	47b	3
96	79b	3	2	80b	2	1	47b	3	48a	2
97	80b	2	1	81a	6	2	48a	2	48b	3
98	81a	6	2	82a	4	2	48b	3	49a	3
99	82a	4	2	83a	5	3	49a	3	49b	4
100	83a	5	3	84a	4	1	49b	4	50a	4
101	84a	4	1	85a	3	2	50a	4	50b	5
102	85a	3	2	86a	1	3	50b	5	51a	5
103	86a	1	3	86b	5	3	51a	5	51b	4
104	86b	5	3	87b	4	1	51b	4	52a	4
105	87b	4	1	88b	4	1	52a	4	52b	2
106	88b	4	1	89b	3	1	52b	2	53a	1
107	89b	3	1	90b	2	3	53a	1	53b	2
108	90b	2	3	91b	2	1	53b	2	54a	2
109	91b	2	1	92b	1	3	54a	2	54b	1
110	92b	1	3	93b	2	2	54b	1	55a	1
111	93b	2	2	94b	3	1	55a	1	55b	3
112	94b	3	1	95b	2	3	55b	3	56a	3
113	95b	2	3	96b	1	2	56b	3	56b	2
114	96b	1	2	97b	1	3	56b	2	57a	3
115	97b	1	3	98a	5	3	57a	3	57b	2
116	98a	5	3	99a	5	2	57b	2	58a	2
117	99a	5	2	100a	3	1	58a	2	58b	1
118	100a	3	1	101a	2	1	58b	1	59a	1
119	101a	2	1	102a	2	1	59a	1	59b	2
120	102a	2	1	103a	2	3	59b	2	60a	3
121	103a	2	3	104a	2	2	60a	3	60b	2
122	104a	2	2	104b	6	2	60b	2	61a	2
123	104b	6	2	105b	5	3	61a	2	61b	4
124	105b	5	3	106b	4	1	61b	4	62a	4
125	106b	4	1	107b	3	3	62a	4	62b	4
126	107b	3	3	108b	2	1	62b	4	63a	4
127	108b	2	1	109b	1	2	63a	4	63b	9
128	109b	1	2	110a	5	3	63b	9	64a	9
129	110a	5	3	111a	3	1	64a	9	64b	7
130	111a	3	1	112a	4	2	64b	7	65a	6
131	112a	4	2	113a	2	1	65a	6	65b	6
132	113a	2	1	114a	2	2	65b	6	66a	7
133	114a	2	2	114b	6	2	66a	7	66b	6
134	114b	6	2	115b	6	1	66b	6	67a	7
135	115b	6	1	116b	4	2	67a	7	67b	6
136	116b	4	2	117b	2	3	67b	6	68a	6
137	117b	2	3	118b	1	2	68a	6	68b	6
138	118b	1	2	119b	2	1	68b	6	69a	7
139	119b	2	1	120a	6	3	69a	7	69b	6
140	120a	6	3	121a	4	1	69b	6	70a	3

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141	121*a*	4	1	122*a*	2	3	70*a*	3	70*b*	2
142	122*a*	2	3	123*a*	2	3	70*b*	2	71*a*	2
143	123*a*	2	3	123*b*	6	2	71*a*	2	71*a*	17
144	123*b*	6	2	124*b*	5	2	71*a*	17	71*b*	17
145	124*b*	5	2	125*b*	5	1	71*b*	17	72*a*	17
146	125*b*	5	1	126*b*	4	2	72*a*	17	72*b*	17
147	126*b*	4	2	127*b*	3	3	72*b*	17	73*b*	1
148	127*b*	3	3	128*b*	2	3	73*b*	1	73*b*	17
149	128*b*	2	3	129*b*	1	2	73*b*	17	74*a*	17
150	129*b*	1	2	130*a*	6	2	74*a*	17	75*a*	11
151	130*a*	6	2	131*a*	3	1	75*a*	11	75*b*	7
152	131*a*	3	1	132*a*	1	3	75*b*	7	76*a*	4
153	132*a*	1	3	132*b*	4	2	76*a*	4	76*b*	3
154	132*b*	4	2	133*b*	2	3	76*b*	3	77*a*	2
155	133*b*	2	3	134*b*	2	1	77*a*	2	77*b*	3
156	134*b*	2	1	135*a*	5	3	77*b*	3	78*a*	2
157	135*a*	5	3	136*b*	1	1	78*a*	2	78*b*	3
158	136*b*	1	1	137*a*	5	1	78*b*	3	79*a*	2
159	137*a*	5	1	138*a*	4	1	79*a*	2	79*b*	1
160	138*a*	4	1	139*a*	3	1	79*b*	1	79*b*	16
161	139*a*	3	1	140*a*	1	3	79*b*	16	80*a*	16
162	140*a*	1	3	140*b*	6	3	80*a*	16	80*b*	17
163	140*b*	6	3	141*b*	6	1	80*b*	17	81*a*	18
164	141*b*	6	1	142*b*	4	2	81*a*	18	81*b*	17
165	142*b*	4	2	143*b*	4	3	81*b*	17	82*a*	18
166	143*b*	4	3	144*b*	5	1	82*a*	18	82*b*	18
167	144*b*	5	1	145*b*	5	1	82*b*	18	83*a*	16
168	145*b*	5	1	146*b*	3	1	83*a*	16	83*b*	13
169	146*b*	3	1	147*b*	3	2	83*b*	13	84*a*	12
170	147*b*	3	2	148*b*	3	2	84*a*	12	84*b*	14
171	148*b*	3	2	149*b*	3	2	84*b*	14	85*a*	13
172	149*b*	3	2	150*b*	1	2	85*a*	13	..	..
173	150*b*	1	2	151*a*	4	3	..	..	85*b*	7
174	151*a*	4	3	152*a*	2	3	85*b*	7	86*a*	4
175	152*a*	2	3	152*b*	2	1	86*a*	4	86*a*	14
176	152*b*	2	1	153*a*	3	1	86*a*	14	86*b*	8
177	153*a*	3	1	154*a*	3	2	86*b*	9	87*a*	10
178	154*a*	3	2	155*a*	2	2	87*a*	10	87*b*	11
179	155*a*	2	2	155*b*	5	2	87*b*	11	88*a*	8
180	155*b*	5	2	156*b*	3	3	88*a*	8	88*b*	8
181	156*b*	3	3	157*b*	3	1	88*b*	8	89*a*	8
182	157*b*	3	1	158*b*	2	1	89*a*	8	89*b*	7
183	158*b*	2	1	159*b*	1	1	89*b*	7	90*a*	4
184	159*b*	1	1	160*a*	6	1	90*a*	4	90*b*	4
185	160*a*	6	1	161*a*	3	3	90*b*	4	91*a*	3
186	161*a*	3	3	162*a*	3	2	91*a*	3	91*b*	2
187	162*a*	3	2	163*a*	1	3	91*b*	2	92*a*	2
188	163*a*	1	3	164*a*	4	1	92*a*	2	92*b*	1
189	164*a*	4	1	165*a*	1	3	92*b*	1	92*b*	17

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191	166*a*	1	2	166*b*	5	1	93*a*	18	93*b*	17
192	166*b*	5	1	167*b*	4	3	93*b*	17	94*a*	15
193	167*b*	4	3	168*b*	2	2	94*a*	15	94*b*	12
194	168*b*	2	2	169*b*	3	1	94*b*	12	95*a*	13
195	169*b*	3	1	170*b*	4	3	95*a*	13	95*b*	13
196	170*b*	4	3	171*b*	5	3	95*b*	13	96*a*	12
197	171*b*	5	3	173*a*	1	1	96*a*	12	96*b*	10
198	173*a*	1	1	174*a*	1	3	96*b*	10	97*a*	10
199	174*a*	1	3	174*b*	6	3	97*a*	10	97*b*	10
200	174*b*	6	3	176*a*	2	2	97*b*	10	98*a*	10
201	176*a*	2	2	176*b*	6	1	98*a*	10	98*b*	6
202	176*b*	6	1	178*a*	1	1	98*b*	6	99*a*	5
203	178*a*	1	1	178*b*	4	1	99*a*	5	99*a*	18
204	178*b*	4	1	179*a*	4	1	99*a*	18	99*b*	10
205	179*a*	4	1	179*b*	5	3	99*b*	10	100*a*	2
206	179*b*	5	3	180*b*	1	3	100*a*	2	100*a*	14
207	180*b*	1	3	181*a*	4	1	100*a*	14	100*b*	9
208	181*a*	4	1	182*b*	1	1	100*b*	9	101*a*	8
209	182*b*	1	1	183*b*	1	2	101*a*	8	101*b*	9
210	183*b*	1	2	184*b*	1	2	101*b*	9	102*a*	7
211	184*b*	1	2	185*b*	2	1	102*a*	7	102*b*	5
212	185*b*	2	1	186*b*	3	1	102*b*	5	103*a*	2
213	186*b*	3	1	187*b*	2	2	103*a*	2	103*b*	3
214	187*b*	2	2	188*b*	2	3	103*b*	3	104*a*	3
215	188*b*	2	3	189*b*	2	2	104*a*	3	104*b*	2
216	189*b*	2	2	190*b*	2	3	104*b*	2	105*a*	2
217	190*b*	2	3	191*b*	2	2	105*a*	2	105*b*	2
218	191*b*	2	2	192*b*	2	2	105*b*	2	106*a*	2
219	192*b*	2	2	193*b*	1	2	106*a*	2	106*b*	1
220	193*b*	1	2	194*b*	1	3	106*b*	1	106*b*	18
221	194*b*	1	3	195*b*	2	2	106*b*	18	107*a*	17
222	195*b*	2	2	196*b*	2	3	107*a*	17	107*b*	15
223	196*b*	2	3	198*a*	2	3	107*b*	15	108*a*	16
224	198*a*	2	2	199*a*	1	3	108*a*	16	108*b*	15
225	199*a*	1	3	220*a*	3	1	108*b*	15	109*a*	13
226	200*a*	3	1	201*a*	2	1	109*a*	13	109*b*	13
227	201*a*	2	1	201*b*	5	2	109*b*	13	110*a*	11
228	201*b*	5	2	203*a*	1	2	110*a*	11	110*b*	9
229	203*a*	1	2	203*b*	5	1	110*b*	9	111*a*	5
230	203*b*	5	1	205*a*	1	2	111*a*	5	111*b*	5
231	205*a*	1	2	205*b*	5	1	111*b*	5	112*a*	4
232	205*b*	5	1	206*b*	3	3	112*a*	4	112*b*	3
233	206*b*	3	3	207*b*	3	2	112*b*	3	113*a*	1
234	207*b*	3	2	208*b*	2	3	113*a*	1	113*a*	17
235	208*b*	2	3	209*b*	1	2	113*a*	17	113*b*	16
236	209*b*	1	2	210*a*	4	3	113*b*	16	114*a*	13
237	210*a*	4	3	211*a*	5	3	114*a*	13	114*b*	11
238	211*a*	5	3	212*a*	4	1	114*b*	11	115*a*	10

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239	212*a*	4	1	213*a*	4	2	115*a*	10	115*b*	7
240	213*a*	4	2	214*a*	2	2	115*b*	7	116*a*	5
241	214*a*	2	2	215*a*	4	2	116*a*	5	116*b*	3
242	215*a*	4	2	216*a*	3	2	116*b*	3	117*a*	1
243	216*a*	3	2	217*a*	3	1	117*a*	1	117*b*	2
244	217*a*	3	1	218*a*	5	3	117*b*	2	118*a*	5
245	218*a*	5	3	219*a*	3	2	118*a*	5	118*b*	3
246	219*a*	3	2	220*a*	4	3	118*b*	3	119*a*	1
247	220*a*	4	3	221*a*	3	1	119*a*	1	119*b*	1
248	221*a*	3	1	222*a*	4	2	119*b*	1	119*b*	15
249	222*a*	4	2	222*b*	6	1	119*b*	15	120*a*	11
250	222*b*	6	1	223*b*	3	2	120*a*	11	120*a*	..
251	223*b*	3	2	224*b*	3	2	..	..	120*b*	10
252	224*b*	3	2	225*b*	2	3	120*b*	10	121*a*	8
253	225*b*	2	3	226*b*	3	3	121*a*	8	121*b*	6
254	226*b*	3	3	227*b*	3	1	121*b*	6	122*a*	4
255	227*b*	3	1	228*b*	1	3	122*a*	4	122*b*	1
256	228*b*	1	3	229*a*	4	3	122*b*	1	122*b*	17
257	229*a*	4	3	230*a*	6	2	122*b*	17	123*a*	16
258	230*a*	6	2	231*a*	4	3	123*a*	16	123*b*	13
259	231*a*	4	3	232*b*	2	1	123*b*	13	124*a*	11
260	232*b*	2	1	233*b*	2	2	124*a*	11	124*b*	12
261	233*b*	2	2	234*b*	2	1	124*b*	12	125*a*	9
262	234*b*	2	1	235*a*	2	2	125*a*	9	125*b*	2
263	235*a*	2	2	235*b*	4	2	125*b*	2	125*b*	15
264	235*b*	4	2	236*b*	2	1	125*b*	15	126*a*	9
265	236*b*	2	1	237*b*	2	1	126*a*	9	126*b*	6
266	237*b*	2	1	238*a*	4	3	126*b*	6	126*b*	18
267	238*a*	4	3	239*a*	2	1	126*b*	18	127*a*	15
268	239*a*	2	1	240*a*	3	1	127*a*	15	127*b*	16
269	240*a*	3	1	241*a*	2	2	127*b*	16	128*a*	13
270	241*a*	2	2	242*a*	3	3	128*a*	13	128*b*	10
271	242*a*	3	3	243*a*	1	1	128*b*	10	129*a*	8
272	243*a*	1	1	244*a*	2	2	129*a*	8	129*b*	7
273	244*a*	2	2	244*b*	6	1	129*b*	7	130*a*	5
274	244*b*	6	1	246*a*	2	3	130*a*	5	130*b*	3
275	246*a*	2	3	246*b*	6	3	130*b*	3	131*a*	1
276	246*b*	6	3	248*a*	2	1	131*a*	1	131*a*	15
277	248*a*	2	1	249*a*	2	1	131*a*	15	131*b*	13
278	249*a*	2	1	250*a*	3	2	131*b*	13	132*a*	12
279	250*a*	3	2	250*b*	6	1	132*a*	12	132*b*	6
280	250*b*	6	1	252*a*	1	3	132*b*	6	133*a*	1
281	252*a*	1	3	252*b*	4	2	133*a*	1	133*a*	16
282	252*b*	4	2	253*b*	1	2	133*a*	16	133*b*	8
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ADDITIONS AND CORRECTIONS

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P.	L.	Read
22.	5	MAṄGALA
31.	23	Sthāṇu
31.	45	emergency
40.	44	Mākandī
55.	29	Northern
69.	44	the car
79.	21	of a *pallī*
82.	47	are (*for* like)

Prākrit Text

P.	L.	Read
1.	12	कलिया-विलास–
3.	7	'सीलमइओ धम्मो'
3.	21	can it be वो (बो) ल्लिक्के, cf. Marathi बोलके, talkative or vocal?
5.	9	कुतित्थाणं च समकालं
9.	4	विणिज्जियासेस
9.	5	घण-समओ
9.	12	अवुण्णए
10.	12	दिट्ठिवाएहिं
10.	44	P om. मे, P बाहु,
12.	14	उवकयं तेण'।
13.	6	णिवाडिय
13.	13	आसणेसु, सुहासणत्था य भणिया
14.	2	अच्छउ ता.
15.	29	Better विलिय with J.
16.	27	दीसइ मिलिए
20.	2	साहियं, तेहि
20.	7	Better सोऽसीती
20.	9	विप्पउत्तो
22.	13	हेलाए
24.	26	जिय-समुद्द
25.	21	पाडलाहिँ
25.	22	रत्ताहिँ
29.	10	जाव य
29.	12	रयणियरो
30.	22	मोहेणं
30.	32	वालुयाएँ
31.	14	मंडवा मत्तायारेहिं
31.	22	रवि-तुरय
31.	38	on the margin in J)
32.	9	सुरगुरुणो
32.	19	कुसुमबाण
32.	24	असयण्ण
32.	28	जणेइ
32.	47	P मुरुक्खस्स
33.	18	मयरंद-बंद–
33.	24	मुच्चंति
33.	29	लोय-सहावं व बहु-मग्गं
34.	16	जाण य पुच्छं
35.	8	उवगंतूण
35.	14	जण-मणहर वयण-सोम्म सुह-रूव
36.	17	विलीणया
37.	16	सव्वंगे
38.	2	पव्वए
38.	12	सहोयरं, following P.
39.	7	अपया पय-
39.	17	तेइंदियएँसु
39.	23	गड्डाइट्टो
44.	31	किंचि य माणेण पुणो
45.	13	णिडालो भीसण
45.	21	बहु-लीय
46.	6	पव्वालियाइँ
46.	44	P एयं च मंति०
47.	48	(the page of J has
48.	2	णिहणंतो
48.	8	'जलणं पविसामि'
48.	11	–जालावली–
49.	29	णा-याणिमो
51.	5	कज्जाकज्जं,
51.	24	दूसह-पहरंतो गुरु
52.	14	–वंद–
52.	36	P जणो
53.	14	बाल-कीलया०
55.	4	दट्ठुं
57.	7	तहाविवरीय
57.	21	'णहि णहि'
62.	28	सुंदरो भद्दो
63.	31	रइयं
65.	26	–मल्लतंबोलाइयं
69.	13	भद्दसेट्ठी
71.	24	भागीरथि
72.	49	को वारंभइ
75.	10	पलायमाणो
78.	10	सुवण्णदेवाए
78.	28	–हियियाण
78.	36	P om. सो मयण etc.,
80.	23-4	'एक्कमकज्जं . . . वराओ'
81.	9	यियड्ढो
81.	33	मूढाण
82.	1	विलीणं
85.	3	वच्चंतो
86.	20	अयाणमाणस्स
91.	30	गीयत्था
92.	25	पवणुद्धुय
94.	3	बहु असुहं
97.	10	°णेक्क-वर
98.	29	कोइत्थ

P.	L.	Read
106.	18	उद्धाइया
106.	19	गब्वुत्तुणे
107.	25	अवहरिय
108.	27	चिती
108.	28	–णिम्मविया ।।
108.	30	–मेत्तेणं
108.	47	दिन्नाओ, P चियानले
112.	21	वुड्ढ–
113.	21	°सेव्वओवेसओ
117.	3	घरिणिओ
117.	27	वज्झो
118.	25	बाहिउं
120.	16-7	सयल-जक्ख
120.	21	जक्खराया इमा
121.	16	वलया हंसउल
121.	19	पंतीहिं णच्चइ
121.	20	भणइ य
122.	1	–पाययासण्णे
122.	2	–चलंत
123.	2	णिट्ठुर-थोर
123.	7	मणिमंतो
124.	1	वाहणाइं अंतेउरिया-जणस्स,
124.	4	Omit one जय
124.	20	समुब्भिज्जमाण
125.	30	उव्वट्टिऊण
127.	29	णाणाइ-किरिया
128.	16	पणामियाइं
128.	20	रत्तवण्णय
129.	14	दिट्ठ-मेत्ताणं
129.	17	भिण्णासंपुण्णा वा संखाई
129.	30	उज्जुए
131.	11	णेहवंतं
136.	24	ताइँ वि उज्झिऊण
136.	25	पयत्ता उद्धप्पहार
138.	14	अलया-पुरि
142.	1	उज्जोयणसूरि°
143.	4	जो पसत्तो
144.	1	सुहुमं व बायरं वा
144.	2	भणावेइ य भण°
144.	8	विणिज्जरं
144.	12	सजीव...तओ झाइ ।।
145.	2	भणामि,
145.	38	for संपत्तं
146.	10	ताओ तए
146.	15	जुवइयं,
146.	31	च एयं,
147.	5	सज्झगिरि
147.	12	दव-दड्ढ etc., a gāthā
147.	24	मारुयावेय
147.	27	वावड
148.	31	भण्णमाणेण
148.	31	'साहम्मियस्स वंदामि'
150.	8	बाहाजुवलेणं,
150.	20	मरहट्ठयसोरट्ठा
151.	24	तेण भणियं
151.	46	faithfully
153.	12	देसीभासाओ
153.	15	गणि काकणि सवाया
154.	28	लुद्धागयालि
155.	9	दढवम्मस्स
155.	12	कुमारो 'जहाणवेसि'...राइणा
155.	16	य सा ।
156.	29	गंतुं ता
157.	34	उवट्ठिया
159.	11	णच्चियं
159.	29	–ववएसेहिं
160.	4	जाणसि
160.	18	दइयसुह
160.	30	पयत्तो
163.	8	उववण्णा
163.	9	वणिय–
164.	40	P खुहिय
165.	26	कज्जं एवं
166.	11	ससुरासुर–
166.	20	जुवाणा
166.	21	णियरच्चणाइं व
166.	33	पारियाय
167.	21	घण-तरुवर
168.	21	महिंदं
170.	14	पुहइसारो
170.	20	किं च तम्मि
170.	48	य दियहे
173.	10	कीरउ [एस] एरिसो
173.	20	समागयाओ वार°
180.	14	पेसेहि' त्ति
180.	18	–दढवम्मो
180.	32	गंडूस...अलज्जं विय
181.	30	पयत्ता
182.	26	इमाए
183.	24	कुवलयमालाए
183.	32	मोत्तूण
184.	1	तओ सिद्धं ।।
184.	6	इंदग्गोई अम्मा
184.	23	तुम्हे,
186.	21	खिप्पं तं करयंतो
186.	32	अइपुत्त–
187.	4	एयं किर
188.	5	वट्टए
189.	22	दीण-विमणा
190.	14	रमणिज्जं ।। त्ति
190.	22	एयं
194.	29	जणेमाणा
195.	6	वणदवो
195.	25	पडिवाओ,

P.	L.	Read
199.	17	णाम हं हं
199.	31	पडीओ
200.	5	अउण्णाण
201.	21	पि ए लच्छि ॥
201.	33	दंसण-विसुद्धि णाणस्स
203.	8	घोसिउं
203.	35	भूए
204.	20	राइणा
205.	39	जिआणं
207.	20	कहंतो
207.	23	विसेसा
209.	14	सहस्सेहिं उवविट्ठो
210.	6	संताव–
210.	26	जिण-वयणं
210.	31-2	कंकडु°
211.	1	तह मुद्धो
211.	3	कम्म-विवरेण
211.	6	–जलिय–
214.	15	पाहाउय–
215.	2	–मंदिरोवरि
217.	32	सव्वं सच्चं
218.	3	जयस्स
218.	11	सम्मं तु ॥
218.	25	कुसमए
219.	21	अहजोणि . . . मुगई सुआ°
219.	22	का तस्स
220.	9	कवलियम्मि
221.	2	भिक्खण
222.	4	काम सुहसुरूवे
223.	2	पिहणं
223.	31	एक्कं बारं ति
223.	32	विलीण –
224.	19	चाई कुसलो
224.	26	कम्मक्खययाए . . . पलविउं
224.	28	मुद्धड गुण
225.	13	मंतवादिणो
225.	25	–पूवयं खिरंत-लोहियं
226.	12	गह-गहिओ
230.	1	णरय-तिरि-मणुय
230.	18	रयणंगओ ।
230.	29	दंसण मुणिंद
231.	11	भक्खं व पाणयं
232.	17	वलिय-चलंत
234.	11	रेहिरा
235.	11	सयंवरं,
235.	18	उवगया,
236.	14	कामगइंद-गरुल–
237.	21	ओवइयं तम्मि पएसंतरम्मि,
237.	29	मुसुमूरियंजण–
238.	19	साहंति ।
239.	3	हा हा अयाणुए
239.	23	रहंगगणा–
241.	3	कोसल्लावण–
242.	15	अवही-आवरण–
243.	15	उज्जुय–
243.	23	जय
243.	29	महंतो वक्खेवो
245.	6	तियसइंदपुज्जेहिं
246.	23	पुज्जा
247.	20	वसुणंदयं
248.	2	चक्खेसु
250.	27	कहिं
251.	17	पम्हल-चलंत
251.	29	भणियं
252.	13	सज्जो
252.	31	चिंतियं तीए
253.	30	सच्चं
257.	1	णागा
260.	3	वसूल्लसंत
262.	34	मुहं दीह–
263.	2	खमसु,
264.	18	भणंतो
264.	25	अयल्ल
267.	29	परिच्चइऊण
268.	11	वड्ढमाण
269.	7	जाणामि
269.	8	तत्थ ॥
270.	14	अट्ठेव
270.	19	वत्थे [पत्ते] पाणे
270.	23	ण सित्तो
271.	27	वि [मज्झ] मज्झत्थो
271.	30	खामेमि
272.	25	णाय-अज्झयणे
272.	28	सिट्ठा
273.	29	आयार-पगप्प
275.	25	सुहाइं
276.	27	णत्थिण-वाहण
276.	31	बहुयाइं
277.	26	कम्म-सिद्धाण
278.	21	जइ कीरइ
278.	7	सुयणे . . . य पाव
280.	28	तित्थियाण मेत्ती
280.	28	जाणा मणेण
281.	23	वयणय–
282.	1	सुयण णेहेण
283.	7	कइत्तणाहिमाणा
283.	11	उज्जुमईणं
283.	26	कइत्तणाहिमाणो
283.	32	सव्व-णाणाइं
283.	41	अणंतोहिं सव्वोहिं
284.	8	सहस्साइं

Sanskrit Text & Notes

P.	L.	Read
2.	40	readings
***14.**	18	°वत्कोटिः
18.	32	[सामीप्यं]
***28.**	13	ममोपरि समस्ति
***44.**	29	°तनयः, पद्मचन्द्रः पुन°
***45.**	36	बारपट्टे
126.	18	चउपन्नमहा
156.	25	सेरीसी